**JERUSALEM FROM SCOPUS.** [JEREMIAH, xiii: 27.]—"Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?" Jerusalem is upon a ridge between two deep valleys, that of Jehoshaphat on the east, and that of Hinnom on the west, while the city itself is divided by another valley called the Tyropœon, which runs from the northwest to the southeast. That portion of the city on the west of Tyropœon is larger, and comprises Zion and Akra. That on the east is Moriah. All around the Holy City are hills from 50 to 200 feet high, making it true as the psalmist says, "The hills stand about Jerusalem." On the east is the Mount of Olives; on the south the Hill of Evil Counsel; on the west Hanina, and on the north the hill of Scopus. From this point we get a view of Jerusalem of to-day as we pass toward Nazareth.

# THE
# SELF-INTERPRETING BIBLE

WITH

COMMENTARIES, REFERENCES, HARMONY OF THE GOSPELS
AND THE HELPS NEEDED TO UNDERSTAND
AND TEACH THE TEXT

## ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM
PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS
AS THEY APPEAR TO-DAY

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IN FOUR VOLUMES

VOLUME III

ISAIAH TO MALACHI


1909

THE BIBLE EDUCATIONAL SOCIETY

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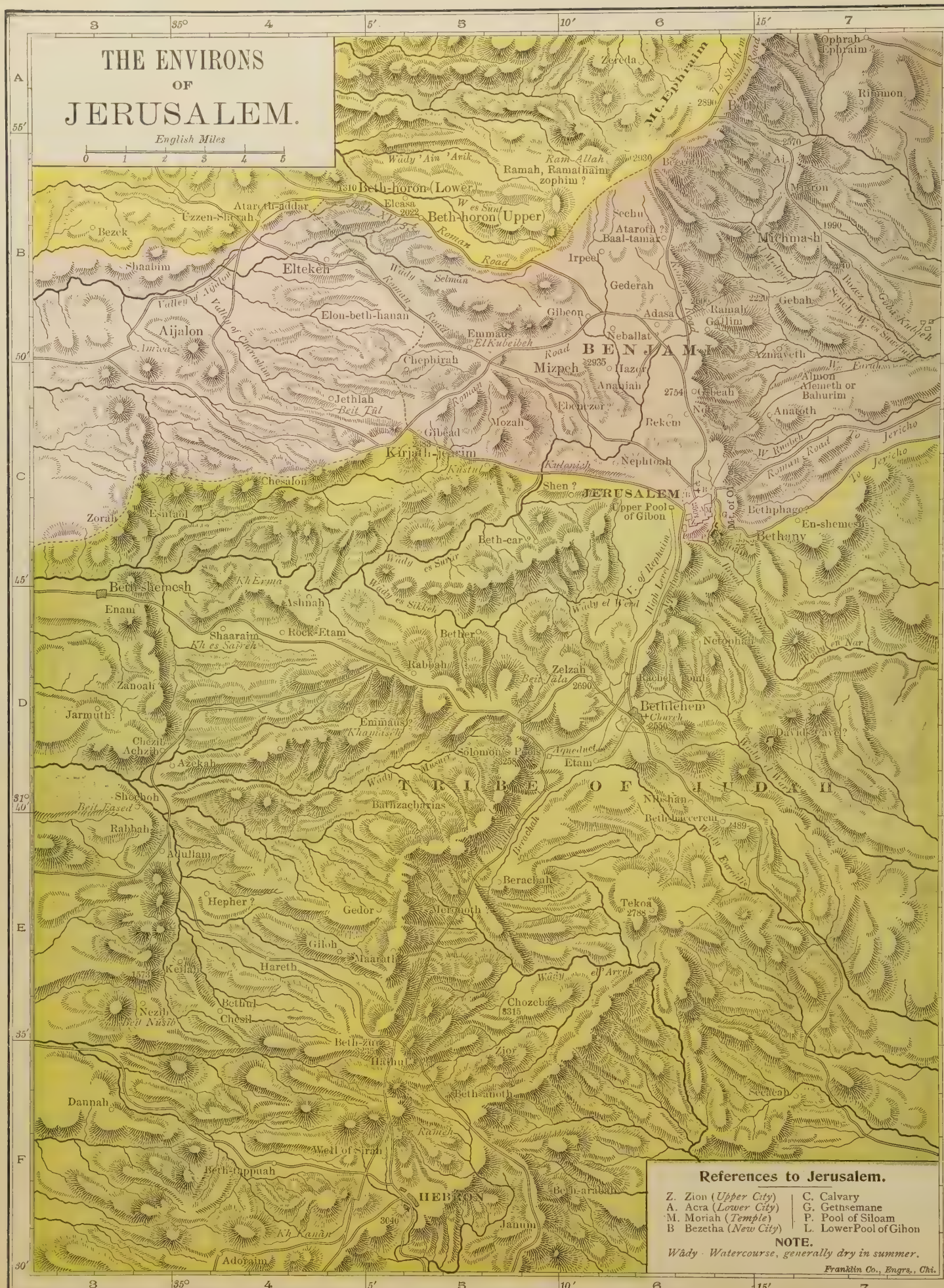
THE ENVIRONS
OF
JERUSALEM.
English Miles
0 1 2 3 4 5
References to Jerusalem.
Z. Zion (Upper City)
A. Acra (Lower City)
M. Moriah (Temple)
B Bezetha (New City)
C. Calvary
G. Gethsemane
P. Pool of Siloam
L. Lower Pool of Gihon
NOTE.
Wâdy - Watercourse, generally dry in summer.
Franklin Co., Engrs., Chi.
Mt. Ephraim
BENJAMIN
TRIBE OF JUDAH
JERUSALEM
HEBRON
Beth-horon (Lower)
Beth-horon (Upper)
Eltekeh
Aijalon
Gibeon
Mizpeh
Kirjath-jearim
Chesalon
Zorah
Eshtaol
Beth-shemesh
Timnah
Shaarain
Rock Etam
Zanoah
Jarmuth
Azekah
Shochoh
Adullam
Hepher?
Gedor
Gilon
Hareth
Keilah
Nezib
Dannah
Beth-zur
Well of Sirah
Beth-tappuah
Adoraim
Janum
Beth-anoth
Zorah
Chozeba
Berachah
Tekoa
Nephtoah
Mizpah
Ramah, Ramathaim zophim ?
Ram-Allah
Gederah
Adasa
Neballat
Ramah Gallim
Gebah
Michmash
Ophrah
Ephraim
Rimmon
Ai
Bethel
Zereda
Irpeel
Secheh
Ataroth ?
Baal-tamar
Anathoth
Almon
Alemeth or Bahurim
Azmaveth
Upper Pool of Gibon
Bethphage
Bethany
En-shemesh
Beth-car
Mozah
Gibeah
Jethlah
Chephirah
Emmaus
Elkubeibeh
Elon-beth-hanan
Shaalbim
Bezek
Uzzen-Sheerah
Ataroth-addar
Ashnah
Bether
Rabbah
Zelzah
Rachel's Tomb
Bethlehem
Church
Emmaus
Khamaseh
Solomon's Pools
Aqueduct
Etam
Nephtoah
Beth-haccerem
Baal-Perazim
Valley of Rephaim
High Level
Roman Road
To Jericho
To Shechem
Wady el Werd
Wady es Sikkeh
Wady es Sunt
Wady 'Ain 'Arik
Wady Selman
Wady el Arrub
Valley of Ajalon
Valley of Gibeon
Kh Erma
Kh es Sajreh
Kh Kanar
Beit Tal
Beit Nuseb
Beit Jala
Kustul
Kulonieh
Ramah
Mt. of Olives
Scopus
Nob
Jeremiah's Grotto
Gihon
Fountain of the Virgin
Pool of Siloam
Tombs of the Kings
Tombs of the Judges
Tombs of the Prophets
Aceldama
Field of Blood
Potter's Field
Gethsemane
Calvary
Damascus Gate
Jaffa Gate
Zion Gate
Dung Gate
St. Stephen's Gate
Herod's Gate
Golden Gate
Tower of Hippicus
Tower of Phasaelus
Tower of Mariamne
Pool of Hezekiah
Pool of Bethesda
Pool of Israel
Pool of Gihon
Upper Pool of Gihon
Lower Pool of Gihon
Castle of Antonia
Temple
Church of the Holy Sepulchre
Church of St. Anne
Church of St. Stephen
Church of the Ascension
Church of the Tomb of the Virgin
Church of the Agony
Church of the Pater Noster
Church of Dominus Flevit
Church of the Visitation
Church of the Nativity
Church of St. Catherine
Church of St. Saviour
Church of St. Peter in Gallicantu
Church of St. Peter
Church of St. Mary Magdalene
Church of St. Mary Major
Church of St. Mary of the Germans
Church of St. Mary of the Latins
Church of St. Mary of the Greeks
Church of St. Mary of the Armenians
Church of St. Mary of the Copts
Church of St. Mary of the Abyssinians
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# THE BOOK OF THE PROPHET

# ISAIAH,*

Who continued prophesying about sixty years with small success, ch. 1. 1; 53. 1. He was not the most ancient of the sixteen prophets; but his predictions, containing so much of Christ in them, are now placed first in order. The first thirty-nine chapters, except iv. xi. xii. xxvi. xxxii. xxxv. consist chiefly of divine indictments for sins and denunciations of judgments; the last twenty-seven, of promises relative to the deliverance from Babylon and to the gospel church. In ch. i.–iii. v. vii.–ix. xxii. xxiv. xxvii. 7–11; xxviii.–xxx. 1–17; xxxi. 1–3; lix. lxv. lxvi. is represented the ingratitude, unfruitfulness, idolatry, profaneness, female pride, oppression, drunkenness, perversion of judgment, &c., of the Hebrews; and the terrible punishments thereof by the Assyrians, Chaldeans, Romans, &c., are predicted. In ch. vii. 5–9; viii. 4, 21, 22; ix. 8–21; xvii. is predicted the ruin of the kingdom of Syria and Israel, and the calamities of the Philistines, xiv. 29–31; of the Moabites, xv. xvi.; xxv. 10; of the Egyptians and Ethiopians, xviii.–xx.; of the Arabians, xxi. 13–17; of the Edomites, xxi. 11, 12; xxxiv.; of the Tyrians, xxiii.; of the Assyrian army under Sennacherib, x. xiv. 24–27; xvii. 12–14; xxvii. 1; xxix. 5–8; xxx. 27–33; xxxi. 4–9; xxxiii., which is accomplished, xxxvi. xxxvii.; of the Chaldeans, xiii. xiv.; xxi. 1–10; xliii. 10; xlv. 1–4; xlvi. 1, 2, 11; xlvii. With those charges of guilt and predictions of judgments are intermingled many precious promises of the redemption and glorious kingdom of the Messiah; as i. 18, 25, 27; ii. 2–5; iv. 2–6; vii. 14; viii. 14; ix. 6, 7; xi. xii. xxv.–xxviii. 16. From xl. to the end, the deliverance of the Jews from Babylon and the vanity of idols are frequently hinted; but the incarnation, service, and glory of the Messiah, the erection of the gospel church, the calling of the Gentiles, the rejection and future restoration of the Jews, are the principal subjects. And on account of his clear and striking representations of Jesus Christ and his blessings, and of the gospel church, this prophet has been frequently styled a fifth evangelist.

[Isaiah, if not the first of the noble band of Old Testament prophets, yet belonged to the first cycle or group. His writings were commenced in the reign of Uzziah, B.C. 808–757, and were continued during the reigns of Jotham, Ahaz, and down to the close of the reign of Hezekiah, B.C. 698. From the commencement of his prophecies to the close must thus have been more than half a century. He was a contemporary of Hosea, Joel, Amos, Jonah, and Micah. Nothing certain is known of his genealogy or his private life. From his dress, which appears to have resembled that of Elijah, it might perhaps be concluded that he belonged to one of the transjordanic tribes, ch. 20. 2, or to some remote village in the wilderness of Judah. He resided, however, during his public ministry, in Jerusalem, and near the temple; and he appears to have been held in the highest respect by the princes of the land, and to have exercised much influence in the affairs of the nation. In sublimity of style, purity of diction, and clearness of prophetic delineation of the person, character, and work of the Messiah, Isaiah stands pre-eminent among Old Testament writers. He has been truly called the 'evangelical prophet.' *P.*]

* In reading this and the subsequent prophets, great attention must be paid to rule x. in chap. ii. of the Introduction, relative to the fulfilment of the same prophecy in different periods; and to history of nations in chap. iv.

## CHAPTER I.

1 *Isaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraideth their whole service,* 16 *and exhorteth to repentance.* 21 *He bewaileth their wickedness.* 25 *He promiseth grace,* 28 *and threateneth destruction to the wicked.*

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THE vision[a] of Isaiah the son of Amoz, which he [b]saw concerning Judah and Jerusalem [c]in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear,[d] O heavens; and give ear, O earth; for the LORD hath spoken, [e]I have nourished and brought up children, and they have rebelled against me.

3 The[g] ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah[h] sinful nation,[1] a people laden[2] with iniquity, [i]a seed of evil-doers, children that are corrupters! [j]they have forsaken the LORD, they have provoked [k]the Holy One of Israel unto anger, they are gone[3] away backward.[4]

5 ¶ Why[l] should ye be stricken any more? ye will revolt[5] more and more: [m]the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds,

CHAP. I.
*a* Ge.15.1. Nu.12.6; 24.16. 1 Sa.9.9. Da.10. 1–16. Ac.10.11. ch.2.1; 13.1;21.2.
*b* 1 Pe.1.11.2Pe.1.21.
*c* 2 Ki.xv.–xx. 2 Ch. xxvi.–xxxii.
*d* De. 32. 1; 4. 26; 30. 19; 31. 28. ch. 34. 1. Je. 2. 12; 22. 29. Eze. 36. 1, 4; 6. 3. Mi. 1. 2; 6. 1, 2. Jos. 24. 27. Ps. 50. 4. Am. 3. 13, with 1 Co. 4. 9. 1 Ti. 5. 21. De. 29. 24, 25. Hab. 2. 20. Zec. 2. 13.
*e* ch. 5. 2; 46. 3, 4; 63. 9–13, 16. Eze. 16. 4–14; 20. 5, 20. Ex. 4. 22; 19. 5, 6. De. 4. 7, 8; 1. 31; 14. 1, 2; 32. 6–21. Ps. lxxviii. cv. cvi. cxxxv. cxxxvi.; 148. 14. Ro. 3. 1, 2; 9. 4, 5; 10. 3.
*g* Pr. 6. 6. Je. 8. 7; 2. 8; 4. 22; 9. 3; 10. 8, 14. Ho. 11. 3, 4; 4. 1, 6; 5. 4. Ps. 53. 4; 94. 8. ch. 44. 18; 27. 11; 5. 12. De. 32. 28, 29.

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*h* Mat. 11. 28. Ge. 13. 13. Zec. 5. 7, 8; 11. 8. Re. 18. 5. Jn. 9. 34. Ps. 38. 4.
1 '*Ah* sinning *nation*,'—a people living in their sins, to their sins, and by their sins.—*C.*
2 Heb. *of heaviness.*
*i* Nu. 32. 14. Je. 7. 26; 16. 11, 12. Mat. 3. 7. Ps. 78. 8. Ge. 6. 12. Zep. 3. 7. Ex. 32. 7.
*j* Je. 2. 13; 29. 9. De. 31. 16, 17; 32. 5, 6, 15–21. Ho. 4. 16. Ps. 10. 3; 74. 18. Nu. 14. 11.
*k* ch. 6. 3; 5. 16; 12. 6. Ex. 15. 11. Hab. 1. 12, 13.
3 Heb. *alienated* or *separated.* Ps. 58. 3.
4 *Backward.* Returned to the heathen state from which God called Abraham.—*C.*
*l* Je. 2. 30; 5. 3; 9. 1, 3. 2 Ch. 28. 22. Ho. 4. 14.
5 Heb. *increase revolt.*

*n* Je. 5. 1–5; 9. 2–5; 8. 22. Da. 9. 11. Zep. 3. 1–4. ver. 7, 8. 2 Ch. 28. 5, 6, 19, 20; 29. 8, 9. Ho. 5. 12–14. Ps. 38. 3, 4. ch. 5. 1–24; 59. 1–15.

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CHAPTER I. Ver. 2. Ye heavens and earth, and all that dwell therein, with astonishment know and bear witness that I have marvellously raised up, privileged, preserved, protected, and advanced this Jewish nation; and yet they have, on occasions and in ways innumbered, perfidiously violated my covenant, and rebelled against my commandments. 3. Brutishly ignorant and inconsiderate of everything important, they scarcely pay me and my ordinances the regard that cattle do to their owners and their stables. 4. Alas! the whole nation is polluted with, and guilty of, the most shocking and multiplied abominations! Unlike to their pious ancestors, they tread in the wicked steps of their immediate parents: they wax worse and worse themselves, and labour to render their posterity still more and more wicked. Revolting more and more from the service and worship of JEHOVAH their God, they have provoked his fearful indignation against themselves. 5. Further punishment of their sin with temporal calamities would but render them still more outrageous and obstinate in wickedness. Already corruption hath infected all ranks, the rulers and the ruled, without any proper means used to prevent it; and misery and distress have overwhelmed the whole nation. 7–9. The Israelites, Syrians, Assyrians, or others, have already, by fire and sword, desolated the whole country of Judah; and Jerusalem alone remains, and that in great danger and distress: and were it not from regard to a few righteous persons still left among us, the whole nation had been utterly destroyed by God in accordance with just law. 10–15. Be therefore assured, saith God, ye detestable monsters of wickedness, that, while ye indulge yourselves in your sinful courses, all your ceremonial services, however solemn and expensive, and even your prayers, amounting to nothing more than legal dissimulation, are utterly abominable, and do but more and more provoke me to wrath. 16–20. By faith applying the word, the blood, the Spirit of Jesus, for your effectual purification from sin, repent of and turn from your vices; and conscientiously exercise yourselves in the contrary virtues of piety, equity, and kindness.—In so doing, you shall not only find your most grievous iniquities, the murder of the Messiah not excepted, fully and freely forgiven, but enjoy a safe and happy continuance in your country. But if you remain obstinate in your evil ways, your destruction, by the sword of your enemies, is inevitable.—21–24. Jerusalem, once so famed for a faithful adherence to the laws and worship of God, and for the justice and integrity of its magistrates and people, has now apostatized to idolatry and every other form of wickedness, and is filled with murders of innocents, saints, and prophets, and even of the Messiah. The practices of all ranks are quite corrupted and their principles depraved, and even the oracles of God debased, by false glosses and human traditions. Magistrates, and other great men, are ringleaders in wickedness, conniving at, or protecting men in, dishonesty; giving sentence according as they are bribed; and suffering the poor, fatherless, and widows, who have nothing to give, to be oppressed without redress. Therefore shall JEHOVAH manifest his almighty power, which has been so long employed in acts of mercy to Israel, in utterly destroying these monsters who desperately hate and oppose him, and are a burden to his Spirit. 25–27. Part of the nation shall nevertheless be preserved, and remarkably reformed by his power and grace. Magistrates and ministers, as in the days of Joshua and David, shall be

and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.[6]

7 Your[o] country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.[7]

8 And the daughter of Zion[8] is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except[p] the LORD of hosts had left unto us [q]a very small remnant, we should have been as [r]Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear[s] the word of the LORD, [t]ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To what purpose *is* the multitude of your sacrifices[u] unto me? saith the LORD: I am full[9] of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.[1]

12 When [v]ye come to appear[2] before me, who hath required this at your hand, to tread my courts?

13 Bring[w] no more vain oblations; incense is an abomination unto me; [y]the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity,[3] even the solemn meeting.

14 Your new-moons and your appointed feasts my soul [z]hateth: they are a trouble unto me; I am weary to bear *them*.

15 And[a] when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers,[4] I will not hear: your hands are full of [5]blood.[6]

16 ¶ Wash[b] you, make you clean; put away the evil of your doings from before mine eyes; [c]cease to do evil;

17 Learn to do well; [d]seek judgment, [7]relieve the oppressed, judge the fatherless, plead for the widow.

18 Come[e] now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If[g] ye be willing and obedient, ye shall eat the good of the land:

20 But[h] if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.[8]

21 ¶ How is the [i]faithful city become [j]an harlot![9] it was full of judgment: righteousness lodged in it; but now murderers.

22 Thy[k] silver is become dross, thy wine mixed [l]with water:

23 Thy[m] princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they [o]judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore, saith the Lord, the [p]LORD of hosts, the [q]mighty One of Israel, Ah, [r]I will ease me of mine adversaries, and avenge me of mine enemies:

25 And [s]I will turn my hand upon thee, and purely[1] purge[t] away thy dross, and take away all thy tin:

26 And I will [u]restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, [v]The city of righteousness, The faithful city.

27 Zion [w]shall be redeemed with judgment, and her converts[2] with righteousness.

28 ¶ And the [y]destruction[3] of the transgres-

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6 Or, *oil*, Lu.10.34.

*o* De.28.51,52. ch.5.5;9.12. Ps.107.34. 2 Ch. 28.5,6,17,18. Ho.7.9; 5.7. Le.26.33.

7 Heb. *as the overthrow of strangers*, or by an inundation of rain.

8 Jerusalem, Job 27.18. La.2.6,16. ch.7.16; 10.32; 36.1,2; 37.35. 2 Ch.28.17–19;29.8;32.2.

*p* La.3.22. Hab.3.2. Ro.9.29.

*q* Am. 4.11; 9.8,14. Zec.3.2;13.8,9. ch.6.13; 10.22;11.11,12;17.6;24. 13; 37.4,31,32; 65.8. Je. 3.14;30.11. Eze.5.;36.8; 14.22. Joel 2.32. Ro.9. 27;11.5.

*r* Ge. 19. 24. De. 29. 22. La. 4.6. Am. 4.11. Zep.2.9. Pr.5.14. Jude 7.

*s* Je. 22 29. Am. 3. 1,8.

*t* Ge. 13. 13; 18. 20. Eze. 16. 46–48. De. 32. 32. Je.23.14; 9.26. Am. 9.7. Jude 7. Re.11.8.

*u* Pr.15.8; 21.27. ch. 66. 3. Je. 6. 20; 7. 21,22. Am.5.21,22. Ps.50.8,9; 51.16. Mi.6.7. 1 Sa.15. 22.

9 *I am full.* 'I am satisfied;' I will receive no more.—*C.*

1 Heb. *great he-goats.*

*v* Ex. 23. 17; 34. 23. De. 16. 16; 31. 11. Je.7. 22.

2 Heb. *to be seen*, ch.29.13.

*x* Lu.11.42. Eze. 20. 39. Mal. 1. 10, 11, 13. Mat.15.9. ch. 66. 3; 29. 13. Hag.2.12,13. Ps.50. 16.

*y* Le. xxiii. Nu. xxviii.xxix.; 10.2,7,10. Ps.81.2. Joel 2.15.

3 Or, *grief.*

*z* Pr.15.8;21.4,27;28. 9. Zec.11.8. ch.66.3;43. 24; ver.13,15. Am.2.13. Eze.16.43.

*a* Pr.1.28; 15. 29. Je. 14.12. Zec.7,13. Mi.3.4. Ps.66.18. ch.58.4;59.2, 3. Job 27.8,9. Eze.8.17, 18;14.3. Ju.10.14.

4 Heb. *multiply prayer.*

5 Heb. *bloods.*

6 The great and solemn principle is here set forth, that religious formalism, however exact in observance, however scriptural its character, however imposing its ceremonial, is not merely valueless, but is absolutely hateful in the sight of a heart-searching God, when unaccompanied with true piety.—*P.*

*b* Ps.26.6;51.2,7. Job 11.13,14. Je.4.14. 2 Co. 7.1. Ja. 4. 8, with Eze. 36.25. Zec.13.1.

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*c* Ps.34.14;37.27. Am. 5.15. Ro. 12.9. Phi.4.8. 1 Pe.3.10,11. 1Co.5.7.

*d* Ps.82.3,4. Je.22.3; 15.16. Ro.13.8. Ga.6.2. Eze. 18. 5–9. ch. 56. 1, with Mi.2.1–3; 3.1–3,9.

7 Or, *righten.*

*e* Ho.14.1–3. Je.3.11–14,22;31.18,19. Is.43.24 –26;44. 22. Mi.7.18,19. Ps.51,7. Re.7.14.

*g* ch.3. 10. Le. 26. 3–14. De.28.1–14.

*h* ch.3.11. Le.26.15–39. De. 28. 15–68, with Tit.1.2. Nu.23.19.1 Sa. 15.29.

8 Ver. 19 and 20 afford a key to the true meaning and bearing of the judgments described in ver. 7–9. They show that those verses contained a prophetic lesson with respect to the effects which certain causes would infallibly produce.—*P.*

*i* 2Sa.8.15.1 Ki.4.25. Je.2.21. Ho.11.12.2Ch. 19.9.

*j* La. 1.8. ch. 2. 8; v. lix. Eze.xvi.xxii.xxiii. Je.2.20,21; 3.1. Mi.3.2, 3. Zep.3.1–4.

9 'An idolatress.' —*C.*

*k* Ho.6.4. Eze.22.18. Je.6.28,30.

*l* 2Co.2.17. Ho.4.18.

*m* Da.9.5. Eze. 22.6–12. Mi.3.11; 7.3. Ho.4. 18;9.15.

*o* Je. 5. 28. ch. 10. 2. Zec.7.10.

*p* 1 Ki.22.19. Ps.103. 20,21;148.2.

*q* Je.32.17;50.34. Re. 18.8. Ps.76.7. Mal.3.1. 1 Co.8.6.

*r* Eze.5.13;16.42; 21. 17. De.28. 63; 32.35,40. He.10.30,31. Je.5.9. Pr. 1.25,26.

*s* Ps.81.14. Zec.13.7. Re.3.19.

1 Heb. *according to pure*, or in a furnace.

*t* Mal.3.2,3. Je.9.7;6. 29. Zep. 3. 11. Eze. 20. 38. Mat.3.12. Jn.15.2,6. ch.4.3,4, with ver.22.

*u* Is.60.17,18. Nu.12, 7. Jos.24.31. 2 Sa.8.15. Je.33.7.

*v* ver.21. Zec.8.3. Je. 31.23. Zep.3.9,13.

*x* 1 Co.1.30. ch.5.16; 27.9. Ro.3.24–26. 2Co. 5.21. Ho. 13.14. Ps.130. 7,8. Mat. 1.21. Ep.1.7. Tit. 2.14. He. 9. 12,14. Lu.1.68.1 Pe.1.18,19.

2 Or, *they that return of her.*

*y* Ps.125.5. Lu.12.45, 46. Job 31. 3. Ps.1. 6; 5. 6; 73. 27; 92. 9; 104. 35. Re.22.15;21.8. ch.3.11. Mal.4.1. Zep.1.6.

3 Heb. *breaking.*

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active, upright, and faithful, and the people famed for righteousness in their dealings with men, and for their adherence to the covenant and worship of their God. Thus, through God's righteous execution of judgment upon the wicked and chiefly through the glorious righteousness of his Son, shall his true worshippers, Jews and Gentiles, be delivered from corruption and misery. 28–31. But dreadful and general shall be the ruin of obstinate sinners, who continue in their rebellion against God, and contempt of his worship and Son. Their idols and groves, instead of preserving them, shall add to their confusion and misery.—Deprived of every delight and every enjoyment, they and their idols shall, in the most easy, irresistible, and remediless manner, be destroyed by the sure judgment of God, procured by their sins.

Ver. 2. 'It is Jehovah that speaketh;' 'I have magnified and exalted children,' raised them to eminence in literature, arts, science, agriculture, commerce, and power. *C.*

Ver. 7. This passage cannot be regarded as literally applicable to any period during the life of Isaiah. It is prophetic rather than historical. It predicts a state of things which must inevitably result from sin and rebellion against God. The judgments are so certain that the prophet speaks of them as if already executed. The language is fearfully graphic, and the curse most terrible and comprehensive.—*The country*, fields and vineyards, plains and mountains, *a desolation. The cities*, including every inhabited spot, *burned. The land*, in all its produce and fruits, *eaten up by strangers*, and left like a wilderness. *P.*——*Your country is* desolation. The period to which this prophecy refers is not stated, but it cannot be referred to the reign of Uzziah, which was prosperous (2 Ch. xxvi.), but may well accord with that of the idolatrous Ahaz, 2 Ch. xxviii. *C.*

Ver. 8. Cucumbers of various kinds are in great repute in the East as articles of food, and consequently liable to depredations. Zion, in her ruined state, is compared to those temporary huts provided to protect the watchmen of the gardens, either in the heat of the day or dews of the night.—*Note*, Even the most prosperous countries have many ruins—objects of continual attraction to the traveller, the painter, or the poet. But there is scarcely a ruin in any land that is not a memorial of God's judgments against the kings and nobles, and churches and people, of other days—and a warning to those of present days to 'flee from the wrath to come.' *C.*

Ver. 10. In all countries, and in all ages of degeneracy, there has been a constant effort at mutual recrimination between 'rulers and people;' the rulers charging the people with insubordination and want of economy, the people charging the rulers with misgovernment and extravagance. Under the ominous names of *rulers of Sodom*, and *people of Gomorrah*, God rebukes and threatens both. *C.*

Ver. 12. *Who hath required this?* He does not mean, Who has required sacrifice; but, Who has required sacrifices from such impure worshippers? *C.*

Ver. 16. *Wash you, make you clean.* That is, 'in the blood of the Lamb,' Re. 7. 14. Neither is there cleansing or salvation in any other. *C.*

Ver. 18. *White as snow* that fell from heaven and never was trodden on or stained. White *as wool* that has been cleansed in water from all impurity. *C.*

Ver. 23. *Gifts.* 'Bribes.' The common and abiding curse of all eastern despotisms, in which justice is bought and sold as a common article of traffic; and one of the most portentous symptoms of degeneracy and signs of judgment that can ever infect any individual church or nation. *C.*

Ver. 25. The meaning is, that God himself, by his judgments, and the sanctifying power of his Spirit, would thoroughly purify his people, removing evil rulers, corrupt judges, and false principles, and developing righteousness and purity in heart, intellect, and social life. *P.*

Ver. 26. Spiritually this prediction has certainly been fulfilled, for the apostle expressly says, 1 Co. 5. 12: 'Do not ye judge them that are within?' See also 1 Co. 6. 1–5. But as the judgments were temporal, is there not reason to conclude that the blessing will also be temporal; and that Israel restored may yet literally have 'judges as at the first, and counsellors as at the beginning?' Lord, remember thy covenant, and hasten the time! *C.*

Ver. 30. 'The mention of trees and gardens, as places of idolatrous worship, suggests a beautiful comparison, under which the destruction of the idolaters is again set forth. They who choose trees and gardens, in preference to God's appointed place of worship, shall themselves be like trees and gardens, but in the most alarming sense. For, in answer to the tacit question why they should be ashamed and confounded for their oaks and gardens, ye yourselves shall be like an oak fading, decaying in its leaf, and like a garden which has no water,—a lively emblem, to an oriental reader, of entire desolation' (*Alexander*). *P.*

REFLECTIONS.—Prophets and ministers must always declare that will of God which themselves have seen and believed: and God often much diversifies the opportunities which he gives them to declare it. In the most awful manner both heaven and earth attest the importance of what he speaks, and the equity of what he inflicts. How horrid is ingratitude, notwithstanding mercies innumerable received! And shocking is the ignorance and thoughtlessness which are sometimes found among professors of the truth. When heinous corruptions become universal, inveterate, and highly aggravated, what can be expected but ruinous judgments, in which every act and form of wickedness will be resented! But desperate is their case who are hardened by both mercies and judgments, and to whom God ceases to be a reprover. It is a great mercy for a nation, universally ripe for ruin, to have yet a small number of eminent saints. Thrice happy are they who are of the number, and are by true faith preserved from going to hell with the multitude. The greatest enemies to the power of godliness are often the most rigid observers of the form; and men will flee to their most costly devotions for relief, while they cleave to the sins which are the cause of their misery. But nothing is more abominable to God than indulged hypocrisy in our devotions. Indulged sin is so odious

sors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For [z]they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.[4]

30 For [a]ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And [b]the strong shall be as tow, and the maker of it[5] as a spark, and they shall both burn together, and none shall quench *them*.

## CHAPTER II.

1 *Isaiah prophesieth the coming of Christ's kingdom.* 6 *Wickedness is the cause of God's forsaking his people.* 10 *He exhorteth to fear, because of the powerful effects of God's majesty.*

THE word[a] that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And [b]it shall come to pass in the last days, *that* [c]the mountain of the LORD's house shall be established[1] in the top of the mountains, and shall be exalted above the hills; and all nations[d] shall flow unto it.

3 And many people shall go and say, [e]Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he[g] will teach us of his ways, and we will walk in his paths: for [h]out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And [i]he shall judge among the nations, and shall rebuke many people: [j]and they shall beat their swords into plough-shares, and their spears into pruning-hooks:[2] nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, [k]come ye, and let us walk in the light of the LORD.[3]

6 ¶ Therefore thou hast [l]forsaken thy people the house of Jacob, because they be [m]replenished from[4] the east,[5] and *are* soothsayers like the Philistines, [o]and they please[6] themselves in the children of strangers.

7 Their[p] land also is full of silver and gold, neither *is there any* end of their treasures; their [q]land is also full of horses, neither *is there any* end of their chariots:

8 Their[r] land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And [s]the mean man boweth down, and the great man humbleth himself: therefore [7]forgive them not.[8]

10 ¶ Enter[t] into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The [u]lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the [v]LORD alone shall be exalted in that day.

12 For [x]the day of the LORD of hosts shall *be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low;

13 And upon all the [y]cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Bashan,[9]

14 And [z]upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon [a]all the ships of Tarshish, and upon all pleasant pictures.[1]

17 And[b] the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.

18 And[c] the idols he shall utterly abolish.[2]

19 And they shall go into the [d]holes of the rocks, and into the caves of the earth,[3] for fear of the LORD, and for the glory of his majesty, when [e]he ariseth to shake terribly the earth.

20 In that day a man [g]shall cast his idols of silver, and his idols of gold,[4] which they made *each one* for himself[5] to worship, to the moles and to the bats;[6]

21 To [h]go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease[i] ye from man,[7] whose breath *is* in his nostrils; for wherein is he to be accounted of?

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A.M. cir. 3244. B.C. cir. 760.

z Je.2.24,25. Eze.16.03;36.31. Ho.14.3,8. ch.2.18;27.9;30.22;31.7;57.5;65.3;66.17;45.10. Ho.2.17. Mi.5.13. Zec.13.2, with Je.2.20;3.6. Ho.4.13.

4 Oaks and gardens selected for idolatrous worship.—*C.*

a ch.9.17,18;5.24;64.6;51.3;56.11. Eze.17.11, with Nu.24.6. Ps.1.3,4. Je.17.5-8;31.12. Ca.4.12.

b ch.50.11;34.9,10. Eze.32.21. Re.19.19;6.14-17;14.10,11. Mat.3.11.

5 Or, *and his work.*

CHAP. II.

a ch.1.1;13.1;21.2. Mi.1.1. Hab.1.1. Zep.1.1. Joel 2.28.

b Mi.4.1, &c. Ac.2.17. He.1.1. 1 Jn.2.18. 1 Co.10.11.

c Zec.8.3. Mat.5.14. Da.2.35,44. Ps.68.15,16.ch.60.10-12. 2 Co.3.9,10,18. Re.21.2,10,23;14.1.

1 Or, *prepared.*

d Ps.2.8;22.27-31;72.8-10.ch.11.10;45.22;49.6;49.12;60.3-12. Zec.2.11. Je.3.17;31.12. Mat.8.11;28.19.

e Mi.4.2. Ps.84.5-7. Je.50.4,5;31.6. Zec.8.20-23.

g De.6.1. Ps.86.11. Mat.7.29. Lu.11.28. Jn.13.17. Ja.1.25. He.1.1;2.3;12.25. ch.54.13. Je.31.34.

h Ps.110.2. Lu.24.47. Ac.1.8;13.46,47. Ro.10.18;8.2;3.27;15.19.

i Mat.11.27. Jn.5.22,23;16.8,9.ch.11.3,4. Ps.72.2.

j Mi.4.3. Zec.9.10. Ho.2.18. Joel 3.10. Ps.46.9;72.7. ch.11.6-9;9.7;60.17.2Co.9.10;13.11. Ro.14.17,19. Phi.4.7. Jn.14.27.

2 Or, *scythes.*

k Ep.5.8. Ro.10.19;11.11,15,25,26. Ps.119.105;4.6. Pr.6.23. Jn.1.9;12.35.2 Pe.1.19.

3 A call to receive Jesus as Messiah, the only light of the Lord, Jn.1.9.—*C.*

l Mi.5.3. Ro.11.20.

m ch.8.19;47.13. De.18.14. Nu.23.7.

4 Or, *more than the east.*

5 More full of superstition and idolatry than the people of the East.—*C.*

o Ne.13.23.1Ki.11.1, 2, with De.12.30. Ex.34.16. Mal.2.11. Ho.5.7,13;7.8,11.

6 Or, *abound with the children, &c.*

p De.17.17. ch.1.23;5.7,8. 2 Ki.5.27. Mi.3.11;7.3. Ho.2.10.

q 1 Ki.10.29. ch.31.1, with De.17.16.

r Je.2.28;11.13. Ho.8.11. ch.57.5. 2 Ki.16.4;17.7-17;21.3-7.

* There can be no doubt that the cedars are the prophetic emblems of exalted rank, the oaks of power, &c. Still the prediction was literal, for the wanton destruction of trees for camp-fires, rendering a country bare and desolate, is at all times a conspicuous memorial of the miseries of continued war.—*C.*

A.M. cir. 3244. B.C. cir. 760.

s Ps.49.2. ch.27.11;44.15. Je.5.1-7. Zec.10.2. Eze.8.10,11,16.

7 Thou shalt not forgive them.

8 'Therefore shall the mean man be bowed down, and the mighty man shall be humbled; and thou wilt not forgive them.'—*Lowth.*

t Ho.10.8. ch.33.14. Lu.23.30. Re.6.15-17. ver.19-21. Ju.13.22. 1 Ki.19.13.

u ver.17. Job 40.11, 12. ch.5.15,16;10.33;13.11;24.21. Ps.18.27. Je.50.31. Mal.4.1. Ex.18.11. Lu.1.51,52.

v Zep.3.11,16. Zec.9.16. 1 Co.1.31. Jos.7.19. Ps.118.10,11.

x Mal.4.1. ch.23.9. Re.19.18. Pr.6.17;16.5. Ja.4.6. Ps.138.6.1 Pe.5.5. Mat.23.12. 1 Sa.2.3, 10. Lu.14.11.

y Eze.31.3-12. ch.10.33,34;14.8;37.24;1.30. Am.2.9. Zec.11.1,2.

9 See note * in first column.

z Ps.110.5,6. Re.6.14-17. 2 Co.10.5. Je.xxv.ch.iii.v.vii.-xxiv.

a 1 Ki.22.49.2 Ch.20.36,37. Ps.48.6. Re.18.17-19.

1 Heb. *pictures of desire.*

b See ver.11; ch.13.11. 1 Co.10.31.

c Zec.13.2. ch.1.29.

2 Or, *the idol shall utterly pass away.*

d ver.10,21. Ho.10.8. Re.6.16;9.6. Lu.23.30.

3 Heb. *the dust.*

e Ps.3.7;7.6;9.19;68.1. Mi.1.4. Na.1.2,5,6. Hag.2.6,7,21. He.12.26,27. Re.6.12,14;8.5;11.13,19;16.18. ver.21.

g ch.1.29;30.22;31.7. Eze.37.23. Ho.14.3,8. ver.10,19.

4 Heb. *the idols of his silver, &c.*

5 Or, *which they made for him.*

6 *To the moles,* that burrow and hide beneath the surface of the ground; and *to the bats,* that dwell in houses, but equally shun the light of the day.—*C.*

h ver.19. Re.6.12,14;8.5;11.13,19;16.18.

i Ps.146.3,4;8.4;144.3,4. ver.11,17,19. Je.17.5. Job 27.3;7.17,18.

7 *Cease ye from man.* (1) Cease from worshipping him by flattery for sake of worldly advantage: worship God, Mat.4.10. (2) Cease from conformity with his evil practices, and be transformed by the renewing of your mind, Ro.12.1. (3) Cease from trusting in his opinions, whereby he contradicts God, Ro.1.18. (4) Cease from trusting in his power, for if he cannot deliver himself from death, much less can he deliver from judgment, Ps.89.48.—*C.*

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to him, that it renders all our prayers hateful in his sight.—What an extensive and laborious work is the real exercise of godliness! God, by the most gracious pardons, and the most full though merciful rewards, encourages us to it: and graciously he warns men before he strikes them with his judgments. But, alas! nothing is too horrid for apostate professors to commit. And injustice to men, especially the poor, marks magistrates and others as the detested enemies of God, whom he can easily destroy. Reformation and redemption are truly the work of God through the blood of his Son. In his great mercy he redeems believers, when the bulk by their choice perish in their sin. And no ruin is more certain and dreadful than of those who obstinately refuse and apostatize from Christ.

CHAPTER II. Ver. 2–5. In the apostolic and spiritual periods, the firmly established and never to be changed gospel church shall, in all kingdoms, be erected in the most visible manner, and people shall, by the faith and profession of Jesus Christ, enter into it as members. They shall earnestly stir up one another to attend upon the ordinances, and learn and embrace the doctrines of salvation, which began to be published at Jerusalem. And under conviction, conversion, and gracious government, Jesus Christ shall introduce spiritual peace and holy exercises, and even civil concord and virtuous industry, among the nations where murderous wars and idleness had long prevailed. —And may you, Jews, excited by your own preachers and by the Gentiles, cheerfully join yourselves, and partake of these blessed oracles, instructions, and comforts of the Lord Jesus Christ. 6–9. Provoked by their confederacies, and by their mingling themselves with the heathen; their imitation of the Chaldeans on the east and Philistines on the west in magic and divination; and by their insatiable heaping up of wealth, multiplication of horses and chariots, and of idols, and the worship thereof by all ranks,—the Lord has rejected the Jewish nation, and will not suffer them to escape unpunished. 10–17. Notwithstanding all the possible efforts they may make to escape his indignation, the Lord shall through his active providence find them, however high in station, mighty in power, abundant in wealth and trade, or comely in appearance. 18–21. Convinced of the vanity of their idols, they shall renounce them, or, desperately fleeing from the judgments of God, shall cast them from them.

Ver. 2. *The last days.* The meaning and commencement of the 'last days' is fixed by Peter, Ac. 2. 16–21, by means of the prophetic marks delivered by Joel, ch. 2. 28–32, within which days Joel places the restoration of the captivity of Judah and Jerusalem, ch. 3. 1. *C.*

Ver. 4. This prediction from ver. 2–4 is in exact correspondence with that in ch. 1. 26, 27. But the first prediction commences with the period when the country was overrun by enemies, and utterly impoverished and ruined, ch. 1. 7–9; whereas this prediction commences a little farther back, when this land was yet 'full of silver and gold,' no end of their treasures, no end of their chariots, ch. ii.: but rapidly advances to the same period of ruin, first in prophecy, ch. 2. 12–17, and in fulfilment, ch. 3. 1–8. *C.*

REFLECTIONS.—No dispensations of grace must be looked for after that which we at present enjoy. No oppression can hinder the flourishing of the church when the Lord rises up for her help: and no darkness nor error can hide her when Jesus manifests forth his glory. No remarkable fellowship with Christ must be expected but in the way of going upward. And it is comfortable that, amidst the present corruptions and contentions in the Christian church, we may look back-

**VIEW FROM THE MOUNT OF BEATITUDES—SHOWING WHERE CHRIST DELIVERED THE SERMON ON THE MOUNT.** [Isaiah, ii:3.]—"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Looking from the Mount of Beatitudes toward the east, we see beneath our feet Lake Galilee, the most beautiful body of water in the world, and then rising gloomy and solemn above it and beyond it, the mountains and hills which make up the Gadarene country. Mount Hermon to the north is in full view, and the whole horizon we take in from this point is filled with points connected with the history of modern civilization. Here was uttered the sermon, which by common consent of the human race, is put down as the wisest that ever fell from the lips of man. Here was the scene of the famous victory of Saladin over the Crusaders on July 5th, 1187.

## CHAPTER III.

1 *The calamities coming upon Judah because of sin.* 9 *The impudence of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*

FOR,[1] behold,[a] the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The[b] mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man,[2] and the counsellor, and the cunning artificer, and the eloquent orator.[3]

4 And I will give [c]children *to be* their princes, and babes shall rule over them.[4]

5 And[d] the people shall be oppressed, every one by another, and every one by his neighbour: the [e]child shall behave himself proudly against the ancient, and the base against the honourable.[5]

6 When a man shall [g]take hold of his brother, of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he swear,[6] saying, I will not be an healer;[7] for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For [h]Jerusalem is ruined, and Judah is fallen: because [i]their tongue and their doings *are* against the LORD,[8] to provoke the eyes of his glory.[9]

9 The[j] show of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not: [k]woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say[l] ye to the righteous, that *it shall be* well *with him;* for they shall eat the fruit of their doings.

11 Woe[n] unto the wicked! *it shall be* ill with *him;* for the reward of his hand shall be [1]given him.[2]

12 ¶ *As for* my people, [o]children *are* their oppressors, and women rule over them. O my people, they which lead thee[3] cause *thee* to err, and destroy[4] the way of thy paths.

13 The [p]LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye [q]have eaten[5] up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye [r]beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover, the LORD saith, Because [s]the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes,[6] walking and mincing[7] *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will [t]smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover[8] their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments[9] *about* their *feet*, and *their* cauls,[1] and *their* round tires[2] like the moon;[3]

19 The chains,[4] and the bracelets, and the mufflers,[5]

20 The bonnets, and the ornaments[6] of the legs, and the head-bands,[7] and the tablets,[8] and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel,[9] and the

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A.M. cir. 3244. B.C. cir. 760.

CHAP. III.

1 See note * in second column.

*a* ch.36.12; 8.21. Le. 26.26. Je.37.21;38.9;14. 16. De.28.53,54. Eze.4. 16, 17; 14. 13. La. 4. 4. Joel 1.1–3,&c.

*b* ch.2.13–15.2 Ki.24. 14–16. Ps.74.9. Ec.9.15. Am. 5.13. 2 Sa. 20. 12, 16. Pr.16.10.

2 Heb. *a man eminent in countenance.*

3 Or, *skilful to utter or hear enchanting speech.*

*c* Ec. 10. 16, 17. 2 Ch. 28.1;33.1. 1 Co.13.11.

4 The word translated 'princes' signifies any ruler, whether of the highest rank or the lowest. The meaning of this verse is, that the government of the nation would fall into the hands of men without capacity, experience, or principle—men weak and fickle as children.—*P.*

*d* Ju. 17. 6; 19. 22, 25. Mi.3.1,2;7. 5,6. Je.9.4, 5.ch.9.19,21. Eze.34.4. Zec.11.16.

*e* 2 Sa. 16. 5–9, with Le.19.32. Ro.13.7,8.

5 'As the preceding verse describes bad government, so this describes anarchy, the suspension of all government, and a consequent disorder in the relations of society, betraying itself in mutual violence, and in the disregard of natural and artificial claims of deference' (*Alexander*). —*P.*

*g* Ju. 9. 8–12; 11. 6–8. ch.4.1. Jn.6.15.

6 Heb. *lift up* the hand, Ge.14.22. De.32. 40. He.6.16. Re.10.5.

7 Heb. *binder*, Eze. 34.4. ch.1.6; 30.26. Ho. 6.1.

*h* Mi.3.12. 2 Ch.28.4, 5,17, 18; 32. 1, 2; 33. 11; xxvi. Lu.19.27,41–44; 21.20–24.

*i* La. 5.16,17. Ps. 73. 13. Jude 15. ch. 1. 4; v. lix.; 65. 3. Je. 7.18,19. 1 Co.10.22.

8 (1) By rejecting his truth and worship. (2) By supporting false doctrine and idolatry. (3) By neglecting or despising his providence.—*C.*

*j* Ge.4. 23, 24; 13. 13; 18.21;19.5. Je.3.3. Eze. 24.7,8.

*k* ver.11; ch. 59. 1,2. La.5.16. Je.2.19; 5. 25. Eze.18.4. Ho.13.9. Ro. 2.8,9;6.23.

9 This is an emphatic Hebraism. It is equivalent to 'glorious eyes.' It is in the glance and expression of the eye that anger is first shown. The expression, therefore, is equivalent to, 'to provoke his anger.'—*P.*

*n* ch.65.13,15,20. Ec. 8.13. Ps.28.4;62.12. Pr. 1.31. Ro.2.6, 8, 9. 2 Co. 5.10. Ga.6.7,8.

1 Heb. *done to him.*

2 Or more plainly, 'for what he does with his hands shall be done to him'—as he acts towards others so shall God act towards him.—*P.*

*o* ver.4. Na.3.13. ch. 27.11;9.15,16.

3 Or, *they which call thee blessed.*

4 Heb. *swallow up.*

*p* Ps.12.5;9.4,18. Pr. 23.10, 11. ver. 2, 3. Ho. 4.1. Joel 3.12. Mi.6.2.

*q* Mat.21.33. Job 24. 2,4,6,7;22.6–9. Am.4.1. Mi.2.2,8,9;3.1–3,9. ch. 5.8. Eze.18.18.

5 Or, *burnt.*

*r* Mi.3.2,3. Am. 2. 7. ch.58.4.

*s* Pr.7.10,11;6.25;30. 13.2 Ki.9.30. 2 Pe.2.14. Mat.14.6, with 1 Pe. 3. 3–6. 1 Ti.2.9,10.

6 Heb. *deceiving with their eyes.*

7 Or, *tripping nicely.*

*t* De.28.27. Re.16.2.

8 Heb. *make naked*, ch.20.4;47.3. Je. 13.22. Mi.1.11. Na. 3. 5. Eze. 16.36,37;23.25,26,29.

9 Feet rings.

1 Or, *net-works.*

2 Crescents.

3 'The crescents,' or 'little moons;' doubtless those crescent-shaped ornaments of gold and silver which are extensively worn to this day by the women of the East. Originally they were probably amulets dedicated to the goddess Astarte. —*P.*

4 Or, *sweet balls.* Pendents.

5 Or, *spangled ornaments.* Thin vails.

6 Fetters.

7 Zones.

8 Heb. *houses of the soul*, or perfume boxes.

9 Embroidered robes.

* It is well to observe the close connection between this chapter and the preceding. The first verse assigns the reason for the injunction given in ver. 22. Cease from trust in man, for God is about to remove by an act of divine judgment all the rulers and leaders in the nation. He is about to take away even the means of supporting life—bread and water.—*P.*

*l* Mal.3.18. ch.26.20;25.4,9. Ec.8.12,13; 6.7,8. Je.15.11. Eze.9.4. Ps.128.1,2;18.23,24. Ro.2. 7,10. He.6.10. Ga.6.9.

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ward in remembrance of mighty things done by the Lord; and may look forward in hope of the church's still greater enlargement, purity, and peace. How delightful will it be when every one shall provoke his neighbour to learn the truths of Jesus, embrace his person, and serve him in the beauties of holiness!—But, alas! the guilt, the plagues which corrupt professors entail on themselves by intimacy with carnal and profane men, and even by their insatiable desire of that which is good in itself, or by inordinate dependence thereon! It is impossible, either by flight or resistance, to save either ourselves or our idols when God attempts to destroy. In order to glorify him, pride must be debased and idols dethroned. And to wean or tear our affections from earthly things, the earth itself, and its works, must be dissolved or burned up. But, alas! what havoc must be made before men can be affrighted from their idols! and what grace must be exerted before they penitently turn from them!

CHAPTER III. Ver. 1–7. These miseries came upon them by the Syrians and Israelites under Ahaz; by the Assyrians, Chaldeans, Syro-grecians, and Romans. [See Introduction, ch. iv. section xviii.] By the sieges and other judgments they shall be deprived of the common necessaries of life, and all their men of ability, either for war, government, or trade, be cut off. Their governors shall be destitute of either sense or authority: every one shall behave in as unjust and insolent a manner as he pleases. And when any person that has any property left him shall be solicited to take the charge of the state, in order to prevent or retrieve its ruin, he shall absolutely refuse. 8, 9. And, indeed, their insolent defiance of God and his Christ to his face, by their words and deeds, have rendered their case desperately ruinous. By their impudent practising, and even boasting, of the most horrid abominations, they have not only ruined their country, but entailed upon their souls everlasting ruin. 10, 11. For as those who are righteous, by faith in Jesus Christ, shall have their conversation in him graciously rewarded with spiritual and eternal blessings, so those who are wicked in their heart and practice shall, here and hereafter, be miserably punished, according to their deserts. 12–15. So miserable is the condition of these Jews, who once entered into covenant relation to myself, and who still profess to be my people, that the most foolish and weak govern and oppress them; their teachers and rulers decoy and lead them into wickedness and ruin. Therefore the Lord arises to reward his oppressed poor ones, and to punish them who have seized upon their property, and cruelly abused and enslaved their persons.

Ver. 1. Never has there been drawn such another picture of national calamity: every figure pointing to sin and judgment. *Bread* taken away by the ruin of agriculture and commerce; *water* by drought from heaven, or the violent usurpation or filling up of their wells; men of wisdom and might, and skill and influence, slain or expatriated; *children* in intellect, and *babes* in power, advanced to govern; mutual, undistinguishing, universal oppression; a total confusion of ranks and order—all rule become so odious and impracticable that men revolt from the toils of government—Jerusalem ruined, and Judah fallen. *C.*

Ver. 10. *Say ye to the righteous.* Who? The house of Jacob, who hear and come, and 'walk in the light of the Lord,' ch. 2. 5; and who, warned by the judgments of God, have learned to 'cease from man,' ver. 22. *C.*

Ver. 12. *Children and women* may be figurative expressions for puerile and feeble rulers; but seem rather to be literal descriptions: for the children of the godless nobility were likely, in their very thoughtlessness, to be the most cruel oppressors; and never yet did a civilized country degenerate by luxury, that women were not found holding an unnatural place in their counsels and government. Happy that nation, and favoured of Heaven, where children do not rule, but are ruled! and where godly women 'guide the house,' modestly confine themselves to domestic, pious, and charitable duties, 'and give none occasion to the (ungodly) adversary to speak reproachfully,' 1 Ti. 5. 14. *C.*

Ver. 16. The prophetic denouncement against 'the daughters of Zion' is placed last; because, in point of fact, the women of a country oftentimes retain their religious principles when the men have become totally infidel and depraved. And therefore, when women have cast aside modesty, have delivered themselves over to the idolatry of dress and ornament, and have sacrificed domestic retirement to public show, then is national ruin nigh at hand, without any visible means of retarding its progress. *C.*—*A tinkling with their feet.* Eastern females still wear loose chains and rings about their ankles which produce a tinkling sound, which fashion the Jewesses seem to have lately imported, as no previous reference is made to such ornaments.—*Sir W. Jones—Rogers—Ward.*

Ver. 17. *Discover their secret parts.* This alludes to the horrible custom still prevalent in all slave-dealing countries—that of exposing the slaves naked in the slave-market! Blessed be God! Britain has broken the chains of her slaves, and done what she might to wash out the record of her national guilt. But when will other nations, called Christian, repent, and follow her example! Grant the nations, O Lord, repentance unto life, lest thy judgments come as upon Jerusalem and Judah, and leave them desolate for their sins. *C.*

Ver. 24. The scanty dress of many semi-barbarous nations—while standing still, instead of moving in the march of improvement—may often be accurately ascertained and described; but the various dresses of civilized nations, exerting their free energies in agriculture, arts, and commerce, it is generally impossible to ascertain by the aid of names. In such communities the 'fashion of the world soon passeth away.' All conjecture as to these different portions of dress is therefore avoided as useless; it

mantles, and the wimples,[1] and the crisping-pins,[2]

23 The glasses,[3] and the fine linen,[4] and the hoods,[5] and the vails.[6]

24 And it shall come to pass, *that* instead of sweet smell there shall be stink;[7] and instead of a girdle a rent;[8] and instead of well-set hair baldness;[u] and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 ¶ Thy[v] men shall fall by the sword, and thy mighty[9] in the war.

26 And [w]her gates shall lament and mourn; and she, *being* desolate,[1] shall [y]sit upon the ground.

## CHAPTER IV.

*In the extremity of evils, Christ's kingdom shall be a sanctuary.*

AND in that day seven women [a]shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name,[1] to take away[2] our reproach.[b]

2 ¶ In [c]that day shall the [d]branch of the LORD be beautiful and glorious,[3] and [e]the fruit of the earth *shall be* excellent and comely for them that [g]are escaped of Israel.[4]

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [h]shall be called holy, *even* every one *that is* [i]written among the living[5] in Jerusalem;

4 When the LORD shall have washed away the[j] filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, [k]by the spirit of judgment, and by the spirit of burning.[6]

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a [l]cloud and smoke by day, and the shining of a flaming fire by night: for upon[7] all the [n]glory *shall be* a defence.[8]

6 And there shall be a [o]tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

## CHAPTER V.

1 *Under the parable of a vineyard God justifieth his severe judgments on his people.* 8 *His judgments upon covetousness,* 11 *upon riot,* 13 *upon impiety,* 20 *and upon injustice.* 26 *The executioners of God's judgments.*

NOW will[a] I sing to my [b]well-beloved a song of my beloved [c]touching his vineyard. My well-beloved hath a vineyard [1]in a very fruitful hill:[2]

2 And[d] he fenced it,[3] and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made[4] a wine-press therein: and he [e]looked that it should bring forth grapes, and it brought forth [g]wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, [h]judge, I pray you, betwixt me and my vineyard.

4 What[i] could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: [j]I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden[5] down:

6 And[k] I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For [l]the vineyard of the LORD of hosts *is*

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A.M. cir. 3244. B.C. cir. 760.

1 Cloaks.
2 Little purses.
3 Transparent robes.
4 Linen vests.
5 Turbans.
6 Mantles.
7 Putrid ulcer.
8 Well girt raiment, rags.

*u* Mi.1.16.Eze.7.18. Am.8.10.
*v* ch.1.24,28,31:5.13, 14,24,25; 6.11,12. Je. 4. 29;6.21.2 Ch.36.17.
9 Heb. *might.*
*w* Je.14.2. La.1.4.
1 Heb. *cleansed* or *emptied,* 2 Ki.21.13.
*y* Job 2.8,13.2 Ch.28. 6.ch.47.1; 25.12. La. 2. 10. Eze. 8. 14. Je. 14. 2. Lu.19.44.

CHAP. IV.

*a* ch.3.25,26.
1 Heb. *Let thy name be called upon us,* Jn. 19.25.Ge.48.16.
2 Or, *take thou away.*
*b* Ge.30.23. 1 Sa.1.6. Lu.1.25.Ps.78.63, with Ex.23.26.
*c* ch.2.11,12;10.20;17. 7;19.18.
*d* ch.11.1; 9.6;60. 21; 45.25. Je.23. 5,6; 30. 21; 33.15. Zec.3.8; 6.12,13. Jn.1. 14; 3.31. Ps. 8. 4. Mat 26.64.
3 Heb. *beauty and glory.*
*e* ch.27.6;30.23;32.20; 45.8. Joel 3.18. Ps.67.6; 85.11,12. Ho.2.22. Zec. 9.17.
*g* Re. 7. 14. Mat. 24. 21. Da.12.1.ch.6.13;10. 20; 27.12, 13; 45. 20; 66. 19. Eze. 20. 34-43. 1 Co. 1.24. 1 Pe.1.7.
4 Heb. *for the escaping of Israel.*
*h* ch.1.27;52.1;60.21. Eze. 20. 38; 43.12. Zep. 3. 11. Zec. 14. 20. Ac.4. 33. Phi.2.16. He.3.1;12. 14.1 Pe.2.9.
*i* Phi.4.3. Ac. 13. 48. Lu.10.20. Ro.11.5. Re. 3.5;21.27, with Eze.13. 9. Ezr.2.59,62.
5 Or, *to life.*
*j* Zec.13.1.ch.3.16;11. 21-23;5.7. Mat. 23. 35, 37; 27.25. 1 Th.2.15,16. Ac. 7. 52. Eze. 16. 6. Joel 3.21. Mal.3.2,3.
*k* Eze.22.21. Mat.3. 11,12. 1 Co.6.11. ch.28. 6.
*l* ch.32.18; 33.21; 62. 6.Zec.2.5. 1 Pe.4.14; 3. 13. Ps. 121. 6, with Ex. 13.21;40.34.
6 The Spirit here spoken of is not to be interpreted as an abstract quality—a mere influence or power. It means a personal agent. It is in fact the divine Spirit, the third person of the glorious Trinity. The Holy Spirit is the agent who shall judge and burn.—*P.*
7 Or, *above.*
*n* ch.46.13; 61. 3; 49. 3. Ps.87.3.
8 Heb. *a covering,* Mi.7.15. 1 Pe. 1. 18, 19. Ac.26.17. ch. 26. 1. Ps. 125.1. Zec.2.5.
*o* Le.26.11,12. Ps.91. 1;27.5;121.5-8.ch.25.4; 32.2;8.14. He.6.18. Re. 7.16.

CHAP. V.

*a* De.31.18,20. Ju. 5. 3. Ps.101.1.ch.xii.xxvi.
*b* Ca.1.7, 13,14,16; 2. 3,8-10,16. Phi.3.7, 8. 1 Pe.1.8;2.7.
*c* Je.2.21. Mat.21.33. Mar.12.1. Lu.20.9, &c. ch. 27. 2. Ps. 80. 8-11. Ca.8.12.
1 Heb. *the horn of the son of oil,* De. 8. 7-9.
2 This chapter is made up of a parable and an explanation. The parable is brief, but beautiful and graphic. To the Israelites, living among the vineyards on the hill-sides of Palestine, it must have been exceedingly striking. None could fail to see its force and appropriateness. The prophet explains it at great length, and enforces in a solemn and pathetic manner its great lessons.—*P.*
*d* Je.2.21. ch. 3. 4-6; 27.3. Ps. 127. 1; 147.19; lxxviii. lxxx. cv. cvi. cxxxvi. Zec.2.5. Ro.9. 4. Eze.16.6-14. Jos.24. 31;18.1.
3 Or, *made a wall about it.*
4 Heb. *hewed.*
*e* Mat.21.34. 1 Co. 9. 7. Ja.5.7.1 Pe.3.20. Lu. 13.7,8.
*g* De. 32. 6,15-21,32, 33.ch.1.2-4,21-23; 2.6-9;ver.7-23.
*h* Ju.9.7.2 Sa.12.2,3; 14. 3, 4. Mat. 21. 28-31, 33-41. Je. 2. 5. Mi. 6.3. Ro. 3.4.
*i* Je.2.31. Mat.23.37; 24.40,41.2 Ch.36.15,16. Ro.3.2;9.4.
*j* De.32.22-27; 28. 15 -68. Le.26.14-39. ch.2. 10-21;3.25,26. Ps.78.59 -64;79.1-4:80.12,13,16; 74. 1-10; 81. 12; 106. 41. Mat.21.41. Pr.24.31.
5 Heb. *for a treading.*
*k* Le.26.30-35. ch 6. 11;7.19,23. Ps.69.22-25. Lu.21.20-25. De.28.51. Mat. 23. 38. Da. 9. 26. Ac. 13. 46, 51. He. 6.8. Ro.11.7,8,12,15, 20, 25. Am.8.11.1 Th.2.15.
*l* Je.2.21. Ps.80.8-11. ch.27.2. Ca.8.12. Mat. 21.33-41.

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is enough to see that riches and arts were grievously abused, and that the pride and vanity of dress, being idolatry, were grievously punished by personal degradations and national ruin. *C.*

REFLECTIONS.—In the most diversified shapes can God punish sin and show the emptiness of creatures. And sins unrepented of certainly prove ruinous at last. But nations are evidently near to the most fearful destruction when all ranks and sexes are abandoned to and impudent in sinning; or when folly and weakness are at the helm of government; when popular tumults dare to interrupt the administration of justice; and when those who ought to be distinguished blessings in church or state have become the principal plagues.—What a remarkable difference God puts between the righteous and the wicked! And who can either withstand or escape the judgment which he appoints to them? With great faithfulness and courage ought ministers therefore to give both saints and sinners their portion. At what expense of money, care, and time do many, especially women, hang out before the world the infallible tokens of their emptiness, pride, and wicked inclinations! And often by their wickedness they bring to themselves, shocking disgrace, abominable appearances, loathsome diseases, pinching poverty, and desolating judgments.

CHAPTER IV. Ver. 2–4. Not only shall the fields yield abundant increase, but Jesus Christ shall shine forth in his glory; bring forth for, and communicate to, his chosen people, whom he has reserved for himself, the precious fruits of spiritual and eternal blessings:—while they, refined in the furnace of his judgments, justified by his blood, and sanctified by his Spirit, shall be remarkably sound in their principles, and holy in their hearts and conversations. 5, 6. And as the Lord by his pillar of cloud and fire protected, refreshed, and guided the Israelites in the wilderness, so shall he by his blood, his power, his care, his glory displayed, protect his church.

Ver. 1. *In that day.* What is meant by 'that day?' Looking backward in the prophecy, ch. 2. 2 introduces 'the last days' (see note), within which period again and again recurs 'that day.' It occurs ch. 2. 11, 12, 17, 20, characterized as 'the day of the Lord of hosts,' comp. ch. 6. 1, 3, with Jn. 12. 41, as the time 'when the Lord shall shake terribly the earth,' which generally signifies the land of Judea—'when the LORD alone shall be exalted,' the day when 'a man shall cast his idols to the moles and to the bats'—and in ch. 3. 7, 18, 25, when a man, on account of the universal poverty, shall refuse to become a ruler—and the 'bravery' of female apparel shall be utterly taken away. Farther, it is characterized, ch. 3. 25; 4. 1–3, by the destruction of men and unprotected state of women—and by blessings to them that are 'escaped'—and by the terrible judgments inflicted by the Gentiles on account of the unfruitfulness of Israel. Now, does it not hence appear, that 'that day' is not any one day or period in which all these events meet (for that is impossible), but any day or period within the 'last days,' marked by its own specific event, whether past or future? *C.*——This verse should be connected with the previous chapter. The social result of the great slaughter of the men of Israel recorded in ver. 25 above is here indicated by a bold figure. *In that day,* when the males of the nation would be almost exterminated, seven women would solicit one man in marriage, and that under the most humiliating conditions. They would provide for themselves; they would not ask of him either food or clothing, only his name, and the honourable position of wives. It is a sad and graphic picture of the misery the Israelites were entailing upon themselves by their sins. *P.*

Ver. 2. *Branch of the Lord.* The word 'branch' is one of the epithets applied to the Messiah in the Old Testament. See Je. 23. 5; 33. 15; Zec. 3. 8; 6. 12. The figure is beautiful and appropriate. Christ was a noble shoot from a royal though decayed family. 'The branch of the Lord' is Christ; and the joys and blessings of his future kingdom are here described. *P.*

REFLECTIONS.—How often women's high decking, to procure themselves marriages, issues in contempt and impudence! But let the much-despised Jesus and his fulness be ever precious to my soul.—Let his gracious election of me to everlasting life be manifested in the sanctification of my nature and practice. Amidst manifold pollutions of my heart and nature, let me depend for effectual purification on his power and blood. And amidst every danger let him, and JEHOVAH as reconciled in him, be our protection and comfort.

CHAPTER V. Ver. 1–6. God's people, the Jews, were placed in the fruitful land of Canaan, from whence he had cast out the hardened heathens. They were the chosen offspring of Abraham, fenced about by a covenant of peculiar protection, blessed with the knowledge of the true religion, and with a temple, altar, and the manifold ordinances thereof, and with every other external means of rendering them fruitful in good works. Instead of yielding the fruits of righteousness to the praise of the glory of God, as might have been expected, they abandoned themselves to errors and immoralities; wherefore he will give up them and all that they have to be seized and destroyed by their enemies. Their country shall be rendered desolate, without either ministers or magistrates to take care of them, and their fields quite barren and cursed. Errors, and immoralities too, shall everywhere abound among them, and all spiritual and comfortable influences shall be restrained.—14, 15. Multitudes of their nobles and merry revellers shall be hurled into the depths of death and damnation; and persons of every rank shall be debased or ruined. 16. But God shall manifest the glory of his power, holiness, justice, and truth, in the righteous punishment of these incorrigible sinners. 17. And while the poor who fear his name shall enjoy the fruits

EXTERIOR OF ST. PAUL'S—A BEAUTIFUL CHRISTIAN CHURCH IN THE CITY OF ROME, SAID TO STAND NEAR THE SPOT WHERE ST. PAUL WAS PUT TO DEATH. [Isaiah, iv:4-6..]—In the three verses referred to above Christ is represented as cleansing, guiding, and preserving the church. The Lord is represented as creating upon every dwelling place of Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flame of fire by night. There is to be a tabernacle for a shadow in the day time from the heat, and for a place of refuge and for a covert from storm and from rain. Without fear and without doubt the church may go forth in the discharge of its duty, relying upon the everlasting truth that God shall keep it safely. His mountains are to be round about Jerusalem henceforth and even forever more. The candlestick is not to be removed from out of its place. St. Paul's Church in Rome is but the continuation in modern times of the church which Isaiah referred to as the tabernacle in his day. This church stands just outside the walls of Rome.

the house of Israel, and the men of Judah his pleasant plant:[6] and [n]he looked for judgment, but behold oppression;[7] for righteousness, but behold a cry.

8 ¶ Woe unto them [o]that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears,[8] *said* the LORD of hosts, Of[9] a truth many houses [p]shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten[1] acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.[2]

11 ¶ Woe[q] unto them that rise up early in the morning, *that* they may follow strong drink;[3] that continue until night, *till* wine inflame them!

12 And[r] the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard[s] not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people [t]are gone into captivity, because *they have* no knowledge;[5] and their honourable men *are* famished,[6] and their multitude dried up with thirst.

14 Therefore[u] hell[7] hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth,[8] shall descend into it.

15 And [v]the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts [x]shall be exalted in judgment, and God *that is* holy[9] shall be sanctified in righteousness.

17 Then [y]shall the lambs feed after their manner, and the waste places of the [z]fat ones shall strangers eat.

18 ¶ Woe[a] unto them that draw iniquity with cords of vanity, and sin as it were with a cartrope:

19 That say, [b]Let him make speed,[1] *and* hasten his work, that we may see *it;* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto them that call evil good,[2] and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* [c]wise in their own eyes, and prudent in their own sight![3]

22 Woe[d] unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which[e] justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire[4] devoureth the stubble, and [g]the flame consumeth the chaff, *so* [h]their root shall be as rottenness, and their blossom shall go up as dust: because they have cast [i]away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore[j] is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and [k]the hills did tremble, and their carcasses *were* torn[5] in the midst of the streets. For [l]all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And [n]he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None[o] shall be weary nor stumble among

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A.M. cir. 3244. B.C. cir. 700.

6 Heb. *plant of his pleasures.*

*n* De.32.5–21. ver.2. Ro.2.4,5. Ec.3.16; 4.1. ch.1.2,21; 3.5,14,15; 59.7 15;3.17. Ex.22,23–27. Job 24.1–6. Mat. 21. 33–39. Lu.18.7.

7 Heb. *a scab.*

*o* Hab. 2.9, 12. 1 Ki. 21.16–24. Mi.2.2,9. Pr. 30. 14, 15. Ne. 5. 1–5. Mal.3.5,14.

8 Or, *This is in mine ears,* saith *the LORD,* &c., ch.22.14. Am. 3. 7. Job 4. 16, 17; 33.14–16.

9 Heb. *if not,* &c. Je.44.26. Ps.95.11.

*p* ver. 6; ch. 27. 10, 2 Ch. 36. 21. Je. 21. 7, 8. Mat.23.38; 22.7. Am.5. 11;6,9,11.

1 But a tenth part of the seed, Eze. 45. 11. Joel 1. 4–12, 17. Je. 14.4. De.28.23,24. Hag. 1.6,9–11. ch.7.21–23.

2 Ver. 9 predicts the desolation of the dwellings; ver. 10 the utter failure of the crops. In the second clause it is indicated that the seed when sown, instead of multiplying, would be reduced to one-tenth. —*P.*

*q* Pr.23.29,30. ch.28. 1;3.22.13. Ec.10.16,17. 1 Th.5.7. ver.22. Ho.7. 5,6. Hab.2.15. Ga.5.21. 1 Co.6.10.

3 The original appears to signify the *date-wine,* still in use in the East.—*C.*

4 Or, *pursue them.*

*r* Am. 6. 5–11. Eze. 21.10.ch.22.13. Job 21. 11–13.

*s* Ps.28.5; 92.5,6; 33. 4; 92.5,6; 111.2,6,7. Job 34.27. Ho.4.11.ch.6.10, with He.3.1.

*t* ch.1.7; 27.11; 42.22, 25. 2 Ch.28.5–8. 2 Ki.17. 7–23. Ho.4.1,6. Lu.19. 44. Je.8.7, ver.5,6.

5 Not because they were ignorant of the literature or science of the day, but because they had 'no knowledge' of God—no knowledge of God in Christ.—*C.*

6 Heb. *their glory* are *men of famine,* Je.11.22. La.2.19. 2 Ki. 25.3.

*u* ver.12; ch.14.9;16. 14, with 3. 18–23. Eze. 32. 18–30. Joel 3. 14. Mat. 7. 14. Pr.1.12; 30. 16.

7 See note * below.

8 Or, *revelleth.*

*v* ch.2.9,11,17; 9.14, 15; 40. 6. Je. 5.1–6. Ps. 62.9. 1 Co.1.27,29. Lu. 1.51,52. Mal.11.25.

*x* ch. 2.11,17. Je. 22. 3. Ps.9.16,17; 99.4. Nu. 20.13. Eze.20.41;28.22, 25; 36.23; 38.16,23; 39. 27. Re. 16.5–7. Le.10.3. De.29.24,25.

9 Heb. *the God the holy.*

*y* ch.17.2;32.14. Zep.2.6,14, or ch.40.11; 63.11;65.10. Ps.80.1;100.3;23.1–3. Eze.34.31.

* *Hades,* the state of the dead. The sense is that the mortality would be excessive. Death would overtake men of all ranks and stations, of all ages; it would come upon them at times the most unexpected; in the midst of rejoicing, and revelry, in the day of pomp and power. Nothing would save from death's fatal stroke.—*P.*

*z* Am. 4. 1. ch.16.16. De. 32.15. Ps.17.10,14; 119.70. Ja.2.5,6. 1 Co.1. 26. Jn.10.16. Ep.2.19;3. 6. Mat.8.11; 21.10. Lu. 1.53.

*a* Pr.4.16. Mi.7.3;2.1. Ex.32.22. Job 4.8. Lu. 15.13. Je.4.22;9.3. 2 Ti. 3.13.

*b* Eze.12.22,27. Je.5. 12;17.15. Am.5.18. 2 Pe. 3.3,4. ch.66.5. De.29.17 –19.

1 That is, they mock both at the threatening of God's judgment, and promise of his coming, 2 Pe.3.3,4.—*C.*

2 Heb. *that say concerning evil,* It is *good,* &c., Pr. 17. 15. Mal. 3.15. Ro.1.21–31; 3.10–18. 1 Ti.6.5,2 Ti.3. 2–5. Tit.3.3. Ps.10.3;11. 3. Mat.6.23. 1 Co.1.18–23.

*c* Pr.3.7;26.12. Ro.12. 16; 11.25. 1 Co.3.18. ch. 28.15; 30. 12. Je. 8. 8, 9; 9.23; 18.18. Mat.11.25. Jn.9. 39. Lu.7.30.

3 Heb. *before their face.*

*d* ver.11; ch. 28. 1, 3; 22.13. Hab.2.15. Pr.23. 29 30; 31.4,5. 1 Co. 6.9, 10. Mat.24.48,49.

*e* Pr.17.15;24.24. Ex. 23.6–8. 1 Ki. 21.13. Ps. 94.21. ch.1.23. Eze.22. 12. Je.22.3–13.

4 Heb. *the tongue of fire.*

*g* Mat.3.12.

*h* Ex.15.7. Job 18.16. Pr.12.3; 14.30. ch.9.14, 17. Am. 2. 9. Ho. 9. 16. He.6.8.

*i* Ps.50.17. Ne. 9. 26. 2 Ki.17.14,15. He.10.26 –29. Ac.13.46.

*j* De.31.16,17; 32.19–22. Ps.78.58–64;106.39–42. 2 Ki.13. 3. 2 Ch. 36. 16. 1 Th.2.16.

*k* Na.1. 5. Hab. 3. 6, 10. Ps.18.7; 68.8;77.18. Je.4.24. Mi.1.4.

5 Or, *as dung,* ver. 29. Je.15.3. 1 Ki.14.11; 16.4;21.24.

*l* Le.26.14, &c. ch.9. 12,17,21;10.4. Je.4.24.

*n* ch.18.3; 13.2, with 30.17; 7.18; 39.3. Je.51. 27;5.15. Na.3.1. De.28. 49. Eze.7.24. Da.9.26.

*o* Joel 2.3–11.

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of the land, the estates of the wealthy wicked shall be given to others. 18, 19. Dreadful shall be the ruin of those who are so set upon their wickedness that they spare no expense nor labour to commit it, and scornfully defy JEHOVAH to ruin them by his threatened and purposed judgments. 20. And of those who approve and plead for what is wicked; and condemn, hate, disparage, and persecute what is good: 23. Or accuse and condemn the righteous as guilty; 24, 25. Therefore sudden and utter destruction shall seize upon them. 26–30. Easily determined by the providence of God, the Assyrians, Chaldeans, and Romans shall rapidly, and with great success, fury, and cruelty, invade and waste their country; while both heaven and earth shall seemingly concur to render the condition of the inhabitants utterly desperate.

Ver. 1. *Now will I sing.* Who sings this 'song of loves?' Isaiah the prophet; as will appear from the commencement of ch. vi., where he evidently continues to speak; as here, in the first person. That it is in allusion to Ca. 8. 11 there can be no doubt. *C.*

Ver. 2. The following circumstances are worthy of special note. (1) The soil fruitful: the position a hill, Mat. 5. 14. (2) *Fenced* by providential care, holy laws, and vigilant inspection. (3) *Stones* carefully raised from the soil and gathered out; worldly obstructions removed, such as Egyptian bondage, Philistine invasion, heathen persecution, &c. (4) *Planted* with the choicest vine—the revelation of Jesus, Jn. 15. 1. (5) *A tower* for watch and defence: the revealed Word—the glorious headship of Christ over all things to the church—a standing ministry and gospel government. (6) *A wine-press*—reproof, correction, warning, exhortation, example, promises, with godly and holy discipline—all acting upon conscience in 'terrors of the Lord'—fears and hopes as needful. *C.*

Ver. 4. *Brought it forth wild grapes?* The choice vine would not bear wild grapes—some other plant must therefore have sprung up, as the tares among the wheat, Mat. 13. 27, 28. The plant called 'wild grapes' is generally supposed to be a species of the deadly-nightshade which grows profusely in Egypt and Palestine. *C.*

Ver. 8. It is worthy of solemn note, that covetousness of a field seems to have been the immediate temptation by which Satan entered and possessed the heart of Judas, Ac. 1. 18. *C.*

Ver. 12. *They regard not,* &c. Men commonly estimate sin only by its results in the amount of ostensible and immediate injury it brings upon themselves or others: God estimates it by its principle and root—forgetfulness of God, and its ultimate consequences, ruin, sometimes slow, but always certain, in time, and misery inevitable in eternity. *C.*

Ver. 16. *Exalted and sanctified.* Angels and men shall honour him for the righteous judgment he has executed, and acknowledge that he is holy in all his works and ways. *C.*

Ver. 17. *Shall the lambs feed.* God's people, who are as lambs, young, and unprotected, shall yet feed safely in green pastures, 'after the manner' of lambs, following their own spirit, without any enemy to affright or devour.—*Shall strangers eat.* Those Gentiles that were 'aliens and strangers' shall inherit the blessings that Israel has forfeited, Ro. 9. 30; 11. 17, 24; Ep. 2. 11, 12. *C.*

Ver. 18. Those who have read concerning the worship of Jugernaut in the East Indies, and the drawing of the idol's car by a rope grasped and pulled by the pilgrims, will perceive an apt illustration of this verse. *C.*

Ver. 23. The most remarkable example of this perversion of justice is to be found in the trial and condemnation of our Lord; and many subordinate examples in the cruel martyrdom of Christ's faithful witnesses by Jews, heathens, and nominal Christians. *C.*

Ver. 25. *Hills did tremble.* This may be an allusion to the great earthquake in the days of Uzziah, Am. 1. 1; Zec. 14. 5. Josephus relates that this earthquake was so violent as to divide a mountain to the west of Jerusalem, and carry one-half to a distance of five hundred paces. The hills may also be employed as emblems of men of exalted rank, destroyed in the disastrous overthrow of their country. *C.*

Ver. 26. *Hiss.* The original signifies to hiss, whistle, or shriek. Cyril states that, in his time, it was customary to collect bees by a shrill whistle, either to take them afield or to bring them home; and it is still said to be employed for the same purpose in Lithuania and Muscovy, countries abounding with bees. See *Nature Displayed,* vol. iii. p. 23, 12mo edition. *C.*

Ver. 30. *In that day. That day* here evidently means a day differing in its circumstances from each of the preceding days so named. Its special characteristic is *invasion* by a warlike people, ardent for war, admirably accoutred, fierce, ravenous, and irresistible—characteristics that seem fully to describe the Roman armies by whom the Jewish state was finally overturned under Titus, and by whom the people and the movable property of the whole land was borne off as the *prey* of the conquerors. *C.*

REFLECTIONS.—All the privileges that we enjoy, whether temporal or spiritual, ought to be viewed as coming from God. And highly favoured are those whom he renders his visible church, and on whom he bestows the ordinances and influences of his grace. But how highly criminal and provoking is it to God if, instead of eminent piety and virtue, they abandon themselves to the most abominable errors and corruptions! Corrupt professors will often go the most fearful lengths in impiety and vice when left to their own hearts' lusts. Nothing is so base, so horrid, but they will become shameless and bold in it. But the most terrible woes are annexed to presumptuous sinning: and awfully correspondent to men's sins are the divine punishments thereof! While God glorifies himself and protects his people, the disdainful imprecators of his judgments are often answered by the rapid, terrible, and ruinous execution thereof. Let the British nation tremble, lest this chapter, which so plainly exhibits the mercies of God to them, and their sins against him, should have its threatenings verified in their utter destruction!

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CHAPTER VI. Ver. 1. Christ's *train,* or *skirts,* may denote his glorious influences filling his manhood or his church. 2. The *winged seraphim,* or *burning ones,* may denote angels, zealous, active, and humble

them; none shall slumber nor sleep; neither shall the [p]girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose[q] arrows *are* sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their[r] roaring *shall be* like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them, [s]like the roaring of the sea: and if *one* look unto the land, [t]behold darkness *and* sorrow,[6] and [7]the light is darkened in the heavens thereof.[8]

## CHAPTER VI.

1 *Isaiah, in a vision of the Lord in his glory,* 5 *being terrified, is confirmed for his message.* 9 *He showeth the obstinacy of the people unto their destruction.* 13 *A remnant shall be saved.*

IN the[a] year that king Uzziah died I [b]saw also the [c]LORD sitting upon a throne, high and lifted up, and his [1]train[2] filled the temple.

2 Above it [d]stood [e]the seraphims: each one had six [g]wings; with twain he covered his [h]face, and with twain he covered his [i]feet, and with twain he did [j]fly.

3 And one cried[k] unto another,[3] and said, Holy,[l] holy, holy *is* the LORD of hosts: [m]the whole earth *is* full of his glory.[4]

4 And the posts of the door[5] moved[o] at the voice of him that cried, and the house was filled with [p]smoke.

5 ¶ Then said I, [q]Woe *is* me! for I am undone;[6] because I *am* a man of [r]unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the [s]King, the LORD of hosts.

6 Then [t]flew one of the seraphims unto me,

*p* Ex.19.18;40.34.1 Ki.8.10. Re.15.8;14.11. Ps.18.8. De.29.20.ch.4.5. *q* Job 40.4;42.5,6. Da. 9.18. Ex.33.20. He.12.21,28,29. Ju.6.22;13.22. Lu.1.12. Hab.3.16. [6] Heb. *cut off.* *r* Zec.3. 1–7. Mat.12.34–37;15.19. Ex.6.12. Ps.119.115;106.35. Ja.3.2. Ro.3.10–19. *s* Ps.20.1;145.1;48.3; 95.3;99.1,2. 1 Ti.1.17;6.15,16. *t* Ps.103.20. Da.9.21,23.

A.M. cir. 3244.
B.C. cir. 760.

*p* 1 Ki.2.5;20.11. Job 38.3. Is.45.1,5. Da.5.6.

*q* Je.5.16; 47.3. Eze. 21.9–11. Na.3.3–5.

*r* De.28.49. Je.2.15; 49.19; 50.17; 4.7,16,19, 20; 6.23. Na.2.11, 12. Da.7.7,19.

*s* Ps.93.3; 18.4. Je.6. 23;46.8. Am.9.5.

*t* ch.8.22; 13.10; 34.4. Je.4.23. Eze.32.7,8; 5. 12–17; 7.14, 15. Joel 2. 10. Am.8.9. Mat.24.29. Re. 6.12,13; 16.10. Ps. 69.23–26; 109.5–20. Le. 26.36–39. De.32.22–26.

6 Or, *distress.*

7 Or, *when it is light, it shall be dark in the destructions thereof.*

8 'They shall roar against it,' the enemy shall roar against the nation of Judah. And when the people of Judah look to their own land, nothing but the darkness of sorrow and desolation presents itself to them. The very light of heaven shall be turned into darkness by the impending calamities.—*P.*

CHAP. VI.

B.C. cir. 758.

*a* 2 Ki.15.7. 2 Ch.26. 23.

*b* Eze.1.1. Ac.10.10, 11; 2.17. 2 Co.12.2. Re. 1.12.

*c* Jn.12.41. Ac.28.25; 7.56. Ex.24.10,11. 1 Ki. 22.19. Da. 7.9, 10, 13. Eze.1.26; 10.1. ch.9.6; 24.23;52.13; 57.15. Am. 7.1; 8.1;9.1. 1 Ti.6.16;1. 17. Ps.9.5. Re.4.2.

1 Or, *the skirts thereof,* 1 Ki. 8. 10, 11. Re.15.8. Ep.1.23; 3.19, 21.

2 *Train.* The flowing portion of his robes.—*C.*

*d* Lu.1.19. Pr.22.29. 1 Ki.10.8.

*e* Ps.68.17;104.4;103. 21. De. 33. 2. Da. 7.10. Eze.1.18. Re.5.11.

*g* Eze.1.6;10.21. Re. 4.8.

*h* 1 Ki.19.13. Job 11. 7. 1 Ti.6.16.

*i* Eze.1.11. Job 4.18; 15.15. Lu.17.10.

*j* ver.6. Da.9.21. Ps. 103.20,21;18.10.

*k* Ex.15.1,21. Ezr.3. 11.

3 Heb. *this cried to this.*

*l* Re. 4. 8. Ex. 15. 11. Hab. 1. 12, 13. Jos. 24. 19. Ps.99.3,9.

*m* Ps.8.1,9; 72.19; 19. 1–3;57.11;98.2,3. ch.11. 9,10; 24.16. Hab. 2. 14. Zec.2.11; 14. 9. Re.11. 15.

4 Heb. *his glory* is *the fulness of the whole earth.*

5 Heb. *thresholds.*

*o* ch. 5. 25. Je. 4. 24. Eze.1.24;10.5.

A.M. cir. 3246.
B.C. cir. 758.

7 Heb. *and in his hand a live coal.*

*u* Je.5.14; 23.29. Ac. 2. 3; 1.4,5,8. Mat. 3.11. Joh 41.21.

8 The emblem of the Spirit baptizing with fire, Mat.3.11.—*C.*

*v* Re.8.3. He. 13. 10; 9.14. 1 Jn.2.2. Ep.1.7. Ro.8.1,2. ver.7; ch.44. 22.

*x* Ps.32.5. Je.1.9. Da. 10.16. Mat.9.2. ch.43. 25; 50.4. Zec.3.9. Ac.2. 38,22.16.

9 Heb. *caused* it *to touch.*

*y* Jn.12.41. Ac.28.25. 2 Sa.23.3.

*z* Ge.3.9,10. 1 Ki.22. 19,20. Ex.4.10–12. Phi. 2.21.

*a* Ge.1.26;3.22. Mat. 28.19. 2 Co.13.14. 1 Jn. 5.7.

*b* Ex.3.11; 4.1,10,13. Je.1.6. Eze.3.14. Mat. 4.20,22. Ac.9.6.

1 Heb. *behold me.*

*c* ver.10; ch.29.13. Je. 7.16;9.12,13. Ex.32.7,9. Ho.1.9.

*d* ch. 43. 8. Mat. 13. 14,15. Mar.4.12. Lu.8. 10. Jn.12.39,40. Ac.28. 26. Ro. 11. 8. Je. 5. 21. Eze.12.2. De.29.4. Ps. 69.23. Re.22.11.

2 Or, *without ceasing,* &c.

3 Heb. *hear ye in hearing,* &c.

*e* Je.1.10. Eze. 3. 11. ch.28.13; 29.10. 2 Co.2. 16.

*g* Ps.119.70;81.12,13. De.32.15;29.3,4. Zec.7. 11,12. Je.5.28;6.10. Ac. 7.51;28.27. ch.44.18;63. 17. Ep. 4. 18, 19. Ro.11. 28. Ex.7.7,2 Th.2.11.

*h* ch.1.6; 19.22; 53.5; 57.18.

*i* Ps.6.3; 13.1. Re.6. 10. Da.8.13.

*j* ch.1.7; 3.26; 36.1. 2 Ch.36.20. Mi.3.12. Da. 9.26,27. Lu.21.24.

4 Heb. *desolate with desolation.*

*k* 2 Ki.25.21. Le.26. 33. De.28.64. ch.26.15; 32.14. Am.3.6; 5.27. Je. 15.2,4. Lu.21.24. 1 Th. 2.16.

*l* ch.1.9; 4.3; 10.20–22. Je.5.10; 46.28. Zec.13. 8,9. Ro.11. 5,16,25, 26. Mat.24.22. Ps.75.3.

5 Or, *when it is returned and hath been bruised.*

6 Or, *stock* or *stem,* Job 14.7–9.

CHAP. VII.

B.C. cir. 742.

*a* 2 Ki. 16. 1–6. 2 Ch. 28.1–3. Ps.83.3,4; 125.2; 129.2.

1 This probably happened after Pekah's invasion, 2 Ch. 28.6,8.

2 Was not able to capture the city, though he slew many, and carried away many captives from the towns and open country.—*C.*

*b* 2 Sa.7.16. Je.21.12.

having[7] a [u]live coal[8] in his hand, *which* he had taken with the tongs from off [v]the altar:

7 And [x]he laid *it*[9] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of [y]the LORD, saying, [z]Whom shall I send, and who will go for [a]us? [b]Then said I, Here *am* I; send me.[1]

9 And he said, Go, and tell [c]this people, [d]Hear ye [2]indeed,[3] but understand not; and see ye indeed, but perceive not;

10 Make[e] the heart of this people [g]fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be [h]healed.

11 Then said I, LORD, [i]how long? And he answered, [j]Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,[4]

12 And the LORD [k]have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But [l]yet in it *shall be* a tenth, and it shall return, and shall be eaten:[5] as a teil-tree, and as an oak, whose substance[6] *is* in them when they cast *their leaves, so* the holy seed *shall be* the substance thereof.

## CHAPTER VII.

1 *Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah.* 10 *Ahaz, having liberty to choose a sign, and refusing it, hath Christ promised for a sign.* 17 *God's judgments are prophesied to come upon Judah by Assyria.*

AND it came to pass in the days of [a]Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, [1]went up toward Jerusalem to war against it, but could not prevail against it.[2]

2 And it was told [b]the house of David, say-

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attendants of God, and his instruments in the dispensations of Providence; or zealous, active, and humble ministers of Christ. Their *covering their face* denotes their inability to comprehend the glorious nature and mysteries of God; their *covering their feet* imports their being ashamed of their best services before God. 6, 7. The live coal taken from the altar, denotes the powerful, quickening, and heart-inflaming word of the gospel, as coming from and through Jesus as our atoning sacrifice. 9, 10. Go, warn this people of their dreadful danger in using the outward means of grace to their own hurt: go, and with the utmost diligence instruct, exhort, rebuke, and threaten them; though abandoned by me to their own lusts, they will abuse all thy pains to render themselves more stupid, careless, unteachable, and obstinate, and so effectually prevent their own forgiveness, conversion, repentance, or reformation. 13. Yet notwithstanding the wretched case to which the Assyrians, Chaldeans, Syro-Grecians, and Romans shall reduce the nation, a remnant shall be found who shall, in due time, gladly seek the Lord. See introduction, ch. iv. sec. xviii.

Ver. 1. Many commentators think this chapter should be placed first, as they conceive the foregoing prophecies must have been delivered at least as late as the reign of Ahaz. That they describe the days of Ahaz there can scarcely be a doubt; but that they were not delivered till then there is no reason to conclude. In ch. i. 1 they are expressly called 'a vision,' the nature of which is to describe things future as if they were actually accomplished: because they were visibly represented to the eyes of the prophet. The word *ακρ* in this verse seems to affirm that the previous vision was in an earlier part of the reign of Uzziah. *C.*

Ver. 2. *Seraphims.* Derived from a word signifying 'to burn,' a phrase currently applied to love, zeal, eloquence, and intense delight; thus, 'ardent love, ardent zeal,'—'words that burn,' 'did not our hearts burn,' are everyday expressions. In either or in all of these modes may the seraphs *burn,* or even in some other, to us, still unrevealed. *C.*

Ver. 5. *The King.* 'The King' foretold, Ps. 2. 6. 'The King' described, Ps. 45. 1. 'The King of glory,' Ps. 24. 10. By which familiar name the prophet acknowledges the LORD OF HOSTS. That the prophet in the vision saw Christ in human form there can be no doubt, when the passage is deliberately compared with Jn. 12. 41. *C.*

Ver. 7. It will be observed that the live coal is taken from the altar. It was therefore part of the sacrificial fire. When it touched his lips his iniquity was taken away. There is therefore the idea of atonement. The meaning of the symbol is that the virtue of the sacrifice is imparted; an atoning work is completed. The great sacrifice of Christ, and its application to his people by the quickening power—the baptism by fire—of the Spirit of God, is here beautifully symbolized. *P.*

Ver. 10. *Make the heart of this people fat,* &c. That is, there are a people so unclean that the Lord, for punishment of their sin, delivers them over to judicial deafness and blindness: and commissions the prophet, by the preaching of the truth, to execute this righteous sentence upon a people who loved lies. See note on the hardening of Pharaoh's heart, Ex. 4. 21. *C.*

Ver. 13. 'And yet in it shall be (left) a tenth; and it shall recover (and serve for pasture) as the elm and the oak, which, when they cast their leaves, have the sap in them; so an holy seed shall be the sap thereof,' (*Slack. De Dieu*).—*Teil-tree.* Supposed the lime-tree. *C.*——*Yet,* after all the trials and desolations, *a tenth,* a very small and feeble remnant, shall remain in the country; and even this tenth shall be given up to destruction ('shall return to be eaten'), but not to *utter* destruction, for even as the oak and terebinth when cut down and but stumps remain, have still vitality in them, so shall the small remnant of the holy seed, the people of Israel, be. *P.*

REFLECTIONS.—O the infinite, the awful, the amiable glories of our Immanuel. Thrice happy are his servants, who stand in his presence, and triumph in his praise! And blessed be God that his glory has, or shall fill the whole earth; and that faithful ministers and established angels vie with one another in his work. —Clear views of JEHOVAH'S perfections effectually humble the very best of men, and make them to look on themselves, and all around them, as inexpressibly mean, loathsome, and guilty. And God, by such deep humiliation, prepares men for great honours! Thrice happy are those ministers whom God has prepared for their work by the most humbling views of his glory, and the most powerful applications of his heart-cleansing and quieting promises! Great is the importance of a call to the ministerial office. And, alas! infinite is the hazard of such as without this, for the sake of honour or gain, treacherously pretend to be the ambassadors of Christ! But how dreadful is it when the clearest call, and the most faithful execution of it, do but issue in the aggravated wickedness and ruin of the hearers! Not the best of gospel ministrations can avail with sinners without the blessing of God and the almighty operation of his Spirit. And if spiritual judgments begin, we may look for temporal to follow.—But blessed be God that, for his own love and the preservation of the world, he finds faithful a remnant of real saints who, though in winters of adversity seem dead, yet again revive as the corn, grow as the lily, and bring forth fruit to his glory.

CHAPTER VII. Ver. 4. Rezin and Pekah, and their armies and kingdoms, are called *tails of smoking firebrands,* because, notwithstanding their present

ing, Syria is [3]confederate with Ephraim:[4] and his heart was [6]moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub[5] thy son, at the end of the [d]conduit of the upper pool, in the highway[6] of the fuller's field;[7]

4 And say unto him, [e]Take heed, and be quiet; fear not, neither[8] be faint-hearted for the two tails[9] of these [g]smoking[1] firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because[h] Syria, Ephraim, and the son of Remaliah, have [i]taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it,[2] and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:[3]

7 Thus saith the Lord GOD, [j]It shall not stand, neither shall it come to pass.

8 For[k] the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore[1] and five years[4] shall Ephraim be broken, that it be not a people.[5]

9 And [m]the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [o]If ye will not believe, surely ye shall not be established.[6]

10 ¶ Moreover,[7] the LORD spake again unto Ahaz, saying,

11 Ask[p] thee a sign of the LORD thy God; ask it either in the depth,[8] or in the height above.

12 But Ahaz said, [q]I will not ask, neither will [r]I tempt the LORD.

13 And he said, Hear ye now, [s]O house of David, *Is it* a small thing for you to [t]weary men, but will ye [u]weary my God also?

14 Therefore[9] the LORD himself shall give you a sign; [v]Behold, a virgin shall conceive, and bear a son, and shall call[1] his name Immanuel.

*v* Ge.3.15.ch.4.2;11.1;9.5. Je. 31.22. Mat.1.23. Lu.1.31–35. Jn.1.14.1 Ti.3.16. Ro.9.5.

1 Or. *thou*, O virgin, *shall call.*

A.M. cir. 3262.
B.C. cir. 742.

3 Heb. *resteth on Ephraim.*

4 Ten tribes of Israel, ch.28. 1. 1 Ki. 11. 26,31;12.16. Eze.37.16 Ho. 4. 17; 5. 5; 12. 1.—[Ephraim was now at the head of the ten tribes, and therefore stands for the separated kingdom of Israel, as distinct from that of Judah.—*C.*]

*c* 2 Ki.10.4. Mat.2.3. Le.26.36. De.28.28,66. ch.22.5.

5 That is, *the remnant shall return*, ch. 6. 13; 10.21,22; 1.9. Ro.9.27.

*d* 2 Ki.18.17.ch.36.2; 22.9.2 Ch.32.3,4.

6 Or, *causeway.*

7 The 'fuller's field' was on the west of the city, beside the ancient cistern now called the upper pool. The highway which led past it is the main road to Joppa and the sea-coast, and is still one of the most frequented about the Holy City.—*P.*

*e* 2 Ch.20.15, 17. Ex. 13.14.ch.30.15;43.2; 41. 14. Ps.37.7,8;48.3; 46.1–11.cxxiv. Mar.5.36.

8 Heb. *let not thy heart be tender*, De. 20.3.

9 *Two tails.* Probably an allusion to Samson's foxes.—*C.*

*g* Ho.7.9.ver.8. Am. 4.11.ch.8.4. 2 Ki.13.25; 15.29.

1 *Smoking.* Ready to kindle into the flame of war.—*C.*

*h* Zec.1.14,15. Ps.69. 26.

*i* Ps.2.1;83.3,4.

2 Or, *subdue and part it.*

3 Our friend, and as our tributary.

*j* Ps.2.1;33.10. Pr.21. 30.ch.8.10; 10.6–19; 37. 29.

*k* ch.8.4;17.1,3.2 Ki. 16.9.

*l* 2 Ch.33.11. Ezr.4.2.

4 Ahaz reigned after this message fourteen years; Hezekiah twenty-nine years; Manassen, prior to the fulfilment of the prophecy, twenty-two years—equal to sixty-five years.—*C.*

5 Heb. *from a people.*

*n* 1 Ki.16.24,29.2 Ki. 15.27.

*o* 2 Ch. 20. 20; 28. 20, 21. Mat. 13. 58. Ro.11. 20. He.3.18,19.

6 Or, *Do ye not believe?* it is *because ye are not stable.*

7 Heb. *and the LORD added to speak.*

*p* ch.38. 7, 22; 37. 30. Ju.6. 30. Je.19.1,10; 51. 63.

8 Or, *make thy petition deep.*

*q* 2 Ki.16.15.ch.8.12.

*r* De. 6. 16. Mat. 12. 38; 16.1. Ac.5.9; 15. 10. Eze.33.31.ch.29.13.

*s* ver.2. Je.21.12.

*t* a Ch.36.16.ch.3.4,5.

*u* Am.2.13.ch.43.24; 63.10. Mal. 2. 17. Je. 6. 11.

9 Or, *nevertheless.*

A.M. cir. 3262.
B.C. cir. 742.

*x* He. 2. 14. ver. 22, with De.32.13,14.2 Sa. 17.29.

2 Canaan was characterized as 'a land flowing with milk and honey,' the first requiring little care, the second none; consequently, 'butter and honey' (see ver. 22) became the emblems of abundance without cultivation.—*C.*

3 *When* he *shall know.*

*y* Lu.2.52. He. 5. 14. De.1.39.

*That he may know*—when he shall know—*to refuse the evil and choose the good.*—That is, before he shall have arrived at puberty.—*C.*

5 Or, *this child*, pointing to his own child whom he had brought with him, ver.3; ch. 8.4. Jonah 4. 11.

*z* ch.8.4. 2 Ki.15.29, 30;16.9.

*a* ch. 5. 26–30; 8.6–8, 21,22. 2 Ch.28. 20; 32.1; 36.6–20. Mi.1.9–16.

*b* 2 Ch. 10. 16. 1 Ki. xii.

*c* ch.30.1,2. 2 Ki. 23. 33,34. De.1.44. Ps. 118. 12.

*d* Je.16.16.

6 Or, *commendable trees.*

*e* 2 Ki. 16. 7, 8. 2 Ch. 28.21. ch.10.6. Je. 27.6, 7. Eze.29.18,19. Da. 2. 38.

7 The loss of which is accounted very disgraceful in the East.

8 Shaving the beard was forbidden to the Jews; and, when an act of violence, was considered the greatest insult (see 2 Sa.10. 4–6). *Hired*—a mercenary army (2 Ki.16. 7,8. 2 Ch.28. 21), or an army that received wages in the spoil which God's judgments would permit them to carry away, 2 Ki.10.30. Eze. 29.18–20.—*C.*

9 ch.37.30; 1. 9; 6. 13; 10. 20, 22. Je. 39. 10. Being very poor, and few cattle left to eat the pastures.

1 ver.15. Mat.3.4, *i.e.* country-fare, not as ch.22.13;5.11,12.

2 Heb. *in the midst of the land.*

3 Shekels, *i.e.* £114 sterling.

*g* ch.32.13,14;5.6. Je. 4.26.

4 Because the labourers have been slain or carried away as slaves to Assyria. —*C.*

5 For hunting, Ge. 27.3, or self-defence, 2 Sa.1.18.

6 It shall become a chase for wild beasts. —*C.*

*h* ch.5.1;17.2;32.14. Ps.80.11.

7 The mattock, and other instruments of husbandry, which briers and thorns fear as enemies, shall not be used in cultivation. —*C.*

15 Butter[z] and honey[2] shall he eat, [3]that [y]he may know[4] to refuse the evil, and choose the good.

16 For before the child[5] shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be [z]forsaken of both her kings.

17 ¶ The[a] LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that [b]Ephraim departed from Judah, *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the [c]fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria:

19 And[d] they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.[6]

20 In the same day shall the LORD shave with a [e]razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the [7]beard.[8]

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep:[9]

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter[1] and honey shall every one eat *that is* left in the land.[2]

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings,[3] it shall *even* be [g]for briers and thorns.[4]

24 With[5] arrows and with bows shall *men* come thither;[6] because all the land shall become briers and thorns.

25 And[h] *on* all hills that shall be digged with the mattock there shall not come thither the fear[7] of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

threatening to destroy all before them, they themselves were quickly to be extinguished in ruin. 7–9. The power of Syria and Israel shall never be advanced further than at present: and by the twenty-second year of Manasseh shall the Israelites be wholly carried captive. 15. And as a child partaking of a real manhood, he shall live on common fare. 16. Within two years shall the present kings of Syria and Israel be both cut off. 18. The Egyptians are represented as blood-sucking flies, and the Assyrians as stinging and all-collecting bees, in allusion to the swarms of those insects in Egypt and Assyria. 19–25. Roused by the providence of God, and rewarded with spoil, they shall overspread the whole country, and cut off persons of all ranks, high and low, and render the once so fertile country a waste and uncultivated soil, for briers and thorns, and the residence of robbers and wild beasts, few persons or tame cattle being left therein.

Ver. 6. *Tabeal.* Who Tabeal was, and who his son was, is unknown; it is most probable, however, that he was some factious pretender to the throne of Judah, and related to the blood royal, either of Ahab or of Pekah. *C.*

Ver. 12. Ahaz here affects humility and piety: but in reality possesses neither: for as the Lord had directed him to ask the sign, though humility would have acknow edged unworthiness, piety would gratefully have accepted the offered evidence. *C.*

Ver. 13. Ye weary the patience of men by your maladministration; will ye weary God also, by neglect of opportunities, distrusting his promises, and abusing his ordinances? *C.*

Ver. 14. *Behold, the virgin shall conceive.* This prophecy could not be intended for Hezekiah, who was now a young man; neither can it be applied to any of the sons of Isaiah, for none of them ever ascended the throne, as this child of promise evidently did, ch. 9. 7. *C.*

Ver. 16. *Before the child shall know.* That is, before the child, when born, shall know to distinguish between good and evil, 'the land which thou hatest (Syria and Israel) shall be forsaken of both her kings.' And far within the lowest period allowed for intellectual development was all fulfilled; for Isaiah prophesied about 740 B.C.; and Tiglath destroyed Syria, 2 Ki. 16. 9, and slew Rezin, about 738 B.C.—Hoshea slew Pekah, the king of Israel, about 737 B.C., 2 Ki. 15. 30 (Macfarlane's *Script. Chron.*)—And thus, within a period of about three years, was all this denunciation fulfilled. *C.*

Ver. 18. See note on ch. 5. 26. Roberts, however, asserts that the ancient Asiatic nations never kept bees in hives, or under any artificial management, as Cyril's statement implies. Still Cyril's description of customs in times so near his own, seems evidence preferable to any deduction from mere modern observation. *C.*

REFLECTIONS.—To what alarming terrors, what murderous and destructive invasions and wars, does sin expose men! And while judgments ordinarily begin at the house of God, one guilty nation is made the scourge of another, and then quickly perishes itself! Severe, seasonable, free, and often unasked, are God's interposals for the relief and comfort of men. And if he be on our side, we need not fear the most furious adversaries. No plot, no attempt to frustrate his promises, can fail to issue in the sudden ruin of its authors. And the most proud and boastful are ordinarily the least successful in their enterprises. But faith in his promise is necessary to the establishment of our heart while they rage or reign. What kindness God shows to some wicked men for the sake of their ancestors, though with specious pretexts of regard they often refuse the favours of God, that they may depend on an arm of flesh! But with earnestness and boldness ought we to avouch the Lord for our God, when others refuse their claim. Amidst the deepest distress, infallible are the securities, and strong the consolations, which are derived from Jesus Christ and his connections with us. God easily finds instruments fitted to execute his judgment upon obstinate sinners. And none are more readily chosen by him than those whom we have idolized, and confided on, in his stead. Yea, alas! terrible is the judgment that falls at last upon corrupt professors. Their barrenness under the means of grace, and fruitfulness in wickedness, curse, blast, and desolate the very earth on which they live!

**DAMASCUS FROM SALAHIYEH, THE HEAD OF SYRIA.** [ISAIAH, vii : 8.]—Damascus is, beyond any doubt, the most attractive city as to its natural features to be found in the East. There is more in Damascus that takes hold of the imagination than in any other city. To its natural features, which are so rare and remarkable as to lift it out of classification with other places, is added its great antiquity and its wonderful historic interest. These render a time of sojourn here a perpetual delight. The population, the rivers, divided in channels, flowing through part of the city, coffee gardens, people from the desert mingling with rich merchants in their flowing gowns, all together make up a picture such as the eye never beholds elsewhere.

"Damascus, daughter of Abana's stream,
How beauteous still are thy enchanting bowers;
Thy gardens that with fruits unnumbered teem,
The perfumes that exhale from loveliest flowers.
Thy native charms defy the gliding hours,
But mar, alas, the work that man hath made."

**A STREET IN NAZARETH—WHERE MARY, THE MOTHER OF JESUS, LIVED, AND WHERE CHRIST WAS BROUGHT UP.** [Isaiah, vii 14] - "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Nazareth, where Mary, the mother of Jesus, lived, and where Christ was brought up, is dearer to the Christian heart than any other place on earth, except Jerusalem. It was a small and obscure village in the Old Testament times, and is not even mentioned by name, nor even by the historian Josephus. Yet, from the fact that Christ was brought up here, it receives an interest and a significance which have led pilgrims to visit it for the past 2000 years. According to ancient records, it never rose to distinction until the time of the crusades. It was then made the seat of a bishopric. It is now the chief town of this district. It is also larger and more prosperous than in any former period of its history.

## CHAPTER VIII.

*1 In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria: 5 Judah likewise for their infidelity. 9 God's judgments shall be irresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.*

MOREOVER, the LORD said unto me, [a]Take thee a great roll,[1] and write in it with a [2]man's [3]pen[4] concerning Maher-shalal-hash-baz.[5]

2 And I took unto me faithful witnesses to record, [b]Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto[6] the prophetess; and she conceived, and bare a son: then said the LORD to me, [c]Call his name Maher-shalal-hash-baz:

4 For[d] before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.[7]

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people [e]refuseth the waters of [g]Shiloah that go softly, and [h]rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, [i]the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks.

8 And[j] he shall pass through Judah: he shall overflow and go over; he shall reach *even* to the neck;[8] and the stretching out of his wings shall fill the breadth of thy [k]land,[9] O[l] Immanuel.

9 ¶ Associate[m] yourselves, O ye people,[1] and[2] ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take[o] counsel together, and it shall come to nought; speak the word, and it shall not stand: [p]for God *is* with us.

11 ¶ For the LORD spake thus to me with a strong hand,[3] and [q]instructed me, that I should not walk in the way of this people, saying,

12 Say[r] ye not,[4] A confederacy, to all them *to* whom this people shall say, A confederacy; [s]neither fear ye their fear,[5] nor be afraid.

13 Sanctify[t] the LORD of hosts himself; and *let* him *be* your [u]fear, and *let* him *be* your dread.

14 And he shall be for [v]a sanctuary; but for a [x]stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And [y]many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind[z] up[6] the [a]testimony, [b]seal the law among [c]my disciples.

17 And I will [d]wait upon the LORD, that [e]hideth his face from the house of Jacob, and I will look for him.

18 Behold,[g] I and the children whom the LORD hath given me *are* for [h]signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when [i]they shall say unto you, Seek

A.M. cir. 3262.
B.C. cir. 742.

CHAP VIII.

*a* ch.30.8. Da.10.21. Hab.2.2.
1 Or, mirror or tablet of metal.
2 A common one, Re.13.18;21.17.
3 Graving tool.
4 Rather, 'an engraver's tool,' to sink the characters deep and give permanence to the sentence.—*C.*
5 Heb. *in making speed to the spoil he hasteneth the prey*, or *make speed*, &c.
*b* 2 Ki.16. 10; 18. 2. 2 Co.13.1. Mat.15.16.
6 Heb. *approached unto.*
*c* Ho.1.4,6,9.ch.7.3.
*d* ch.7.16,17;10.6;17. 3.2 Ki.16.9;15.29.
7 Or, *he* that *is before the king of Assyria shall take away the riches*, &c.
*e* 1 Ki.12.16.ch.7.6.
*g* Jn.9.7.Ne.3.15.
*h* ch.7.1,2,6.
*i* See on ch.7.16,17; 10.5,6;17.12,13. De.28. 49–52. 2 Ki.15.29; 16.9; 17. 3–6; 18. 9–12. Da. 9. 26;11. 10,22.
*j* ch.5.26–30; 10. 5, 6, 22,23,28–32;22.1–7;27.8 –11; 28.14–22; 30.27,28; 29. 1–6; xxxvi. xxxvii. 2 Ch. 28. 21. Je. iv.xxi. xxxix. Da.9.27.
8 Water reaching to the *neck* will do all but drown; so this invasion shall do all but totally ruin.—*C.*
*k* Le.25.23,28. De.11. 12; 32.8,9; ch.14.2. Ho. 9.3.
9 Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*
*l* ch.7.14;9.6,7. Jn.1. 14. 1 Ti.3.16. Ps. 2.6,7. Mat.1.23;28.18.
*m* ch.7.1,2,6–8;54.15. 1 Ki.20.11. Je.46. 9–12. Mi.4.11–13.Ps.2.9.
1 This is addressed to the Syrians and Israelites confederated against Judah.—*C.*
2 Or, *yet.*

* *Say ye not.* 'Ye people of Judah disregard,make no mention of this boasted confederacy of Syria and Israel.'—*C.*

A.M. cir. 3262.
B.C. cir. 742.

*o* ch.7.5–7;17. 12–14. Ps.83.3;33.10. Job 5.12. Ac.5.38.
*p* Ps.46.1,7. Pr.21.30. Ro.8.31. 2 Ch.32.7,8. 1 Jn.4.4. ch.7.14;9.6. Je. 20.11.
3 Heb. *in strength of hand*, 2 Ki. 3. 15. Eze.3.14;8.1.
*q* Pr.1.15. Ps.32.8.ch. 30.21; 48.17. Je. 10. 23. Ge.7.1;6.9.
*r* 2 Ki.16.7;18.14.ch. 30.1,2;31.1, or 7.2,5,6.
4 See note * in first column.
*s* 1 Pe.3.14,15.ch.51. 12,13.
5 *Their fear.* The false gods and their superstitious omens, of which they stand in dread.—*C.*
*t* Le.10.3. Nu.20.12. ch.26.3,4. Ro.4.19,20.
*u* Ge.31.53. Mat.10. 28. Ps.76.7. Lu. 12. 4,5. 1 Pe.3.15. He.12.28,29.
*v* Eze.11.16. Ps.46.1 –11;27.5. Pr. 18.10. ch. 26.20.1 Co.1.24,30. He. 2.11;13.12. Jn.1.14. Col. 2.9.
*x* ch.28.16. Lu. 2.34. Ro.9.32,33;11.8,9.1Pe. 2.8.1 Co.1.23.
*y* Ro.11.25. Mat. 21. 44;11.6;13.21,57;15.12. Lu.20.18. Jn.6.66.
*z* Da.12.4. ch.29. 11, or Jn.3.11;7.16;6.44,45; 17.6,8. Ac. 2.40; 10. 42. 1 Jn.5.9. Je.31,33.1 Co. 1.6. 2 Co.3. 3. Ep.1.13.
6 Form or mark, ver.1.
*a* ver. 20. De. 4. 45. ch.7.14.
*b* Re.5.1,5.
*c* Pr. 8. 8, 9. Mat. 13. 11.ch.54.13. Ac.11.26.
*d* ch.50.10;26.8;62.1. Hab.2.3. He.10.35–37. Mi. 7. 7–10. Job 35. 14. La.3.26.
*e* De.31.17. Job 13.24. Ps.44.24.ch.54.8;57.17; 64.7;2.6.
*g* ch.7.3,16;8.3,4. He. 2.13. Jn.17.6,9,11,12; 6. 37,39.
*h* Lu. 2. 34; 8.25. Ps. 71.7. Zec.3.8. Eze.14.8. De.28.46. Mat. 9. 33. 1 Co. 4.9, 13. He. 10. 33. Phi.1.28.
*i* 2 Pe.2.1. Le.19.31; 20.6. 1 Ch.10. 13. 2 Ch. 33.6.ch.29.4.

CHAPTER VIII. Ver. 6, 7 may either relate to the Israelites, who despised the now weak family of David; or to those Jews who despised their own governors, and, not content with their own weak armies, insisted upon calling in the Assyrian troops, and who rejected Christ.—The Assyrians are called *the waters of the river*, because they came from the river Euphrates in great multitudes, and wasted and destroyed the nations and countries whithersoever they came. 8. The Assyrian army ravaged the whole land of Judea in a rapid and resistless manner (where Immanuel was born, lived, and died), up to Jerusalem the capital. 9, 10. The Syrians, Israelites, and other enemies of God's church, may consult, confederate, collect, and march armies as they will, Immanuel her King shall make their attempts to issue in their own ruin. 12–15. Neither depend on the confederacy of Judah with the Assyrians or Egyptians, nor be terrified at the confederacy of the Syrians and Israelites, or any other, against Judah, but glorify the Lord, by a believing dependence on, holy fear, and sincere worshipping of him: so shall he protect and comfort you, while multitudes of your brethren, through their rejection of him and his Messiah, shall be insnared and ruined. 16–18. While but a few believers will understand, cleave to, and improve God's revelations, I will, by faith, look for the fulfilment of them in the Lord's gracious return to and favour towards his people, and in the manifestation of his Son. And, lo, I and my son and disciples, as well as Jesus Christ and his people, are, and will be, amidst the admiration of some, and the derision of others, God's appointed pledges and tokens of his infallible fulfilment of his promises and threatenings.—19, 20. Should not we, in our distress, seek to our infinitely gracious, wise, and powerful God! Should we, who are living, apply for relief to dead idols or men, instead of the living God? No: God's Word is the sole standard of our direction, instruction, and comfort; and if any direct otherwise, it is owing to their being destitute of all saving knowledge. 21, 22. And instead of prospering, they and their followers shall be driven from their dwellings, famished with hunger, and filled with anguish, till they curse their king for calling in or rebelling against the Assyrians; and their idols for disappointing their hopes, and the true God for inflicting his judgments. And whether they look towards heaven or earth, they shall see nothing but perplexity and trouble, and thus be reduced to despair.

Ver. 1. *Roll.* When the ancients wrote either upon parchment or the Egyptian papyrus, their custom was to roll up the document; and this practice was evidently before the mind of the translators. The word, however, does not come from a root signifying to roll, but to make clear by rubbing or polishing. It therefore signifies a tablet of polished metal, marble, or wood. *C.*

Ver. 6. The fountain of Shiloah, or Siloam, is situated in a deep cave at the eastern base of Mount Moriah. Its waters flow with a gentle murmuring current through a subterranean channel, and fall into a large open pool on the southern slope of Moriah. This fountain was an emblem of the quiet, peace, and security of Israel under the beneficent rule of Jehovah; and it is brought into strong contrast with the rushing torrent of the Euphrates, which is made to represent the conquests and desolations of the armies of Assyria. *P.*

Ver. 8. *Wings.* Probably a reference to the Assyrian standard, which was a bird; or the prophet views Assyria as a bird of prey, hovering over the devoted country, and ready to descend upon its victim. *C.*

Ver. 11. *Spake to me with a strong hand.* That is, when his hand was strongly urging me on to do his work—when I was fully and irresistibly under the influence of divine inspiration. A prophetic impulse is frequently represented in the Word of God as being produced by the laying of his hand on the prophet. Thus in Eze. 3. 14 and 2 Ki. 3. 15. *P.*

Ver. 13. *The Lord of hosts*, whom the prophet saw in vision, ch. vi., is evidently the LORD JESUS CHRIST, 'God manifest in the flesh,' and to him this prophecy is applied throughout the New Testament. And HE, and not *Isaiah*, is the speaker in this prophecy. *C.*

Ver. 14. An alternative is set before the people in ver. 13 and 14. If they would acknowledge the Lord, if they would fear and venerate him, then would he be to them a sanctuary, a place of refuge and perfect security. If, on the other hand, they would not fear or acknowledge him, then would he be to them as a rock against which they would be dashed, and as a snare in which they would be entrapped. *P.*

Ver. 16. *Bind up*, rather, *engrave. Seal:* but, at the same time, note that this binding up and sealing show that the contents are 'hid from the wise and prudent' of this world, till God be pleased to reveal them 'to babes,' 'among my disciples'—the disciples of Messiah. *C.*

REFLECTIONS.—Great is the importance of the oracles of God! Thrice worthy to be written in our heart!—But what changes, troubles, and wars, sin exposes men to in this world! Quickly they, who disturbed and spoiled others, are plagued in their turn. And who knows for what havoc the wealth, or the children we dote on, may be reserved. Men never refuse God's comforts, but they take up with ruinous plagues instead of them. Thrice happy is it, in days of distress, to be the property and people of the blessed Immanuel, and to have him the uplifter of our head, when the waters of trouble swell to the neck! To have him on our side, and his promise for us, will effectually crush every attempt that hell and earth can make against us.—But an almighty power is necessary to enable the best avoid fashionable evils, and disregard the fear and help of men, and depend only upon Christ! Safety, holiness, and honour are fully to be found in him, but in him alone! For, alas! fearful is their destruction who reject and are offended in him! Great is the mercy, that in the worst of times he has so fixed his oracles in his church and in his people's hearts! And with pleasure may those who have experienced the power thereof, wait for him, notwithstanding the most terrible troubles around, and loads of reproach upon them. Though God hide himself, and afflict his church, he will never leave her. But, alas! great is the folly and guilt, and tremendous the ruin, of those who consult with devils, with lusts, with wicked men, instead of Jesus and his Word, which is confirmed by his oath, and ratified in his blood!

CHAPTER IX. Ver. 1–7. The distress of Judah, under the Assyrian ravages or the Chaldean captivity, shall not be so dismal and lasting as the captivity of the ten tribes. They shall quickly be surprised with a glorious deliverance, a vast increase, amazing consolations, and perfect freedom from bondage: for God, to pave the way for the incarnation and kingdom of his Son, shall, not by the common forms of war, but by a fearful plague, destroy their Assyrian or other enemies. And as God has debased Canaan by the repeated invasions of heathen troops, so he will glorify it by the

unto them that have familiar spirits, and unto wizards that peep, and that mutter: [j]should not a people seek unto their God? for the living to the dead?[7]

20 To[k] the law and to the testimony:[8] if they speak not according to this word,[9] *it is* because *there is* no light[1] in them.

21 And [l]they shall pass through it, hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret[n] themselves, and curse their king and their God, and look upward.

22 And[o] they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

## CHAPTER IX.

1 *What joy shall be in the midst of afflictions by the birth and kingdom of Christ.* 8 *The judgments upon Israel for their pride,* 13 *for their impenitency,* 18 *and for their wickedness.*

NEVERTHELESS the [a]dimness *shall* not *be* such as *was* in her [b]vexation, when [1]at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

2 The[c] people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast [d]multiplied the nation, *and* not[2] increased[e] the joy: they joy before thee [g]according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast [h]broken[3] the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of [i]Midian.

5 For[4] every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be [j]with burning *and* fuel of fire.

6 For [k]unto us a child is born, unto us a son is given: and [l]the government shall be upon his shoulder: and his name [n]shall be called Wonderful, [o]Counsellor, [p]The mighty God, [q]The everlasting Father, [r]The Prince of Peace.

7 Of[s] the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it [t]with judgment and with justice from henceforth even for ever. [u]The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent [v]a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall [x]know, *even* Ephraim, and the inhabitant of Samaria, that [y]say in the pride and stoutness of heart,

10 The[z] bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change *them into* cedars.[5]

11 Therefore the LORD [a]shall set up the adversaries of Rezin against him,[6] and join[7] his enemies together;

12 The[b] Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.[8] For[c] all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people [d]turneth not unto him that smiteth them, neither do they seek the LORD of hosts:

14 Therefore the LORD will cut off from Israel [e]head and tail, branch and rush, in one [9]day.

15 The ancient and honourable, he *is* the head; and the [g]prophet that teacheth lies, he *is* the tail.

16 For[h] the leaders of this people[1] cause *them* to err; and *they that are* led of them[2] *are* destroyed.[3]

17 Therefore[i] the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an [j]hypocrite and an evil-doer, and every mouth speaketh folly.[4] For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness [k]burneth as the fire: it

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A.M. cir. 3262. B.C. cir. 742.

*j* 2 Ki.1.3.1 Sa.28.16. 1 Th.1.9.
7 Should they turn (for light and direction) to the dead instead of the living? —*C.*
*k* Lu.16. 29. ver. 16. Jn.5.39. Ac.17,11. 2 Ti. 3.15–17. Mi.3.6. Ga.1.8, 9.
8 The sure and attested word of witness and prophecy let them seek.—*C.*
9 In which there is no obscurity, Joel 2. 2. La.4.8. Job 30.30.
1 Heb. *no morning,* ver.22. ch. 26. 10. Ho.6.2. Mat. 15. 14; 8. 12. Jn.5. 25. 1 Th. 4. 14, 16.
*l* De 28. 33, 36, 53. 2 Ki.25.3,11. Ps. 106. 43; 107.4,5. Am.8.11.
*n* Pr.10.3. 2 Ki.6.33. Re.16.10,11,21. Zep.1. 5. Mat.8.12. De. 32. 37, 38. Lu.16.24.
*o* 2 Ch.15.5. ch.5. 30. Job 18.18. Je.23.17; 30. 5. Am. 5. 18. Zep.1. 15. Mat. 8. 12. 1 Th. 2. 16. Lu.21.22–26.2 Pe.2.17. Jude 13.

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CHAP. IX.

B.C. cir.741.

*a* ch.8.22.
*b* 2 Ki.15.19,29; 17.5, 6. Le.26,25,31,33.
1 At the first he debased, but at last he glorified, &c., Mat. 4. 15,16.
*c* ch.60.1,2; 42. 6; 49. 6. Jn.1.9; 8.12. Lu.1.78, 79. Mat.4.14–16. Ep. 5. 14. Ac.26.18. Col. 1. 13. 1 Pe.2.9.
*d* ch.2.2,3. Zec.8.20–23; 2.11.
2 Or, *to him.*
*e* ch.liv.;55.12; lx.lxi. xii.xxv.xxvi.xxxv. Je. 31.7,12–14.
*g* ch.16.9,10. Ps. 4.7, 8; 119. 162; 126.5,6. Ju.5. 30.1 Sa.30.16. 2 Ch. 20. 25,28.1 Pe.1.8. Phi.4.4. Jn.16,22. Ac.9.31.
*h* ch.10. 5, 27; 30. 31; 14.5,25. Je.30.8.
3 Or, *When thou breakest.*
*i* Ju.7.21, &c. ch. 10. 26.
4 Or, *When the whole battle of the warrior was,* &c.—*and it was,* &c. Or, the graves of the armed warrior and garments rolled in blood shall be for burning and fuel of fire.
*j* ch.30.33; 37. 36; 66. 15. 2 Th.1.7. Mat. 3. 3, 11.
*k* ch.7.14; 4.2. Lu.2. 11. Mat.15.24. Ro.9. 5; 15.8. Jn.1.14; 3.16; 4.10; 6.32,33.2 Co.9.15.
*l* Mat. 11. 27; 28. 18. Ep.1.22.
*n* ch.7.14; 63.1. Je.31. 22. Mat.8.27. Pr.30.4.

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* The sin lay not in the purpose to repair and improve, but the self-sufficiency

A.M. cir. 3263. B.C. cir. 741.

that purposed without humility, repentance, or saying, *If the Lord will.* See ver.13.—*C.*
*o* Zec.6.13. ch.28.29. Jn.1.18; 17.8; 15.15. Re. 3.18. Lu.7.30.
*p* Je.23.6. Ps.45.3–6. Jn.1,1,2. Ro.9.5. Tit.2. 13. ch. 45. 22; 63. 1–4. 1 Jn.5.20. He.1.8; 7.25.
*q* Pr. 8. 23–31. He. 5. 9; 2. 13. Jn. 6.39–51; 10. 28; 11. 25. ch. 53. 10, 11. Ep.2.10.
*r* ch. 53. 5, 12. Je.23. 5,6. Mi.5.1,2,5. Ro.5.1, 10. 2 Co.5.19. Ep. 2.14. Ju.16, 33; 14.27. Phi. 4. 7. 2 Th.3.16.
*s* ch.2.2,3. Ps.2.8; 72. 8–11,17,19; xciii. xcvii. xcix. Da. 2.35,44; 7.14, 27. Zec. 6. 13. Mat. 24. 14. Lu.1.32,33. 2 Sa.7 16. 1 Co.15.25.
*t* ch.11,3, 4; 32.1. Ps. 45.4,6; 72.1–3,7.
*u* ch.37.32; 59.16,17; 63.4–6.
*v* ch.13.1; 22.1; 14.27; 7.8; 8.4–8; 32.20; 55.10. Mi.1.1. Zep.1.1. Je.23. 29. Zec.1.6.
*x* ch. 26. 11; 49. 26. Job 21.19. Ju.8.16. Eze. 7.4,9,27; 24.14. Ho. 9. 7. Nu.14.34.
*y* Pr.16.18. ch.26.12. Mal.3.13.
*z* 1 Ki. 7. 15; 10. 27. Mal.1.4. 2 Sa.7.2.
5 See note * in first column.
*a* 2 Ki.16.9; 15.29. ch. 8.4–8; 17.1–5.
6 Israel.
7 Heb. *mingle.*
*b* 2 Ki. 15. 29; 17. 6. 2 Ch.28.16–20. Ps.124.3, 6. Joel 2.20.
8 Heb. *with whole mouth.*
*c* ch.5.25; 10.4; ver.17, 21. Je.4.8.
*d* Ch.28.22. Je.5.3, with Ps.50.15. Ho.5.15; 7.7. Job 36.13.
*e* ver. 15; ch. 19. 15. 2 Ki.15.29; 17.6, 20. Ho.1. 4,6,9; 3.4; 4.5; 5.14; 9.16; 13.15, 16. Am.9.1–10.
9 From the lofty mountain the branch of the cedar, from the lowly pool the feeble rush.—*C.*
*g* Mal. 2. 9. Ho. 9. 8. Mat. 11. 7. Ep. 4. 14. 2 Pe.3.16.
*h* ch.3.12. Mat.15.14. Ho. 9. 7, 8. Mi. 3. 5, 11. Eze.13,18,20. Je.23.13, 16; 27.10.
1 Or, *they that call them blessed.*
2 Or, *they that are called blessed of them.*
3 Heb. *swallowed up.*
*i* Zec.11.8. ch.27.11, with 65.19; 62.5. De.16. 11,14; 24.19,20.
*f* ch.10.6; 32.6,7. Job 8.13; 13.16; 15.34. Ho.7. 4–9; 10.4. Ro.2.4. Tit.3. 3. Am. 3.10.
4 Or, *villany.*
*k* Mal. 4. 1. Eze. 18. 30; 20.47. Job 31.12. Ho. 7.6. ch.10.17, 18, 34; 27. 4; 33.12; 50.11; 1. 31; 42. 25; 26.11; 65.5; 5.24. Mi. 7.4. Ps. 58. 9; 37. 20; 21. 10. Nu.11.1. Na.1.6. Je. 5.14.

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instructive and comforting gospel ministrations of his Son and his apostles. Multitudes shall be converted to Christ, and great shall be their spiritual joy, freedom, and victories over their lusts, through the influence of the Holy Ghost; for the Son of God, born in our nature, and given to us, having all power given him in heaven and in earth, shall manifest himself in his wonderful excellencies, offices, and relations, in the erection and government of the gospel church; JEHOVAH'S love to him and the people, and his everlasting love, shall secure the accomplishment of this.—8–10. The Lord has denounced a threatening against the Israelites, the accomplishment of which they shall quickly feel, who proudly boast that, though the Assyrians have demolished their houses, they will build better ones. 11, 12. The Lord shall stir up the Assyrians, together with the enlisted Syrians on the east, and the Philistines on the west (who had lately assisted them against Judah), and they shall make an almost utter end of them: and after all, the judgments of God shall be further inflicted upon them. 14. The Lord will destroy multitudes of all ranks. 18. Their outrageous wickedness has fitted them for ruin, and shall be punished in the destruction of both small and great. 19–21. Amidst their terrible distress they shall restlessly plunder, oppress, and murder one another.

Ver. 1. 'But there shall not hereafter be darkness in the land which was distressed' (*Lowth*). 'For as in the former time, he debased the land of Zebulun and the land of Naphtali; so, in the latter time, he will make glorious the way of the sea, along the Jordan, even Galilee of the nations.' *Boothroyd.*——The concluding verses of the eighth chapter describe a time of almost universal trouble and darkness. The first verse of ch. ix. indicates a change. Light would dawn in due season. It would shine principally on the dark regions of Zebulun and Naphtali, which were much exposed to foreign invasion. The dawn of the new light is connected with the birth of the child promised in ver. 6, 7. The second clause of ver. 1 may be thus translated: 'And afterward did more grievously afflict the country of the sea-coast (the coast of the Sea of Galilee), Peraea, Galilee of the Gentiles.' The ultimate and perfect fulfilment of this prophecy was in the time of our Lord, when he preached and laboured on the shores of the Galilean lake. *P.*

Ver. 3. *Not increased the joy.* Eleven of Kennicott's, and six of De Rossi's MSS., for 'not increased' read 'it increased;' which these high authorities, and the sense of the passage, seem to require. Lowth translates it 'increased their joy.' *C.*

Ver. 4. *His burden.* The grammar of the passage seems to refer this deliverance, not to the nation, but to 'the Prince,' ver. 6, who 'in all their affliction had been afflicted.' See ch. 53. 7; 63. 9; Ps. 25. 16; Col. 1. 24.—*Staff of his shoulder.* The staff whereon eastern slaves still continue to bear burdens. *C.*

Ver. 5. 'For the greaves (the leg armour) of the warrior in the battle, and the garments saturated with blood, shall be for burning, even fuel for the fire.' That is, dealt with as things accursed of God, as were the spoils of Jericho, Jos. 6. 17—emblematic of the blessed time when men shall be cleansed from covetousness (see Jos. 7. 21), and 'shall learn war no more.' *C.*

Ver. 6. *The everlasting Father.* Or, 'Father, author of the future or everlasting age,' the Christian dispensation (*Lowth*). *C.*

Ver. 8. This is evidently a new subject—a word of warning and judgment to a portion of God's people—called Jacob as heirs of promise in hope, Israel as mighty princes in possession. *It lighted* as an arrow from the bow, as a javelin from the arm of a mighty warrior. *C.*

Ver. 17. The universality of corruption in the days of Noah afforded the chief argument to the world against the power of his preaching. And that one alone, or a very few, should be right, and all others, the whole world, with a two or three disregarded exceptions, should be wrong, to the natural man seems impossible. The same argument was urged against our Lord and his apostles. The same argument was urged against the reformers, and the same argument will continue to be urged so long as men are pleased to 'follow a multitude to do evil.' *C.*

Ver. 19. *The wrath of the Lord of hosts.* Many have expressed much dissatisfaction at the ascription of *wrath* to God. They do so on the ignorant, at least the thoughtless supposition, that there can be no *wrath* but sinful wrath. Alas! do these objectors neither see, nor know, that whether it come from the east or from the west, 'evil pursueth sinners?' And the holy principle of the divine mind and government, by which that evil is righteously inflicted upon the guilty, is all that the Scriptures mean when they speak of the 'wrath of the Lord.' *C.*

REFLECTIONS.—God ordinarily tries men with lesser judgments before he inflicts such as are more severe. But it bodes well to a place when God sends to it the light of the gospel. And no load of adversity is so heavy, but Christ's presence can alleviate and his power deliver from it. Thrice happy are those ignorant sinners whose minds he enlightens in the knowledge of himself! They may enjoy much solid and spiritual joy, freedom, and victory, even when they weep and lament. Unbounded are the excellencies, high the dignities, sweet the relations, and savoury the names of that Immanuel whom God has freely given to us sinful

shall devour the briers and thorns, and shall kindle in the thickets of the forest; and they shall mount up *like* the lifting up of smoke.

19 Through[l] the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel[5] of the fire: no man shall spare his brother.

20 And[m] he shall snatch[6] on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm.

21 Manasseh,[o] Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah.[7] For[p] all this his anger is not turned away, but his hand *is* stretched out still.

## CHAPTER X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.* 24 *Israel is comforted with promise of deliverance from Assyria.*

WOE unto them that [a]decree unrighteous decrees, and that write grievousness[1] *which* they have prescribed;[2]

2 To[b] turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And[c] what will ye do in the day of visitation, and in the desolation *which* shall come from[d] far?[3] to whom will [e]ye flee for help? and where will ye leave your [g]glory?

4 Without[h] me[4] they shall bow down under the prisoners, and they shall fall under the slain. For[i] all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ O Assyrian,[5] the[j] rod of mine anger, and[6] the staff in their hand is mine indignation.[7]

A.M. cir. 3263.
B.C. cir. 741.

*l* Ac.2.20. De.32.22–25;28.49–57. Joel 2.1,2. Je.13.16;41.7. Am. 8.9. ch. 8. 22; 5. 30; 1. 31; 42. 22, 24, 25; 66. 15, 16; 13. 10. Mi.7.2,6,8.

5 Heb. *meat.*

*m* Le.26.26. Je. 19.9. La.4.10.ch.49.26.2 Ki. 15.10,14,25,30;16.5; 17. 3,4.

6 Heb. *cut.*

*o* 2 Ki.15.30,37.2 Ch. 28. 6, 8; 7. 6. La. 4.16. Mat.24.7,10.

7 See note † in second column.

*p* ch.5.25; 10. 4; ver. 12,17. Je.4.8.

## CHAP. X.

B.C. cir. 738.

*a* Ps.58.2; 94.20. Mi. 3.1–7.1 Ki.21.13. Da.6. 8,9. Est. 3. 12, 15. Jn.9. 22.

1 Or, *to the writers that write grievousness.*

2 This *woe* adhered to the Jewish legislators down till the time of our Lord, when he denounced the scribes, Pharisees, and lawers. See Mat.23.4,13–33.—*C.*

*b* ch. 1. 23; 3. 14; 5. 7. Am.4.1;5.11, 12. Mi. 2. 2, 8, 9; 3.2,3,9. Eze.22. 25,27;18.12. Ex.22.22.

*c* Job 31.14,23.ch.20. 6;33.14. Jn.6.68. Ho. 9. 7. Re.6.17.

*d* ch. 5. 26–30; 7. 17–25;8.4–8; 39.3,6. De.28. 49.

3 That is, he threatens the oppressors at home with the invasion and oppression of a foreign enemy. —'Where will ye leave your glory,' so that you may again recover it?—*C.*

*e* ch. 30. 1–5; 31. 1–3. Ho.5.13;7.11.

*g* Ge.31. 1. Ps. 49.16; 17.14. Ho.9.11.ch.17.4.

*h* Ho.9.12. De.31.16 –18. Je.37.10.2 Ki.17.3–6.ch. 65. 12. Je. 15. 2, 3; 16.3. Lu.21.24. Le. 26. 39.

4 Without my aid which they now despise the very *prisoners* will overwhelm Israel as a prey unworthy of their mighty invaders.—*C.*

*i* ch.5.25;9.12, 17,21. Je.4.8.

6 Or, *woe to the Assyrian.*

*j* ch. 8. 4, 7, 8. Ps. 17. 13. Je. 51. 20, 21, 12–25. ch.14.4–6. Ne.9.32.

6 Or, *though.*

7 This verse may be explained as follows:—'Woe to Assyria! He is the rod of my anger, the instrument which I employ to execute vengeance upon those who have transgressed mylaws. The staff by which he strikes the rebellious people is the agency which I have employed for their punishment.'—*P.*

*k* ch. 7.17,18; 8. 4–8; 30.27,28;5.26–30. Je.25. 9;34.22;7.29.

*l* ch.9.17;29.13; 47.6; 57.17; 58.2. Eze. 33.31. Mi.3.11; 7. 2–6. Lu. 12. 47.

8 Or, *profane.*

*m* Je.47.6,7.ch.8.3,4. 2 Ki.15.29;17.5,6; 18.13 –16.1 Ch.5.26. 2 Ch.33. 11. Je.25.9. ch.41.2, 25; 45.1. Pr.21.1. Ac. 4. 28.

9 Heb. *to lay them a treading,* Mi.1.6.ch. 37.26.

*o* ch. 45. 4. Mi. 4.12. Ge.50.20.

*p* 2 Ki.18.33,34;19.10 –13, as Da. 2. 37. Eze. 26.7.

*q* Am.6.2,14. Je.46.2; 49.23.2 Ch.35.20. Isa. 7. 8,9;36.19;37. 11–13.

*r* 2 Ki.16.9.

*s* ver.14. Ps.21.8.

*t* 2 Ki. 18. 35; 19. 10–12. ch.36.20,21; 37. 10–13.

*u* ver.5,6; ch. 37. 32; 31.9;27.9. Mi.7.14;4.10.

*v* ch. 37. 29, 36–38; ver.10–19,25,26, 33, 34; 14.25;17.12–14,27.1;29. 7,8;30.30–33; 31.8,9. Je. 50.18.

1 Heb. *visit upon.*

*w* Ps.18. 27. Mat. 15. 19. Na.2.9,11. Pr.16.18. ch.3.11. Job 40. 11, 12. ch.2.11,17.

2 Heb. *of the greatness of the heart.*

*y* ch.37.10–13,23–25. Eze. 28. 3–6. Da. 4. 30. Am.6.13. De.8.17.2 Ki. 17.6,24.ch.19.11,12; 29. 14. Eze.28.3–5.

† There could be no more graphic and fearful picture of the state of disorganization in which the country would be involved by sin than that given here. Ephraim and Manasseh were brethren. These tribes had always been closely united; now they were at enmity, wasting each other. And then, whilst rent by internal factions, they were still waging a united war against Judah.—*P.*

6 I [k]will send him against [l]an [8]hypocritical nation, and against the people of my wrath will I [m]give him a charge, to take the spoil, and to take the prey, and to tread them down[9] like the mire of the streets.

7 Howbeit[o] he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For[p] he saith, *Are* not my princes altogether kings?

9 *Is* not [q]Calno as Carchemish? *is* not Hamath as Arpad? [r]*is* not Samaria as Damascus?

10 As my hand hath [s]found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall[t] I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that,* [u]when the Lord hath performed his whole work upon mount Zion and on Jerusalem, [v]I will punish[1] the [x]fruit of the stout heart[2] of the king of Assyria, and the glory of his high looks.

13 For he saith, [y]By the strength of my hand I have done *it,* and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:*[3]

14 And[z] my hand hath found, as a nest, the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall [a]the axe boast itself against him

3 Or, *like many people.*

*z* De.8.17. Job 31.25. Na.3.9–13;3.1. Hab.2.5–11.

*a* ver.5. Je.51.20–23.ch.14.6. Ps.17.13,14;82.7. Eze.28.9.

men! O the infinite zeal of JEHOVAH to honour his Son, and to promote the welfare of his church! Rejoice in these things, my soul—and again rejoice.—God shall make every opposer effectually to know the power of his wrath. But those ripen fast for ruin who continue proud and impenitent under great distress; and whom neither cords of love can draw, nor afflicting rods can drive, to their duty. Hypocrisy towards God, and villany towards men, ordinarily meet together. And none are in God's sight more abominable miscreants than unfaithful ministers. But general concurrence in wickedness issues in general calamities upon all ranks. And often they, whom we make our partners in sin, or in whom we have trusted, are made the distinguished instruments of our ruin.

CHAPTER X. Ver. 1–4. Dreadful shall be the punishment of you Hebrews, who make unjust laws, and pass unjust sentences, and who obstruct the course of justice, that such as are poor cannot have right done them. What will ye do when the Lord shall punish your nation by the desolating ravages of the Assyrians? Who will then assist you, or secure your power and wealth for you? Revolted from me, and deprived of my help, ye shall be rendered more miserable than others who are taken captives or murdered.—5–11, 13–15. And dreadful shall be the ruin of the Assyrians, whom I have now appointed to punish you Jews for your hypocrisy and profaneness, by pillaging your country, and murdering and enslaving many of you. The Assyrian monarch, ignorant of my providence, merely intends to gratify his own lust of dominion; and boasts that as he, by his own wisdom and bravery, has conquered many powerful nations already, and seized on their wealth, he will do the same to Jerusalem, let her God do what he can to resist him; since therefore he, who is merely an instrument in my hand, thus insults me, 12, 16–19. Whenever I have sufficiently chastised my own people of Judah, I will punish his pride, and by a fearful plague cut off most of his huge army in one night, commander and commanded together. 20–33. Then, as well as at the deliverance from Babylon, and in the gospel periods, shall the Jews be weaned from their carnal dependencies on Assyrians, Egyptians, or others; and shall, by faith and repentance, return to their Almighty God and Saviour. And notwithstanding the vast numbers of Hebrews, a mere remnant shall survive the repeated desolations of their country, wherewith I have determined to punish them. 24–27. Fear not, therefore, ye inhabitants of Jerusalem, when the Assyrians shall ravage your land, and, like Pharaoh at the Red Sea, threaten to swallow up your whole nation. Quickly will I remove the tokens of my anger from you, in destroying the Assyrian army by a fearful stroke, similar to that by which the Egyptians were destroyed in the Red Sea, or the Midianites destroyed by Gideon. And in that day, from regard to my promise of royalty with David, from regard to king Hezekiah, and chiefly from regard to the Messiah, will I completely deliver you from all subjection to them. 28–34. The Assyrians shall indeed, to the great terror of the nation, march up almost to the very walls of Jerusalem: but there will I, the almighty Conductor of armies, cut off by death most of Sennacherib's captains and valiant troops, and reduce his forest-like multitude to a despicable remnant.

Ver. 5. 'Woe to the Assyrian' (*Boothroyd*) appointed to execute judgment—God overruling his blind ambition, ver. 7, to effect his correctional purposes upon ungrateful and idolatrous Israel. *C.*

Ver. 11. Several ancient eastern monarchs, as Cambyses, king of Persia, have been most zealously opposed to idol-worship. And it seems most probable that this zeal, if not the principle, was at least the pretext, for undertaking the invasion of Israel. *C.*

Ver. 14. *My hand hath found . . . the riches of the people.* Wars have often been waged for mere purposes of spoliation and robbery. Even in modern times, when civilization is supposed to have effected a wonderful march of improvement, nations have been stripped of their noblest monuments of art to adorn the capital and minister to the vanity of a conqueror. But let nations beware of indulging the spirit of vainglory, boasting, or covetousness: the God that chastised Israel, that humbled Assyria, and annihilated Babylon, still sits in heaven, and rules amongst the children of men.—*As one gathereth eggs that are left.* Not forsaken, but left for a time by a bird flushed from her nest.—*Peeped.* But though the timid bird, moved by instinctive love, will flutter the wing, open her mouth (beak), and peep (chirp) in anxiety for her eggs or callow young; no man, no nation, was found bold enough to offer the shadow of resistance to my victorious progress! Such is the soliloquy of victorious pride—blind to the fall it must soon experience from a Providence disregarded or denied. *C.*

Ver. 19. The glory of the forest is already consumed, ver. 18; and the rest, instead of being as rising copse-woods that supply by multitude of shoots the absence of full-grown trees, shall be so thinly scattered that a very child could number them. *C.*

Ver. 20. *That day.* That is, upon the day 'when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem,' ver. 12; a day of which the believer anticipates the dawn, when 'the Sun of Righteousness will truly arise with healing in his wings.' *C.*

Ver. 22, 23. Though Israel, because of idolatry, have been exposed to *consumption* as a spring exhausted by the heats of summer; yet in God's day of merciful visitation, they shall be as a spring that is replenished from a higher source, and *overflows* in pure and cooling streams. *C.*

Ver. 27. Because of the anointing of JESUS, the Messiah, to the office of Prophet, Priest, and King of Israel and the Gentiles, and the anointing of his people by the Holy Spirit, whereby they are regenerated and sealed till the day of salvation. *C.*

Ver. 28. The prophet here describes in language of great beauty and graphic power the approach of the Assyrian conqueror to Jerusalem, spreading terror all around; until at length, having reached the Holy City, the Lord in his might strikes the proud conqueror to the earth. It is probable that the description is ideal rather than historical; but it is not on this account the less accurate in its topographical details. Every stage is marked. The army is represented as leaving the great northern road near Bethel, and turning eastward to Ai. Advancing to Michmash, the baggage is left behind, and the troops thus disencumbered cross the wild ravine to Geba. Ramah, situated half a mile westward, 'is afraid.' Gibeah of Saul, which lies on the top of a hill in front, 'is fled,' for the terrible foe is in sight. The army con-

that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up,[4] *or* as if the staff should lift up [5]*itself, as if it were* no wood.[6]

16 Therefore[b] shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.[7]

17 And[c] the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And[d] shall consume the glory of his forest, and of his fruitful field, both soul and body:[8] and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few,[9] that a child may write them.

20 ¶ And it shall come to pass in that day, *that* [e]the remnant of Israel, and such as are escaped of the house of Jacob, shall [g]no more again stay upon him that smote them; but [h]shall stay upon the LORD, the Holy One of Israel, in truth.

21 The[i] remnant shall return, *even* the remnant of Jacob, [j]unto the mighty God.[1]

22 For[k] though thy people Israel be as the sand of the sea, *yet* a remnant of[2] them shall return: [l]the consumption decreed shall overflow with[3] righteousness.

23 For the Lord GOD of hosts [m]shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, [o]O my people that dwellest in Zion, [p]be not afraid of the Assyrian: he shall smite thee with a[q] rod, and shall lift up his staff against thee,[4] after[r] the manner of Egypt.[5]

25 For[s] yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And[t] the LORD of hosts shall stir up a scourge for [6]him, [u]according to the slaughter of Midian at the rock of Oreb: [v]and *as* his rod *was* upon the sea,[7] so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, [w]*that* his burden shall be taken away[8] from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed [y]because of the anointing.

28 ¶ He is come to [z]Aiath, he is passed to [a]Migron; at Michmash he hath laid up his carriages:[9]

29 They are gone over the passage: they have taken up their lodging at [b]Geba; [c]Ramah is afraid; [d]Gibeah of Saul is fled.

30 Lift up thy voice,[1] O daughter of [e]Gallim; cause it to be heard unto [g]Laish, O poor [h]Anathoth.

31 Madmenah[i] is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at [j]Nob that day: he shall [k]shake his hand *against* [l]the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, [m]shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down [o]the thickets of the forests with iron, and Lebanon shall fall by [p]a mighty one.[2]

## CHAPTER XI.

1 *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The victorious restoration of Israel, and the vocation of the Gentiles.*

AND there shall come forth a [a]rod out of the stem[1] of [b]Jesse, and a branch shall grow out of his roots:

2 And [c]the Spirit of the LORD shall rest upon

A.M. cir. 3266. B.C. cir. 738.

4 Or, *as if a rod should shake them that lift it up.*
5 Or, that which is *not wood.*
6 'As if the staff should lift' itself up, a living active agent, and 'not (dead) wood' deriving all its power from the hand that carries it.—*C.*
*b* Ac.12.23. ch. 37.6, 7,29.2 Ch.32.21.ch.9.5, 17; 30.33; 14.25; 27.1,4; 29. 5–8; 33. 10–12, 14; ver.25,26,33, 34. ch.37. 36. Ps. 97.3; 50.3; 21.8–12. Na. 1. 5, 6. Eze.19. 12;20.47.
7 See note * below.
*c* He.12.29.
*d* ch.17.13,14;33.1,12, 23; 29. 7,8, 31. 8; 30. 31; 37.36. 2 Ch. 32.21. ver. 33,34.
8 Heb. *from the soul, and even to the flesh.*
9 Heb. *number.*
*e* ch.1.9;4.2; 6.13; 37. 31,32;46.3. Zec.8.6. Ro. 11.5,7.
*g* Ho.5.13;14.3,8.ch. 2.6,7. 2 Ki. 16. 7. 2 Ch. 28.20.
*h* ch. 17. 7, 8; 26.3,4; 50. 10. Zep. 3. 10, 13. Mal.1. 11. Je. 24. 7; 31. 18,19, not as 48.1,2.
*i* ch.6.13;65.8,9.
*j* ch.1.24; 9. 6. Ps.22. 27–31. He. 7.25. ch. 63. 1;45.22.
1 They shall return by acknowledging Jesus to be Messiah, 'the mighty God,' ch.9.6.—*C.*
*k* Ro.9.27,28;11.5,23, 26. Zec. 2.8;10.8,9;13.9.
2 Heb. *in* or *amongst.*
*l* ch.8.8;28.15,22; 14. 27. Da.9.27.
3 Or, *in.*
*m* ch.8.8;1.6–9; 7.17–25;xxiv.2 Ki.18.13. Ro. 9.28.
*o* Ex.19.5,6.De.32.9. ch.12.6.
*p* ch.8.12;26.3;37.6,7, 22,32,33.
*q* Am.3.2. Re. 3. 19. Eze.21.13.1 Co.11.32.
4 Or, *but he shall lift up his staff for thee.*
*r* Ex.1.14;20.2.De.7. 8, with Ex. 14. 9, 26,27; 15.9.10.ch.36.4–20.
5 After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for the non-performance of physical impossibilities.—*C.*
*s* Da. 11. 36. ver. 12, 26,33,34;ch.14.25;17.12 –14;31.9;29.7,8;33.1,12, 23;37.36.2 Ki.19.35.
* This verse contains a threatening of the punishment that should come upon the Assyrian for his insolence and pride, and the remainder of the chapter is mainly occupied with the details of that punishment.' God had employed the Assyrians as his instruments in executing his judgments upon the Jews. They were elated by the victories they gained; they attributed them all to their own power; they gloried in their warlike achievements, consequently the Lord threatens to inflict upon them terrible punishment.—*P.*

A.M. cir. 3266. B.C. cir. 738.

*t* ver.16–19;ch.30.33; 37.36.
6 *For him,* that is, for the king of Assyria.—*C.*
*u* Ju.7.25.ch.9.4.Ps. 83.11.2 Ch.32.21.
*v* Ex.14.26;15.3–12.
7 *His rod was upon the sea;* that is, to divide it and let his people escape, so shall he again lift it, as in Egypt, to work their deliverance.—*C.*
*x* 2 Ki.18.13, 14. Na. 1.13. ch.9.4; 29. 7,8; 30. 30–33; 37. 6,7,33–36; 14. 25.
8 Heb. *shall remove.*
*y* Ps.84.9; 89.19,20. 1 Sa. 7. 12. ch. 37. 21, 22, 35. Mat.24.22,withver. 20–22. Ps.105.15;45.7;2. 6.ch.7.14;9.6. Da.9.24–26. Ac.4.27. Re.12.14.
*z* Jos. 7. 2. Ge. 12. 8. Ne.11.31.
*a* 1 Sa.14.2,4,5,31;13. 23.
9 That is, *at Michmash,* 'he hath formed his magazines,' 1 Sa.13.23.—*C.*
*b* Jos.21.17. 1 Ki. 15. 22.
*c* Je.31.15. Jos.18.25. Ho.5.8.
*d* Ju.19.13;20.10.1Sa. 11.4;13.2.
1 Heb. *cry shrill with thy voice.*
*e* 1 Sa.25.44.
*g* Ju.18.21;20.1.
*h* Jos.21.18. Je. 1. 1; 11.21–23.
*i* Not that Jos.15.31.
*j* 1 Sa. 21.1;22.19. Ne. 11.32.
*k* ver.24;ch 37.10,24, 35. Ps.76. 10. ch. 11. 15; 19.16.
*l* ch.1.8. Ps.48.2,3.
*n* ver.16–19.2 Ch.32. 21.ch. 25.4,5; 37.24,36; 2.11. Am.2.9. Job40.11 12. Ex.18.11.
*o* ver.18,19. Eze. 31. 3–9. Ps.80.13.
*p* Ps.103. 20. 2 Pe. 2. 11. Re.18. 21. ch. 31. 8; 37.36;ver.17,26; ch. 14. 25.
2 Or, *mightily.*

CHAP. XI.

*a* ch.7.14;9.6;10.27;4. 2; 53. 2. Je. 23.5; 33. 15. Zec.3.8;6.12. Phi 2.7. 1 Jn 1.14. Lu.1.35. Re.5. 5. Mi.5.2.
1 Heb. *stump.*
*b* Ac.13.23. Re.22.16. Mat.1.6–16. Lu. 3. 23–32.ver.10.
*c* ch.42.1;61.1. Ac.10. 38. Mat.3.16. Jn.1.32;3. 34; 1. 14, 16. 2 Ti. 1. 7. with Nu.11.25,26. Col. 2.3. Jn.8.38,40. Mat.9. 4. He 5.7. Re.5.6;1.4. 1 Co.1.30.

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tinues its march. The little villages of Gallim and Laish are overwhelmed. Anathoth, standing in open ground on the mountain side, is captured. Neighbouring towns take to flight. Nob is at length reached; Mount Zion is visible, and the conqueror proudly shakes his hand against it. I have traced on the spot every step on the line of march. *P.*

Ver. 32. From ver. 28 the march of Sennacherib upon Jerusalem is vividly described, preparing the mind for that signal judgment which the invisible hand of God inflicted upon his pride and power—the first specimen of that judgment which the Father will continue to inflict upon nations till he has made all his enemies the footstool of Messiah. *C.*

Ver. 34. *Lebanon.* The king of Syria is here called *Lebanon,* one of the most remarkable districts of his country—a mode of speech still common in all countries, as characterizing kings, nobles, and proprietors of lands. *C.*

REFLECTIONS.—Dreadful punishments, both in time and eternity, may those rulers expect who make unrighteous laws, and who enrich themselves at the expense of the poor, the fatherless, and widows, whom God has taken into his peculiar protection! And fearful misery and desperate anguish await those who live without or revolt from God; or who hypocritically profess to know him, and yet in works deny him. In a marvellous manner God makes the most insolent and atheistical tyrants the tools of his providence; and even overrules their lusts and mischievous purposes and conduct, in subservience to the glory of his perfections and the welfare of his church! Alas! of what base robbery and bloody murder do conquerors of this world make their boast! Their success makes them stupid, proud, and atheistical. But when God has finished his work by them, easily he brings them down, and makes their vanity and boasting issue in shame and disappointment. Let us then greatly fear that God with whom is so terrible majesty; who, after he has killed the body, can cast both soul and body into hell-fire; and who in a moment can hurl the mightiest criminals into endless ruin! Alas! what multitudes are hurried into damnation by every national disaster! But God limits and regulates all the devastations which he makes in the earth, and causes the very providences which ruin multitudes to be the means of conversion and reformation to others.—And O how short-lived are his frowns against his people! How certain and sweet, and often sudden, their deliverances, through Jesus Christ and his anointing Spirit! Why then should they ever slavishly fear the fury of the oppressor? When their nights of distress are at the darkest, they may cheerfully expect their deliverance to be near.

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CHAPTER XI. Ver. 1–5. In a most weak and debased appearance, the Messiah shall spring from the family of David, when it is reduced to a very low and withered condition. And the Holy Ghost, bestowed on him above measure, and for ever secured to him, shall qualify him with ineffable wisdom and knowledge, courage and reverential awe of God: and he shall not judge of things according to external appearances; but with infinite exactness and equity shall he judge and save his own poor and afflicted people, and according to the threatenings of his Word, he shall easily destroy his wicked opposers: and equity and faithfulness shall at once fit him for and honour his ministrations. 6–9. Through the abundant spread of his gospel in the world, and the saving instructions of his Spirit, shall the most mischievous and untractable sinners of mankind be rendered meek, gentle, peaceful, and harmless. 10–16. And to him, as exhibited and offered in the gospel, shall multitudes of Gentiles come by faith, repentance, and daily worship: and his Spirit, by the effusion of his gifts, graces, and comforts, shall render his church eminently glorious. The Jews too, in the apostolic age, and in the fullness of time when, by the power of God, they shall be brought back to their own land, shall, with united hearts, embrace the gospel, and assist in the conversion of the Gentiles to Christ; while opposers, heathens, or anti-christians shall be overcome, and every hinderance be removed.

Ver. 1. This prophecy is distinctly applied to Christ, Ro. 15. 12, and cannot, as some have thought, refer to Hezekiah, for he was already born—neither were the Gentiles gathered to the church of God during his reign—an event distinctly predicted as occurring during the reign of the Branch, ver. 10. *C.*

Ver. 3. This was remarkably exemplified in our Lord's unparalleled reproofs to the scribes and Pharisees, who appeared to the eyes of men fair without, but were yet as 'whited sepulchres' full of rottenness within, Mat. 23. 25–27, and in the choice that he made of humble fishermen, who appeared to the eyes of men utterly unqualified for the spiritual conquest and reformation of the world, but who nevertheless have already achieved that work in part, and are, by their word and the Lord's good Spirit, achieving it still. See 1 Co. 1. 26–31. *C.*

him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD;

3 And [d]shall make him of quick understanding[2] in the fear of the LORD: and [e]he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But [g]with righteousness shall he judge the poor, and reprove[3] with equity for the meek of the earth:[4] and he shall [h]smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And [i]righteousness shall be the [j]girdle of his loins, and faithfulness the girdle of his reins.

6 The[k] wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice'[5] den.

9 They[l] shall not hurt nor destroy in all my holy mountain: for [m]the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And[o] in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and [p]his rest shall be glorious.

11 And it shall come to pass in that day, *that*[q] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from [r]Assyria, and from Egypt, and from Pathros, and from [s]Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he [t]shall set up an ensign for the nations, and shall [u]assemble the outcasts of Israel, and [v]gather together the dispersed of Judah from the four corners[6] of the earth.

13 The[x] envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.[7]

14 But[y] they shall fly upon the shoulders of the Philistines toward the west;[8] they shall spoil them of the east[9] together: they shall lay their hand upon Edom and [1]Moab; [z]and the children of Ammon shall obey [2]them.[3]

15 And the LORD [a]shall utterly destroy the tongue[4] of the [b]Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven [5]streams, and make *men* go over dryshod.[6]

16 And[c] there shall be an highway for the remnant of his people, which shall be left, from Assyria; [d]like as it was to Israel in the day that he came up out of the land of Egypt.

## CHAPTER XII.

*A joyful thanksgiving of the faithful for the mercies of God.*

AND in[a] that day thou shalt say, O LORD, I will praise thee: [b]though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, [c]God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore[d] with joy shall ye draw [e]water[1] out of the wells of salvation.

4 And in that day shall ye say, [g]Praise the LORD, call upon his name,[2] declare his doings among the people, make mention that [h]his name is exalted.

5 Sing[i] unto the LORD; for he hath done excellent things: [j]this *is* known in all the earth.

6 Cry[k] out and shout, thou inhabitant[3] of Zion: for [l]great *is* the Holy One of Israel in the midst of thee.

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A.M. cir. 3256. B.C. cir. 738.

*d* ch.61.1,2. Col.2.3. Lu.2.52.
2 Heb. *scent* or *smell.*
*e* Jn.8.15; 7.24. 2 Co.10.7, with Ps. 45.6,7. 1 Sa.16.7.
*g* Ps.72.2,4,12–14. Re.19.11. Mat.5.35; 11.5. Ja.2.5. Zep.2.3; 3.12. Zec.11.7. 1 Co.1.26–29.
3 Or, *argue.*
4 Rather, 'And he shall judge in righteousness (or righteously) the poor (or helpless), and do justly with impartiality (or equity) to the meek of the earth.' The great truth intended to be set forth is, that under the just and benign reign of the Messiah those who are poor and helpless, and who therefore are liable to be oppressed by their fellowmen, shall enjoy perfect security and favour.—*P.*
*h* Job 4.9. Mal.4.6. 2 Th.2.8. Re.19.11,15; 1.16; 2.16. Ps.2.9; 110.1, 2,5,6. Pr.16.14; 20.8.
*i* Ps. 45.4,5; 72.1,2. Mal.3.2,3.
*j* ch.22.21; 5.27. Ps. 65.6. Lu.12.35. Ep.6.14. 1 Pe.1.13. Da.10.5. Re.1.13.
*k* ch.65.25. Ho.2.18. Job 5.23. Eze.34.25. 2 Co.5.14–21. 1 Co.6.9–11. Ep.4.22,23. Ro.5.1, 10,20,21. Tit.3.3–7. He. 12.14. Ro.14.17,19. Ac. 18.24–26; 9.1–17. Mat. 10.16. 1 Pe.2.1,2.
5 Or, *adder's.*
*l* ch.2.4; 35.9; 65.25; 60.18,21. Re.21.27. Ps. 72.3,4. Ac.2.41–47; 4.4, 32,33. 2 Th.3.16.
*m* Hab.2.14. Ps.72. 19; 98.2,3; 22.27–31. ch. 60.1,19; 54.13; 48.17; 30. 26; 29.18. Je.31.33,34. Eze.47.1–11. Ac.2.17. 1 Co.2.6–16. Ep.3.8.
*o* ver.1. Ro.15.9–12. Re.22.16. ch.59.19. Jn. 3.14,15; 12.32. Ps.22.27–30; 110.1–3; lxxii. Ac.2. 5–12,36. Mat.2.1,2; 8.5, 11; 15.22. Jn.12.21, 24. Ac.x.–xx. Re.5.5,9.
*p* Mat.11.28. He.4.1, &c. Ps. 132.8, 13, 14. Hag.2.9. ch.4.5. 1 Pe.2. 5. Ep.2.19–22. Ac.2.41–47. Ro.15.10.
*q* De. 30.3, 4; 32.43. Le.26.40. ch.27.12, 13; 45.17; 49.6–26; 54.1–7; 59.19–21; lx.–lxii. lxv. lxvi. Je.23.8; 30.8–10; 31.36–40; 50.4, 5. Eze. 11.17–20; 20.34–44; 34. 11–28; 36.24–37; xxxvii. xl.–xlviii. Ho.1.11; 3.5. Joel iii. Mi.7.14, 15. Zec.8.13; x.xii.xiv. Ro. 11.25,26. 2 Co.3.16. 1 Pe. 1.1. Re.xix.
*r* ver.16. Ps.68.22. Mi.7.12. Je.44.1. Eze. 29.14.
*s* ch.18.1. Je.49.38. Ge. 11.2. ch.10.9. Ge.10.5.
*t* ver.10; ch.18.3; 59. 19. Jn.3.14–16. 1 Co.2. 2. Ro.15.19. Ga.3.1. 1 Ti.3.16. Re.5.5,9.
*u* Ps.147.2; 68.22. ch. 27.13; 43.6; 49.12,22; 60. 4; 56.8; 62.10.

A.M. cir. 3266. B.C. cir. 738.

*v* Jn.7.35. Ja.1.1.
6 Heb. *wings.*
*x* Eze. 37.16–28. Je. 3.18. Ho.1.11, compare with 1 Ki. xii.–xv.ch.7.1–6.
7 'The jealousy of Ephraim shall cease, and the enmity of Judah shall be no more.'—*Boothroyd.*
*y* ch. 25.10; 34.5,6. Joel 3.10. Am.9.12. Nu. 24.17. Ob.18. Zec.10. 11. Mat.8.11.
8 'But they shall invade the Philistines on the west.'—*Boothroyd.*
9 Heb. *the children of the east.*
1 Heb. *Edom and Moab* shall be *the laying on of their hand,* Da.11.41.
*z* ch.60.14.
2 Heb. *the children of Ammon their obedience.*
3 In this verse is set forth the triumph of divine truth over all opposition. The nations here named were the most determined enemies of Israel; they therefore represent all the enemies of the church of Christ.—*P.*
*a* Zec.10.11. Re.16. 12. ch. 19.23; ver.16, with Ex.14.16, 21. Ps. 74.13.
4 Or, *bay,* Jos.15.2, 5.
*b* ch.19.5; 23.3. Ge.15. 18; 41.1. Ex.1.12. Nu. 34.5. Jos.13.3. Je.2.18. Eze.29.3,9; 32.2.
5 Into seven streams.
6 Heb. *in shoes.*
*c* ch.19.23; 35.8; 27. 13. Zec.10.10,11. Ro.8. 28.
*d* Ex.14.26,29, ch.51. 10; 63.12; 52.12; 48.21; 40.3,4; 42.15,16.

CHAP. XII.

*a* ch.11.1, 10, 11; 24. 14–16; xxv. xxvi.; 27.2; xxxv. liv. Ps.xlvii. lxvi. lxvii. xcii. xcvi.–c.; 34. 1, &c.; Re.iv.v.; 7.9–12; 14.1–4; 15.2–4; 19.1–7.
*b* Ps. 30.5; 85.3. ch. 54.7,8; 57.16–18; 51.3, 13; 10.25; 40.1,2. Je.31.18–20. Ho.6.1; 11.8.
*c* Ps.27.1; 44.7. Pr.21. 31. Jonah 2.9. Ex.15.2. Ps.118.14. Lu.1.47,69. 2.10,11.
*d* Ca.2.3.
*e* Jn.1.14,16; 4.10,14; 7.38. Re.22.17; 7.17. Ps. 36.9; 46.4; 23.2. Je.2.13; 31.12. Ep.1.3,13. 1 Pe. 1.4. 2 Co.13.14. Ac.13. 26. ch.35.6; 41.18. Zec. 14.8. Eze.47.1–11. Zec. 13.1.
1 Water is the emblem of the Word of God, Jn.4.14. Is.55.1. —*C.*
*g* 1 Ch. 16.8–34. Ps. 105.1–5; cxlv.–cl. ch.63. 7.
2 Or, *proclaim his name.*
*h* Ps. 110.1; 21.1–7. Phi.2.9–11. Ep.1.20–23. He.2.8,9. Ps.72.17. Mat.28.18.
*i* Ex.15.1,21. Ps.98.1. *j* Ps.98.2,3. Hab.2.14. ch.11.9. *k* ch.54.1. Je.31.12. Ps.48.1–3. xcv.–c.cv.–cvii. cxvi. cxlv.–cl. Zep.3.14. Re.7.9–12; 14.1–4; 15.2–4; 19.1–7.
3 Heb. *inhabitress.*
*l* Ps.89.18.

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Ver. 4. *Smite the earth.* That is, men who 'are of the earth, earthy,' 'who mind earthly things.'—*Slay the wicked.* That is, judicially deliver over wicked nations to destruction by the hands of nations generally as wicked as themselves, but who nevertheless execute God's righteous purposes of judgment. *C.*

Ver. 9. A good rule of prophetic interpretation requires that the destructive animals here enumerated should be understood as emblems of men of like evil dispositions. The rule is this—when a particular prophecy commences emblematically, the remainder is to be interpreted emblematically. Some have, nevertheless, interpreted ver. 6–9 literally, as foreshowing changes yet to be effected in the dispositions and habits of animals of prey—a speculation upon which, however pleasing, it is better not to dogmatize. The Lord knoweth. Not that any direct evil can result from the expectation and belief of such a change; the danger lies in the indulgence of a spirit of speculation which may soon terminate in an attempt to be wise 'above that which is written.' *C.*——In this verse the strong and striking figures of the preceding passages are resolved into literal expressions. With such a key as is here afforded to the meaning, no rational and thoughtful critic can mistake the real sense of ver. 6–8. To interpret them literally, as if the influence of true religion would change the physical organization and natural instincts of beasts, is not only an outrage on common sense, but it is opposed to the true principles of interpretation. Ver. 6 can no more be interpreted literally than ver. 5. The whole passage is a highly figurative and graphic representation of the change that will be produced in human society by the reign of the Messiah. Love shall fill every heart, and beneficence shall characterize every act. *P.*

Ver. 10. *His rest shall be glorious.* His church glorified by the possession of his Word of truth, his ordinances, promises, and Spirit. See Ps. 132.14; Col.1.27. *C.*

Ver. 11. *The Lord shall set his hand again the second time to recover the remnant of his people.* So called as somewhat similar to the first deliverance from Egypt. See ver. 16. *C.*

Ver. 12. This glorious prophecy stretches away onward into an indefinite and probably still distant future. It embraces the Jews alone—the natural, and not the spiritual Israel. It shows that *the remnant* of them shall be gathered into the Messiah's kingdom; but whether the remnant or residue of the nation then existing, or the remnant according to the election of grace, cannot be determined. The countries here enumerated are to be understood as the representatives of all those lands into which the Jews have been or shall be scattered. God's providence and grace will reach them everywhere, and draw them in again. *P.*

Ver. 15. *Tongue.* The same word is translated *bay,* Jos. 15.2; 18.19.—*River.* Most probably not the Nile, but the Euphrates; for though the Nile is called 'seven-streamed,' the title is poetical rather than literal. *C.*

Ver. 16. The general meaning of this whole chapter is that when the kingdom of the Messiah shall be finally and fully established, the Jews shall be gathered into it; all men shall be subject to the church; all obstruction and opposition shall be removed from the spread of the gospel; and universal peace and love shall prevail. *P.*

REFLECTIONS.—Come, my soul, behold the Lamb of God! Behold how he assumes my nature; is conceived and born of the Virgin, in the likeness of sinful flesh, and laid in the manger! Behold him filled with the Holy Ghost above measure, and qualified to save his people to the uttermost, and avenge himself of his enemies! Behold how his almighty grace transforms the most outrageous sinners into the most amiable saints! See his gospel rapidly spreading in the earth, and his power and glory revealed in the hearts of men. See him in prophecy conquering all opposition, removing every impediment, slaying the enmity, and making of Jews and Gentiles one new man, so making peace! Let me believe, let me plead, let me hope, let me rejoice, that he who has begun to fulfil these great and precious promises, will perfect the same in believers.

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CHAPTER XII. Ver. 1. 'Taking occasion from the reference to Egypt and the exodus in the close of the preceding chapter, the prophet now puts into the mouth of Israel a song analogous to that of Moses, from which some of the expressions are directly borrowed. The structure of this psalm is very regular, consisting of two parts, in each of which the prophet first tells the people what they will say, or have a right to say, when the foregoing promises are verified, and then addresses them in his own person in the usual language of prediction' (*Alexander*). *P.*——*That day.* The day of the second recovery of Israel from bondage, ch. 11.12—a day yet future, but not doubtful; for God is faithful who has promised.—*Thine anger is turned away.* This comfortable word indicates the termination of all the series of judgments described, ch. 5.25; 9.12, 17, 21; 10.4. *C.*

Ver. 4. *His name.* Whatever name, at any time, God has given of himself. See Ex.34.5; Ps.8.1. *C.*

Ver. 6. *Inhabitant.* 'Thou woman inhabitant'—the emblem and title of the church, no longer a woman hid in the wilderness, but restored to her Lord's house in Zion. *C.*

REFLECTIONS.—How far the glories and comforts of the New Testament church exceed those of the Old! The great forgiveness, through Jesus' blood, inflames the heart, and tunes the lips to praise. Nor ought JEHOVAH's frowns to untune our soul. Weeping may endure for a night, but joy cometh in the morning. O the inexpressible pleasure of enjoying a reconciled God as our ALL and IN ALL! If he be ours, we may safely

## CHAPTER XIII.

*1 God mustereth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The utter desolation of Babylon.*

THE burden[1] of[a] Babylon, which Isaiah the son of Amoz did see.[2]

2 Lift[b] ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may [c]go into the gates of the nobles.

3 I [d]have commanded my sanctified ones,[3] I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The[e] noise of a multitude in the mountains, like as[4] of a great people; a tumultuous noise of the kingdoms of nations gathered together: the[g] LORD of hosts mustereth the host of the battle.

5 They come from [h]a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl[i] ye; for the [j]day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore [k]shall all hands [5]be faint,[6] and every man's heart shall melt:

8 And they [l]shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; [m]they shall be amazed[7] one at another;[8] their faces *shall be as* flames.[9]

9 Behold, [o]the day of the LORD[1] cometh, cruel[p] both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For [q]the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish [r]the world for their evil, and the wicked for their iniquity; and [s]I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I [t]will make a man more precious than [u]fine gold; even a man than the golden wedge of Ophir.

13 Therefore[v] I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And [z]it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every[y] one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up [z]the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.[2]

18 *Their* bows also shall [a]dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, [b]the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew[3] Sodom and Gomorrah.

A.M. cir. 3274.
B.C. cir. 730.

CHAP. XIII.

1 Vision of heavy judgments, 2 Ki.9.25. Je.23.33,36.

*a* ch. 14. 4–23; xxi.; 43. 14; 46.1,2, 11; xlvii. Je. 25. 9–38; 27. 7; l. li. Da.v.

2 See note * below.

*b* ch.18.3. Je.50.2;51. 27.ch.5.26;10.32.

*c* ch.45.1,2. Je.51.58.

*d* ch.10.6;23.11;5.27; 45.1–3. Je.50.9,21;51.1, 2, 11, 12, 27, 28. ver. 4. Joel 3. 9, 11. Re.8. 5, 6; 15.1.

3 Enlisted warriors.

*e* Je.50.3,9,14,15; 26. 29, 41, 42; 51. 11, 27,28. ch.21.2,9.

4 Heb. *the likeness.*

*g* ver.5,6. Je.50.9,18, 25;51.1,11,20–25.ch.45. 1,2.

*h* ver. 17. Je. 50.3,9, 26,41;51.11,27,28.

*i* Eze.30.1. Re.18.10.

*j* ch.2.12;10.3. Joel 1. 15. Ob.15. Je.50.31. ch. 63. 4. Zep. 1. 7, 14, 15. Job 31.14, 23. Ps. 75. 7. ver.9. Re.6.17.

*k* ch.30. 17; 7. 2. De. 28.7,25. Eze.7.17;21.7. Je.50.43.ch.19.1.

5 Or, *fall down.*

6 *Faint.* Paralyzed as when a man faints.—*C.*

*l* Ps. 48. 6; 60.2,3, 10; 76.5,6. 1 Sa. 28. 21. ch. 26. 17; 21.3,4. Je.50.43; 30.6.1 Th.5.3.

*m* Joel 2. 6. Na.2.10. La.4.8.

7 Heb. *wonder.*

8 Heb. *every man at his neighbour.*

9 Heb. *faces of the flames.*

*o* Mal.4.1.

1 The day foretold and chosen by the Lord for executing his threatened judgments.—*C.*

*p* Je.50.42.ver.15–18, with Zep. 1. 14–16. Je. 6. 23. Na.1.2–6. ch. 47. 10–15.

*q* Eze.32.7,8. Joel 2. 10,31; 3.15,16. Am.8.9, 10. Zep. 1. 15,16. Mat. 24. 29, 30. Mar. 13. 24. Lu.21.25. Re.6. 12–14; 8.12. ch.5.30; 8.22; 24. 23;34.4. Job 18.5.

* Here commences one of the great divisions of the book. It contains a series of sublime predictions, foretelling the judgments which God would in his own time, and for the glory of his justice, execute on those nations which had been the enemies of [r]Israel. The division includes ch. xiii.–xxxv. The first section, embracing ch.xiii.–xiv. 28, is one entire prophecy, describing the overthrow of Babylon by the Medes and Persians, which took place about 174 years after the prophecy was uttered.—*P.*

*r* Chaldea, Lu.2.1. ch.3.11; 21. 1–10; 14. 4–14;xlvii. Je.l. li.

*s* Pr.8.13.ch.2.11,17; 5. 15; 10. 33. Job 40.11, 12. Ps.119.21. Ex.18.11. Lu.14.11.

*t* ch. 4. 1; ver. 15–18. Ps.137.9.

*u* Ca.5.11. Da. 10.5. Je.10.9. Job 22.24.1 Ki. 10.11.1 Ch.29.4.

*v* ch.5.25; 24. 19, 20. Hag.2.6. He.12.26,27. Na. 1. 5,6, with Ps.18. 7;46.2.2 Pe.3.10,11.

*x* Je.50.16,28;51.9,50. ch.47. 15.1 Ki.22.17,35.

*y* ch. 14. 19–22; 47. 9, 14. Je. 50. 26, 27, 30, 35–37;51.3,56,57. Na.3.10. Re.18.4. Ps.137.8,9.

*z* 2 Ki.17.6. ver.3–5; ch.41.25;46.11;21.2. Je. 50.9;51.11,27,28. Da.5. 28,31.

2 This was a well-known and remarkable characteristic of the Medes. Cyrus is represented by Xenophon as thus addressing his troops:—'Ye Medes and others who now hear me, I well know that you have not accompanied me in this expedition with a view of acquiring wealth.' Xenophon farther says: 'So little did he regard silver, or delight in gold, that Croesus told him that by his liberality he would make himself poor, instead of storing up vast treasures for himself.' The Medes possessed in this respect the spirit of their chief, and many illustrations of it are given in Xenophon's graphic narrative.—*P.*

*a* ch.14.21. Am.1.13. Ps.137.8,9. Ho.13.16.

*b* ch. 14. 4–6, 12–14. Je.51.41. Da.2.37,38;7. 4;4.30.

3 Heb. *as the overthrowing*, Ge. 19. 24. De.29.23. Je.50.40; 49. 18. Zep.2.9,10. ch. 1.9. Jude 7.

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trust him with all our happiness, all our work, all our care. If he be our strength, no foe can hurt us. If he be our salvation, eternity is too short to speak his praise. Great is the happiness, temporal, spiritual, and eternal, which we may by faith draw from his perfections, his Christ, his promises, and ordinances! And thrice happy is the church when her members know him and his mighty works, and with one mind, and one mouth, glorify him!

CHAPTER XIII. Ver. 1. Prophecies of heavy, oppressive, and ruinous judgments are often called *burdens;* and those denounced against Babylon also often relate to Antichrist. 2, 3. Assemble the forces to their respective standards.—Order them to present themselves to the noble captains of Media and Persia, and to break into the houses of the noble Chaldeans. I have stirred up, and by my providence separated and strengthened these Medes and Persians, to execute my judgments upon Babylon, and to perform the most gallant actions, which will illustrate my honour and greatness. 6, 9. The *day of the Lord*, or of the wicked, denotes the period of his awful judgments upon them. 10. The whole country of Chaldea shall be filled with horror, and their princes and nobles degraded or murdered. 12. Men fit to bear arms shall become very rare; or the Medes and Persians shall refuse every ransom of their lives. 13, 14. Because of their wickedness, the whole nation shall be quite unhinged and ruined. The Chaldeans shall flee for their lives; but none shall dare to harbour them. All their auxiliaries shall run away, and leave them to shift for themselves. 19. Babylon, once the so large, glorious, and impregnable capital of Chaldea, shall be utterly destroyed in the most wrathful manner.

Ver. 1. *Burden.* 'Oracle' (*Boothroyd*). But the word *burden*, denoting the heavy judgment that Babylon was doomed to bear, seems best calculated to convey the meaning of the prophet. See Ge. 4. 13. *C.*

Ver. 3. *Sanctified ones.* 'My enrolled warriors' (*Lowth*). There can be little question of the preference due to this translation.—*That rejoice in my highness.* 'Them that rejoice in their own dignity' (*Boothroyd*). *C.*

Ver. 4. *In the mountains.* Media and Persia, from which countries Cyrus drew his armies against Babylon, were mountainous countries, and are described as such in contrast with the low-lying plain upon which Babylon was built. *C.*

Ver. 5. *End of heaven.* There is not here, as some have foolishly objected, any astronomical error—such as that heaven and earth meet at a particular point. From Ps. 19. 6 it appears that the 'ends of heaven' signify the sun's apparent daily and annual course, and whoever considers the wonderful collection of adventurers from all nations that are gathered to armies, but especially to eastern armies, where mercenary foreigners often constitute their greatest strength, will find little difficulty in understanding how literally and truly the prophet here speaks. *C.*

Ver. 10. 'Stars, constellations, sun, and moon,' are all emblems of the various ruling powers of kingdoms, especially of the Babylonish empire, whose wise men were remarkable for their astronomical skill, and therefore fully prepared to understand and appreciate their import. *C.*

Ver. 11. *World.* The men who are not only *in*, but *of* the world. See Jn. 17. 11, 14, 16. The world that by wisdom knew not God, 1 Co. 1. 21. *C.*

Ver. 12. Such will be the depopulation of 'Babylon the Great,' that a man will scarcely be found at any price, either for service or defence. See ch. 4. 1; 1 Sa. 3. 1. *C.*

Ver. 13. Astronomers can both calculate and explain certain irregularities or *shakings* that literally take place in the visible heavens. To a people skilled in astronomy as the learned Babylonians were, the heavens *shaken*, and the earth *removing* from her orbit, would therefore be perfectly intelligible and familiar emblems of thrones overturned, nobles degraded, armies disbanded, commerce forsaken, fields laid waste—a kingdom desolate. *C.*

Ver. 15. Whether they flee singly for secrecy, or in companies for mutual help, all the Babylonians shall be cut off. *C.*

Ver. 17. The Medes, inhabiting a mountainous and forest country, were at this time a people so rude that they neither understood the use nor value of gold or silver money. Hunting was hitherto their chief employment; and their weapons for the chase their most valued property. *C.*

Ver. 21. *Satyrs.* Literally, 'hairy ones.' In Le. 4. 24 the word is translated *goat;* but in 2 Ch. 11. 15 it is translated *devils*, demons being worshipped, most probably, under the form of goats. The whole of this prophecy, as may be seen exemplified in Newton, Keith, &c., affords one of the plainest and most irresistible attestations to the divine origin of the Bible. *C.*

REFLECTIONS.—Alas! how oppressive and destructive are the judgments of God upon guilty nations, or even the threatenings thereof! Nor is there any destruction on earth but comes because of sin. He sets apart the instruments of justice, as well as those of his grace. He can raise mighty armies by his call or by his nod; and with alacrity they march, under his encouraging direction, to execute his judgments. How dreadful is it when the terrors of a guilty conscience are added to the heavy judgments of affliction! The hearts and hands of the mightiest fail them, when JEHOVAH appears against them in his judgment; and all helpers desert when a nation gives itself to ruin. Into what savage devils has sin transformed men, especially when they serve in conquering armies! But God is righteous in returning men's cruelties upon themselves. He has exhibited the most terrible marks of his indignation against sin on persons, cities, and nations. And the ruins of places, once famous and wicked, attest his infinite holiness, equity, foreknowledge, and faithfulness, and the divine authenticity of his Word.

CHAPTER XIV. Ver. 1–3 not only predict that the Jews, attended by many Gentile proselytes and Chaldean slaves, should return to their own land from Babylon; but that they, and multitudes of Gentiles, in the apostolic and coming periods, shall coalesce into one gospel church. 4–11. Not only the neighbouring nations, but the very dead and damned, shall, in their respective forms, insult the disgraced and ruined king and princes of Babylon. 12. Proud as a devil, shining as an angel, and possessed of distinguished glory and majesty among the nations, how art thou debased and ruined! Notwithstanding thy ambition and boasts to raise an empire wide as the heavens, and to sit like JEHOVAH in his temple and heavenly mansions, thou shalt be debased into contempt, death, and

20 It[c] shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:

21 But[d] wild beasts[4] of the desert shall lie there: and their houses shall be full of doleful creatures:[5] and [6]owls[7] shall dwell there, and satyrs shall dance there.

22 And the wild beasts[8] of the islands shall cry in their desolate houses,[9] and dragons in *their* pleasant palaces: and [e]her time *is* near to come, and her days shall not be prolonged.

## CHAPTER XIV.

1 *God's merciful restoration of Israel.* 3 *Their triumphant insultation over Babel.* 24 *God's purpose against Assyria.* 29 *Palestina is threatened.*

FOR the[a] LORD [b]will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and [c]the strangers shall be joined with them, and they shall cleave to the house of Jacob.[1]

2 And the people [d]shall take them, and bring them to their place; and the house of Israel shall possess them in [e]the land of the LORD for[g] servants and handmaids: and they shall take them captives, whose captives they were;[2] and they shall rule over their oppressors.

3 ¶ And it shall come to pass in the day that [h]the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this proverb[3] against the king of Babylon, and say, How hath the[i] oppressor ceased! the [4]golden city[5] ceased!

5 The[j] LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He [k]who smote the people in wrath with a continual stroke,[6] he that ruled the nations in anger, is [l]persecuted,[7] *and* none hindereth.

7 The [m]whole earth is at rest, *and* is quiet: they[o] break forth into singing.

8 Yea, the fir-trees[8] rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [p]Hell[9] from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the [1]chief ones[2] of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also [q]become weak as we? art thou become like unto us?

11 Thy[r] pomp is brought down to the grave, *and* the noise of thy viols: [s]the worm is spread under thee, and the worms cover thee.

A.M. cir. 3274. B.C. cir. 730.

*c* ch.14.4;21.1. Je.50. 3,13,21,39,45; 51.25,29, 42,43,63,64. Re.18.2.

*d* ch.14.23. Je.50.39. ch.34.11–15. Zep.2.14. Re.18.2.

4 Heb. *Ziim* or *wild cats.*

5 Heb. *Ochim.* Echoes or howling monsters.

6 Or, *ostriches.*

7 Heb. *Daughters of the owl*, Job 30. 29. Mi.1.8.

8 Heb. *Ijim*, or *jackals* or *wolves.*

9 Or, *palaces.*

*e* ch. 46.13. Hab.2.3. De. 32. 35, 36. Mat. 24. 29. The destruction began about 180 years after. But what will *certainly* come to pass is often mentioned by the prophets as near at hand, though it should not happen for some hundreds of years—a thousand years being with the Lord as one day, 2 Pe.3.8.

CHAP. XIV.

*a* Ps.102.13. ch.13.1 –22. Je. 50. 4–9, 17–20, 33,34; 51.4–6,34–37.

*b* Zec.1.17;2.12. De. 30.3–5. Je. 24. 6; 12. 15; 33.26. Ho.1.7. Ro.9.18. ch.27.6,10,13;49.10.

*c* ch.44.5;56.6,8;60.3, 9;66.20. Ezr.1.2;6.10;7. 11–28. Est.8.17. Zec.2. 11;8.23. Ep.3.6;2.19,20.

1 See note below.

*d* Ezr.1.4,6; 7.13–16. ch. 18. 7; 60. 4, &c.; 66. 20. Zec.2.11.

*e* ch.8.8. Le.25.23,38. De.11.12; 32.8,9. Ho.9. 3.

*g* Ezr.2.65. ch.60.10, 12,14. Ro.16.12;15.27. 1 Co. 16. 15. 2 Co. 8. 4, 5. Ps. 4. 5. Am. 9. 11, 12. Eze.17.24. 1 Sa. 2. 5, 8. Lu.1.51–53.

2 Heb. *that had taken them captives.*

*h* Eze.28.24. Je. 50. 34. ch. 60. 18. Je. xxx. xxxi. xxxiii.; 32. 36–44. Zec.ii.viii.

3 Or, *taunting* parable, Hab.2.6, with ch. 13.19.

*i* Je.25.9–38; 27. 6, 7; 50.23. ver. 6,16,17. Pr. 28 15.

4 Golden sceptre, or *exactress of gold*, ch. 10.27.

5 The roofs and ornaments of several eastern temples and palaces still continue to be gilded, and from a similar custom, it is most probable, Babylon was called 'the golden city.'—*C.*

*j* ch.13.3–6; 9. 4. Ps. 129.4.

*k* ch.33.1. Je.25.9–38; 27.6,7; 50.23. Da. 2. 37, 38.

6 Heb. *a stroke without removing.*

*l* ch.xiii.;21.1–10;43. 14; xlvii. Je.25.26.; l. li. Job 9.13; 40. 11, 12. Ps. 75.7.

7 Pursued and overtaken, and condemned to divine judgment.—*C.*

*m* ver. 4–6. Je. 27. 7; 50.34.

*o* Ps.126. 1, 2. De. 32. 43. Pr.11.10. Re.18.20. Ro.8.22.

8 Perhaps princes, ch.10.18,33,34;2.13; 37. 24; 41. 19; 55. 13; 60.13. Je. 51. 48. Eze. 31. 16. Zec.11.2.

*p* Job 3. 14. Eze. 32. 18–30.

9 The word *Sheol* seldom means the grave, but the place of separate souls, Ge. 37.35. Ps.30.3;16.10.

1 Heb. *leaders.*

2 Or, *great goats.*

*q* Ps.82.6,7;49.14.

*r* Eze. 26. 13; 32. 19. ch.22.2. Re.18.12.

*s* Job 17.13,14;24.20. Mar.9.43–48.

* The restoration of the captive Israelites to their own country is here connected in prophetic vision with the destruction of Babylon; and after

A.M. cir. 3274. B.C. cir. 730.

describing their deliverance the prophet bursts forth into a song of triumph, as if he himself had already been a witness and partaker in the nation's emancipation.—*P.*

*t* ch.13.10. Lu.10.15, 18. Eze.28.2,13,14.

8 Or, *day-star.*

4 *Lucifer*, 'Lightbringer' morning-star—most probably one of the proud titles assumed by the Babylonian monarch, intimating an assumption of divine origin and honours—for even these pride has often arrogated, and flattery admitted and bestowed.—*C.*

*u* ver. 4–6. Je. 25. 9–38;27.6,7;51.20–24.

*v* Ezc. 28. 2. Ac. 12. 23. Da.4.30. Pr.16.18.

*x* ch.13.10. Re. 1.20: 6.13;8.12. Da.8.10,11.

*y* Ps.2.6;48.2;87.1;84. 7. ch.37.24;33.20. 2 Th. 2.4.

*z* Eze. 28.2,9. ch. 10. 10, 11; 37.23–25. Da. 4. 30. 2 Th.2.4.

*a* ver. 9, 11. Eze. 28. 8,9. Mat.11.23. Re. 19. 20.

*b* Ps.58. 10, 11; 64. 9. De. 32.29.

*c* Ps.59.7. See ver.4–6. Je.50.23;51.20 23;25. 15–27.

5 Or, *did not let his prisoners loose homeward.*

6 Grave, Ec. 12. 5. Job 30.23;3.14. Ps.88.5. ['Sepulchre.' *Boothroyd.*]

7 Recent explorations among the great tombs in and around Jerusalem illustrate this verse. The tombs are subterranean mansions of great extent, excavated in the solid rock. Each prince and potentate had generally a large chamber for himself, where his remains were deposited in a marble sarcophagus beautifully sculptured. The tombs of the kings contain some fifteen or twenty chambers connected together by corridors and stairs. The doors were of stone, and many of them so carefully concealed that it is only by minute search they can be discovered.—*P.*

*d* Da.5.30. Je. 22.19. 1 Ki. 21. 23,24. Je.15.3; 7. 33; 8.2; 16. 3, 6, with Re.11.8,9.

8 As a branch on which some criminal had been put to death, and therefore, like the criminal, held accursed by the Jewish law, De.21.23.—*C.*

9 The bottom of the pit into which stones were cast upon distinguished criminals. See 2 Sa.18.17.—*C.*

*e* Job 18.16,19. Ps.21. 10; 37.28; 109.13; 137.9. ch.13.15–19.

*g* Ex.20.5. Le.26.39. Mat.23.35.

*h* ch.13. 5,6; 21.9;43. 14;47.9,14. Je.50.26,27, 30,35–37;51.3,56,57.

*i* ch.13.21,22;21.1;34. 11, Je. 51.42,43; 50. 39, 40;51.25,26. Zep. 2. 14. 1 Ki.14.10.2 Ki.21.13.

1 A large bird frequenting lonely and marshy places, and whose *booming*, as it is termed, is very doleful by night.—*C.*

*j* He.6.16. Nu.23.19. Ps. 33. 10. Pr.19.21; 21. 30. ch. 46. 10. Ep. 1.11. ver.27.

*k* ch.9.4;10.26–19,25 –27; 17.12–14; 30.30–33; 31. 8, 9; 29. 5–8; 37. 36. Na. 1. 13. Da. 8. 23–25; 11.21–35. Eze. 38.8–22; 39.1–21.

*l* ch.13.11;5.25. Zep. 3.6,8.

*n* 2 Ch.20.6. Ps.33.10, 11. Job 9.12; 23. 13. Pr. 21. 30; 19. 21. Da. 4. 31, 32,35. ch.43.13.

12 How[t] art thou fallen from heaven, O [3]Lucifer,[4] son of the morning! *how* art thou cut down to the ground, [u]which didst weaken the nations!

13 For thou hast [v]said in thine heart, I will ascend into heaven, I will exalt my throne above [z]the stars of God: I will sit also upon [y]the mount of the congregation, in the sides of the north:

14 I[z] will ascend above the heights of the clouds: I will be like the Most High.

15 Yet[a] thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee [b]shall narrowly look upon thee, *and* consider thee, *saying*, [c]*Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?[5]

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own [6]house:[7]

19 But[d] thou art cast out of thy grave like an abominable branch,[8] *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the [9]pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [e]the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children [g]for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For[h] I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I[i] will also make it a possession for the bittern,[1] and pools of water; and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The[j] LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That[k] I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon [l]the whole earth; and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath [n]purposed,

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damnation. 18, 19. Other kings lie interred in their stately tombs; but thou shalt lie unburied, as a rotten stick or polluted cloth which none cares to touch. 24–27. I have determined, in my infinite purpose, to destroy the Assyrian army before Jerusalem; my almighty power shall, without fail, accomplish it. 29–31. O Philistines, though David and Uzziah, who smote you, be dead, and Ahaz his grandson weakened or dead, Hezekiah his son shall ravage your country: and while God shall take care of the poorest Jews, they, and afterwards the Assyrians or Chaldeans, shall, with great unanimity and fury, destroy your nation. 32. And by their ambassadors the neighbouring nations shall be informed, that to the power and care of God alone the stability and safety of Jerusalem and the church, however poor, is entirely owing.

Ver. 1. *Jacob.* That is, the people of Israel in exile, as Jacob was.—*Israel.* That is, the people of Israel restored to their home, their kindred, their possessions, and the service of their God. *C.*

Ver. 2. If this restoration be synchronous with that predicted ch. 11. 11—and there is no reason to suppose two different restorations—then the restoration ch. xi. being a restoration, not merely to political power, but to godliness (see ch. xii.), the *captivity* into which Israel will bring their former oppressors must be a spiritual captivity to the yoke of Christ. *C.*

and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

28 In[o] the year that king Ahaz died was this [2]burden.[3]

29 ¶ Rejoice not thou, [p]whole Palestina, because the rod of [q]him that smote thee is broken: for [r]out of the serpent's root shall come forth a cockatrice,[4] and his fruit *shall be* a fiery flying serpent.

30 And the [s]first-born of the poor shall feed, and the needy shall lie down in safety: and [t]I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city: thou, whole Palestina, *art* dissolved: for [u]there shall come from the north a smoke,[5] and [6]none *shall be* alone[7] in his appointed times.[8]

32 What shall *one* then answer [v]the messengers of the nation? That [x]the LORD hath founded Zion, and the [y]poor of his people shall trust in it.[9]

## CHAPTER XV.

*The lamentable state of Moab.*

THE burden[1] of Moab. Because [a]in the night Ar[b] of Moab is laid waste, *and* brought to silence;[2] because in the night [c]Kir of Moab is laid waste, *and* brought to silence:

2 He is gone up to [d]Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo,[e] and over Medeba: [g]on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with[h] sackcloth: [i]on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.[3]

4 And [j]Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore

*s* De.22.8;ch.22.1.Je.48.38, or 2 Ki.23.12.Je.19.13.Zep.1.5. [3] Heb. *descending into weeping* or *coming down with weeping.* *t* Nu.32.3,37.Je.48.34.Nu.21.26.Jos.21.37.

A.M. cir. 3274.
B.C. cir. 730.

*o* 2 Ki.16.2, 20. 2 Ch. 28.1–27.
[2] Heavy judgment denounced.
[3] Ver. 28–32 contain a prophetic curse pronounced upon Philistia. The name Palestina is not to be understood as identical with our Palestine. Etymologically it is so, but geographically it is much more limited. In the time of Isaiah Palestina included only the plain of Philistia, extending from Joppa to Gaza, and from the Mediterranean to the mountains of Judah.—*P.*
*p* Jos.13.3.1 Sa.6,17.
*q* 2 Sa. v. viii. xxi. 2 Ch.26.6,with 28.18.
*r* 2 Ki.18.8. ch. 20.1. Zec.9.5–7.ch.11.14.
[4] Or, *adder.*
*s* 2 Ch. 28. 18, 19; 32. 23. ch. 37. 30; xxxii. xxxiii.xxxv.
*t* 2 Ki. 18.8, with ch. 9. 14; 19. 15. Je. xlvii. Eze.25.15–17.Zep.2.4–7.Zec.9.5–7.
*u* 2 Ki.18.8. Je.xlvii. Eze.25.15.Zec.9.5–7.
[5] *Smoke.* The dust of a marching army, as the smoke of an advancing conflagration.—*C.*
[6] Or, he shall *not be alone.*
[7] *Alone.* None shall be out of rank in his appointed squadron.—*C.*
[8] Or, *assemblies.*
*v* ch. 39.1.2 Ki.20.12. 2 Sa.8.10.
*x* Ps. 87. 1–6; 102.16, 28.ch.37.32.Mat.16.18.
*y* Zep.3. 12. Zec. 11. 7.ch.11.4;26.6;25.4.
[9] Or, *betake themselves unto it*

CHAP. XV.

B.C. cir. 726.

1 Denunciation of heavy judgments, ch. 13.1; 21.1; 22.1. 2 Ki.9. 25. Je.23.33,36.Am.2.1–3. ch. 25. 10. Je. 48.1–47.Eze.25.8–11. Zep.2. 8–11.
*a* 1 Th.5.1–3.Je.4.20. Job 27.20; 34.20,25; 36. 20.Ex.12.29.
*b* Nu.21.28. De. 2. 9 18.
[2] Or, *cut off,* ch.6.11. Zep.1.11.
*c* ch. 16. 7, 11. Je.48. 31,36.
*d* Jos.13. 17. Nu. 21. 30;32.34.Je.48.23. Eze. 25.9.
*e* Nu.32.3,38.Je.48.1, 22.Nu.21.30. Jos.13.9.
*g* Je. 48. 37, 38; 7. 29. Eze.7.18. Mi. 1. 16. ch. 3.24. Le.19.27,28; 21.5. De.14. 1. Job 1. 20. ch. 3.24;22.12.
*h* Joel 1.8,13.2 Sa.3. 31.ch.3.24.Eze.7.18.

A.M. cir. 3278.
B.C. cir. 726.

*k* ver.3.Ge.27.46.Job 3.20;30.20,28.Je.48.41.
*l* ch. 16. 7–11. Je. 48. 31–39;4.19, 20. Eze. 19. 1;27.1; 30. 2–4; 32.2. ch. 21.3.
[4] Zoar lay on the south-eastern border of Moab, close to the shore of the Dead Sea. This therefore is one of the routes that fugitives would naturally take when fleeing from the invaders of their country. There may too be an allusion in the statement to Lot's flight from the cities of the plain of Sodom.—*P.*
[5] Or, *to the borders thereof, even as an heifer,* Ge.19.22;14.2.
*n* Je. 48. 3–5, 34, 38, with 1 Sa.6.7,12.
[6] Heb. *breaking,* Je. 4.20;10.19.ch.1.28.
*o* Nu.32.3,36. Je. 48. 36.
[7] Heb. *desolations.*
[8] *Hay.* Every herbaceous plant; for hay, properly so called, was not made in the East.—*C.*
[9] All being destroyed by the Assyrians.
*p* ch.5.29;10.6.Na.2, 12.
[1] Euphrates or Babylonia, or *valley of the Arabians,* Ps.137. 1,2.
*q* ver.4,5. Je. 48. 20–24,31–34.
[2] On the west, Eze. 47.10.
[3] On the east border.Nu.21.16,18.
[4] *i.e.* bloody, 2 Ki. 3.19.22.Je.48.18.
[5] Heb. *additions,* Ro.2.5,8,9.
[6] *More.* The robber after the soldier.—*C.*
*r* Je.48.40,44; 15.2,3. Am. 5. 19. Le.26.22. 2 Ki.17.25,26.Je.5.26,27.

CHAP. XVI.

*a* 2 Sa. 8. 2. 2 Ki.3.4, or Ezr.7.17,23.
[1] Or, O *ruler.*
[2] Or, *Petra.* Perhaps not that 2 Ki. 14.7, but ch.42.11.
[3] Heb. *a rock.* Send the tribute of flocks due to Hezekiah, or sacrifices to God's temple at Jerusalem, otherwise the ladies of Moab shall soon have to flee their country, or be driven captives from it.
*b* Jos.15.61. 2 Ki.25. 5. 2 Sa.15.28; 17.16. ch. 40.3.Mat.3.1.
[4] Or, *otherwise.*
[5] Or, *a nest forsaken,* ch.27.10.
[6] Heb. *bring.*
[7] *Thy shadow* of protection to the widow, the orphan, and the stranger.—*C.*

the armed soldiers of Moab shall [k]cry out: his life shall be grievous unto him.

5 My[l] heart shall cry out for Moab; his fugitives *shall flee* unto Zoar,[4] an heifer of three years old:[5] for by the mounting up of Luhith [m]with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.[6]

6 For the waters of [o]Nimrim shall be desolate:[7] for the hay[8] is withered away, the grass faileth, there is no green thing.[9]

7 Therefore [p]the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.[1]

8 For the cry is gone [q]round about the borders of Moab; the howling thereof unto Eglaim,[2] and the howling thereof unto Beer-elim.[3]

9 For the waters of Dimon[4] shall be full of blood: for I will bring [5]more[6] upon Dimon, [r]lions upon him that escapeth of Moab, and upon the remnant of the land.

## CHAPTER XVI.

1 *The Moabite is exhorted to yield obedience to the throne of David.* 6 *He is threatened for his pride with lamentable judgments, and that within three years.*

SEND ye[a] the lamb to the ruler[1] of the land from [2]Sela[3] to the [b]wilderness, unto the mount of the daughter of Zion.

2 For[4] it shall be, *that* as a wandering bird cast out of the nest,[5] *so* [c]the daughters of Moab shall be at the fords of Arnon.

3 Take[6] counsel, [d]execute judgment; [e]make thy shadow[7] as the night in the midst of the noonday; hide the outcast; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab: be thou a covert to them from the face of the

*c* Je.48.5,7,9.ch.13.14.Nu.21.13,14.Ps.109.10.Job 30.3. *d* Am.5.14,15,24.Ps.82.3,4.ch.1.19, 20.Da 4.27.Je.22.3. *e* ch.4.6;25.4;32.2.Ju.9.15.Jonah 4.5–8.He.13.1–3.Mat.25.35.

Ver. 9. *Hell. Sheol* sometimes signifies the *grave,* but is more generally applied to the *state* and *region* of the dead. Here the kings of conquered nations are represented as rising from the stately couches upon which in several eastern countries it is still the custom to bury the dead, and taunting the monarch of Babylon on his entrance into their dreary abode. *C.*

Ver. 13. If, in expounding Scripture, the meaning of words and phrases is to be drawn from Scripture, then 'the mount of the congregation,' by comparison with ch. 10. 32, will be Mount Zion in Jerusalem; and 'the sides of the north,' by comparison with Ps. 48. 2, will be the city of Jerusalem, which lay to the north of Mount Zion. The search after exposition from other than Scripture sources, has led some to imagine that the 'sides of the north' meant the north-pole; and 'mount of the congregation,' the imaginary residence of the Chaldean gods: but there is no scriptural ground for such a conjecture. *C.*

Ver. 22. *Son and nephew.* 'Son and grandson;' accordingly, Evil-Merodach the son, and Belshazzar the grandson, of Nebuchadnezzar, were both cut off by violent deaths in the flower of their age. *C.*

Ver. 24. This is no 'fragment of a distinct prophecy;' but is, with the three following verses, a sequel to the prophecy of Syrian or Assyrian invasion (see ch. 9. 12; 10. 5): and from ver. 28 to the end there is still a sequel to the prophecy of the Philistine auxiliaries by whom the Assyrians should be joined, ch. 9. 12, to 'devour Israel with open mouth.' *C.*

Ver. 26. *Upon the whole earth.* That is, upon both Jews and Gentiles; the judgments upon the Jews being the emblems or specimens of judgments upon all unfaithful churches; and his judgments upon Assyria and Babylon, emblems or specimens of his judgments upon every cruel and proud nation. *C.*

Ver. 29. *Whole Palestina.* Palestine was divided into five states, and the prophecy is addressed to their federal capacity. The judgments of Palestine are the emblems or specimens of the divine judgments upon churches or nations who cherish a spirit of unkindness or unceasing hostility to their neighbours.—*Out of the serpent's root shall come,* &c. Uzziah had subdued the Philistines, 2 Ch. 26. 6, 7; 28. 18: in the days of Ahaz his son, they threw off the yoke; but Hezekiah, the grandson, again subdued them, 2 Ki. 18. 18, the emblem and specimen of the final victory of original truth, after an age of apparently successful rebellion and hopeless apostasy. *C.*

REFLECTIONS.—How strangely nations rise and fall in the scales of God's providence! But a pleasant aspect, towards the saints, have all the clouds of wrath that hang over their adversaries. And the overthrow of nations directs men to Jesus and his church. Great is the instability of earthly honours, power, or wealth. Such as were masters one day, are often slaves to their slaves the next.—All our salvation must be ascribed to the rich and gracious mercy of God. It is his blessed grace and our free-will, that can bring us to the inheritance incorruptible and undefiled. And ever certain, however slow, is the deliverance of his saints, his church, from all their griefs, fears, and toils. But to what fearful misery and disgrace are proud and powerful oppressors reduced at the last! Neither power nor wealth profit in the day of his wrath. Both God and men take pleasure in humbling and debasing the proud. But if haughty tyrants sink to ruin—to suffering—with such cruel derision—in what fearful forms shall devils and lost heathens welcome to hell the proud despisers of Jesus Christ! Great is the misery which the wickedness of parents entails upon their impenitent posterity, and the marks of wrath which sinners fix upon the spots where they lived. Stable, and infallibly executed, are the purposes of God. And it is vain for his enemies to hope for exemption from ruin; for if one foe be cut off, he can raise up a worse. But, amidst all the commotions on earth, fixed is his church, and safe the poorest of her members. JEHOVAH is her founder, foundation, protector, and refuge.

CHAPTER XV. Ver. 1. Joshua spared Moab by divine command, because the people were the descendants of Lot, De. 2. 9, but they made most unkind returns. Moab caused one of Israel's greatest sins, De. 23. 3; Eglon king of Moab oppressed Israel eighteen years; pride, bloodshed, and idolatry filled up the measure of her guilt. This prophecy against her is the emblem and specimen of God's judgments upon the unkindness and quarrels of churches and nations of cognate descent. *C.*——Moab was situated on the eastern shore of the Dead Sea. It extended from Heshbon on the north to the borders of Edom on the south, and on the east lay the great desert of Arabia. It is a high table-land, and though in parts rocky, the soil is rich and the pasture luxuriant. It was on Mount Nebo, near its northern border, that Moses died. *P.*

Ver. 3. *On the tops of their houses.* The roofs of eastern houses lay almost universally flat; the people lived much upon them—a mild climate inviting to the open air. *C.*

Ver. 5. 'Her fugitives shall flee unto Zoar, to Eglath the third' (*Lightfoot*), *Eglath-Shelashiah* being the proper name of a place.—'For the steep of Luhith with weeping they ascend; yea, in the way to either Horon they raise a wail of destruction.' *C.*

Ver. 6. Nimrim was a town in the plain of the Jordan at the foot of the mountains of Moab, a short distance north of the Dead Sea. In the midst of the ruins is a copious fountain. The region round it is abundantly watered, and is celebrated for the luxuriance of its pastures. When the waters of Nimrim would fail, it would be a certain sign of general desolation. *P.*

REFLECTIONS.—Destruction and anguish in tremendous triumph follow sin through impenitent cities and nations. Sudden and unexpected ruin awaits haughty transgressors. And to call on idols or creatures when God is our enemy is but to add to our anguish. The wealth which men eagerly gain but invites the invader, tempts the robber, and endangers the owner. It increases the owner's care and grief, while it assists his enemy to destroy him, and if hardened sinners escape one judgment, they prepare for another. But if such be the case of a ravaged nation, alas! the terrors, the torments, the howlings

spoiler: for [g]the extortioner[8] is at an end, the spoiler ceaseth, the oppressors[9] are consumed out of the land.[1]

5 And [h]in mercy shall the throne be established:[2] and he shall sit upon it in truth in the tabernacle[i] of David, judging and seeking judgment, and hasting righteousness.[3]

6 ¶ We have heard[4] of the [j]pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies[5] *shall* not *be* so.[6]

7 Therefore shall Moab [k]howl for Moab; every one shall howl: for the foundations[7] of Kir-hareseth shall ye mourn;[8] surely *they are* stricken.

8 For [l]the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen[9] have broken down the principal plants[1] thereof, they are come *even* unto Jazer, they wandered *through* the wilderness; her branches are stretched out,[2] they are gone over the sea.[3]

9 Therefore[n] I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for the shouting[4] for thy summer fruits, and for thy harvest is fallen.

10 And [o]gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore [p]my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it shall come to pass, when it is seen that Moab [q]is weary on the high place, that [r]he shall come to his sanctuary to pray; but [s]he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.[5]

14 But now the LORD hath spoken, saying, Within three years,[6] as the years of an hireling, and the glory of Moab shall be contemned with all that great multitude; and the remnant *shall be* very small *and* feeble.[7]

A.M. cir. 3278. B.C. cir. 726.

*g* ch.9.4; 10.16–19,24–34; 14.25; 29.7–9; 31.8, 9; 30.31; 33.1; 37.36.
8 Heb. *wringer.*
9 Heb. *the treaders down.*
1 *The extortioner.* The Philistine, from whom, in time of famine, Israel had to seek bread. (See 1 Ki. 8.2.)—*The spoiler.* The Assyrian who literally came down as a wolf on the fold. —*The oppressor.* The Babylonian who 'opened not the house of his prisoners,' ch. 14. 17, the worst of all oppressors, persecutor unto the death of the worshippers of the true God, Da. 3. 13–19.—*C.*
*h* 2 Ch. xxix.–xxxii. ch. 32. 1, 2; 9. 6, 7. Da. 7. 14, 27. 2 Sa. 23. 3. Mi. 4. 7; 5. 5, 6. Lu. 1. 32, 33. Pr. 20. 28; 29. 14. Ps. 89. 14. ch. 11. 3–5.
2 Or, *prepared.*
*i* Ps. 72. 2. 2 Sa. 5. 7, 9; 7. 16. Am. 9. 11, with Le. 26. 11. Re. 21. 3.
3 This is a prophecy not of Hezekiah, but of Christ; for to none else will the description apply.—*C.*
4 *We have heard.* Who? In this verse the *outcasts* are the speakers; in ver. 7 the prophet resumes. —*C.*
*j* Je. 48. 11, 14, 26, 27, 29, 42. Eze. 25. 8. Zep. 2. 8, 10. Job 40. 12. Ex. 18. 11. Pr. 16. 18.
5 Or, *strength* or *divination*, Je. 49. 30. ch. 44. 25; 28. 15.
6 'But vain are his lies'—the lies of his false prophets, and foolish heart.—*C.*
*k* ch. 15. 2–5. Je. 48. 20.
7 Ps. 137. 7. 2 Ki. 3. 25. ver. 11; ch. 15. 1. Or *wine casks*, Ho. 3. 1, or *men*, Je. 48. 31.
8 Or, *miniter*, ch. 8. 19.
*l* ch. 24. 7; 33. 9; ver. 9.
9 Assyrians and Chaldeans, ch. 10. 7–14. Je. 27. 6, 7.
1 Nobles, Je. 32. 7, 9, 12.
2 Or, *plucked up.*
3 See note * below.
*n* Je. 48. 32, &c. ch. 15. 4.
4 Or *the alarm*, or *destroyer is fallen upon*, &c.
*o* Je. 48. 33. ch. 24. 8, 9.
*p* ch. 15. 5; 21. 3, 4. Je. 4. 19; 48. 36. La. 1. 20; 2. 11. Job 30. 27. ch. 63. 15. Ho. 11. 8.
*q* ch. 26. 16; 15. 2. Je. 48. 35. Nu. xxiii. 1 Ki. 18. 26.
*r* ch. 37. 38. Am. 7. 9, 13. Je. 22. 23.
*s* 1 Ki. 18. 26–29. ch. 47. 12. Ps. 115. 3–7. Pr. 1. 28; 21. 30.
5 A good while ago, ch. 44. 8.
* This passage and the parallel in Je. 48. 32, are rendered obscure by the reference to 'the sea.' Jeremiah says, 'Thy plants are gone over the sea, they reach to the Sea of Jazer.' What sea is here meant? Some say it was a noted pool or lake; but there is no lake in that district, and the word 'sea' would scarcely be applied to a mere pool. We learn from Nu. 32. 1 that the country round Heshbon and Jazer was called 'the land of Jazer.' That land must have extended to the shore of the Dead Sea. May not that sea therefore have been called by the inhabitants of the district 'the Sea of Jazer,' just as the northern lake was called Tiberias and Gennesaret?—*P.*

A.M. cir. 3282. B.C. cir. 722.

6 Exact years, ch. 21. 16. De. 15. 18.
7 Or, *not many.*

CHAP. XVII.

B.C. cir. 740.
1 Denounced heavy judgments, ch. 13. 1; 14. 28; 15. 1; 19. 1; 22. 1; 23. 1. 2 Ki. 9. 25.
*a* ch. 7. 16; 8. 4; 25. 2. Am. 1. 3–5. Je. 49. 23–27. Zec. 9. 1. [fulfilled] 2 Ki. 16. 9.
*b* 2 Ki. 15. 29, with Jos. 12. 2; 13. 9. Je. 48. 19.
*c* ch. 7. 23, 25. Eze. 25. 5. Zep. 2. 6.
*d* Je. 7. 33.
*e* ch. 7. 8, 16; 8. 4; 10. 3. Ho. 1. 4, 6, 9; 3. 4; 5. 7–14; 8. 7–9; 9. 11–17; 10. 14; 13. 7, 8, 12. 1 Ch. 5. 26. 2 Ki. 15. 29; 17. 6; 16. 9.
2 Damascus, Moab (represented by Aroer), Ephraim, and Aram (Syria), are here grouped together because they had formed a confederacy against Jerusalem, and they were involved in a common ruin by the invasion of the Assyrians.—*P.*
*f* Ps. 49. 16, 17. ch. 9. 8; 10. 3, 16; 24. 16. Am. 4. 1, 2; 7. 2, 5. De. 32. 25–27. ch. 10. 22. 2 Ki. 17. 6.
*g* Ho. 6. 11. Je. 51. 33. Joel 3. 13. Re. 14. 15–20. 2 Ki. 15. 29; 17. 6. 2 Ch. 32. 1, 31. 11.
3 This is a striking and graphic figure. The people of Ephraim, that is, the northern tribes of Israel, shall be swept away from the land, just as the harvestman sweeps away the grain from the harvest-field. Not even a remnant would be left; for they would be gathered up as the gleaner gathers ears of corn. The valley of Rephaim is a fertile upland plain lying just south of Jerusalem on the road to Bethlehem. It took its name from the gigantic aborigines who in primitive times occupied that part of Canaan.—*P.*
4 Or, *sun-images*, 2 Ch. 34. 4, 7.
5 Or, *in respect*, Je. 9. 7. Ps. 61. 4.

## CHAPTER XVII.

1 *Syria and Israel are threatened.* 6 *A remnant shall forsake idolatry.* 9 *The rest shall be plagued for their impiety.* 12 *The woe of Israel's enemies.*

THE burden[1] of Damascus. [a]Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The[b] cities of Aroer *are* forsaken; [c]they shall be for flocks, which shall lie down, and [d]none shall make *them* afraid.

3 The[e] fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of [2]hosts.

4 And in that day it shall come to pass, [g]*that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And [h]it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in [i]the valley of Rephaim.[3]

6 ¶ Yet[j] gleaning grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At[k] that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the images.[4]

9 ¶ In[l] that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because[5] of the children of Israel: and there shall be desolation.

*i* Jos. 15. 8; 18. 16. 2 Sa. 5. 18, 22; 23. 13. Ge. 14. 5. De. 2. 11.
*j* ch. 1. 9; 6. 13; 10. 22; 24. 13–16. 2 Ch. 30. 10, 11; 35. 18. Je. 5. 10, 18; 46. 28; 30. 11; 31. 14.
*k* Mi. 7. 7. Ho. 5. 15; 6. 1; 14. 1–3. 8. ch. 10. 20, 21; 45. 22; 19. 22; 1. 29; 2. 18–21. 2 Ch. 30. 11, 18; 31. 1; 34. 6, 7, 33. Zec. 12. 10. Ps. 34. 5, with 31. 1. Ju. 3. 7.
*l* ch. 1. 8; ver. 4, 5; ch. 6. 11, 12; 7. 16. Ne. 1. 3. Ho. 13. 15, 16. ch. 28. 3, 4; 27. 10; 24. 1, 3, 6.
*m* ch. 1.

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in woe. Who shall abide with devouring fire? Who shall dwell with everlasting dispair.

CHAPTER XVI. Ver. 1. *Send ye the lamb*—your acknowledgments of tribute to the king, see 2 Ki. 3. 4, and so, either by repentance avert the threatened judgment, or secure a home and protection against the day of national calamity. The main object of this prophecy is to exhort Moab to look for and submit to Messiah the ruler on his appearing. See ver. 5. *C.*——*Sela.* Sela is unquestionably the celebrated city Petra, afterwards the capital of Edom. It is situated in a deep and wild ravine, or rather cluster of ravines, in the midst of a mountain-range of red sandstone. Its rock-hewn temples, tombs, and palaces are still the wonder and admiration of travellers. Sela was not in Moab: but it seems probable that on the occasion the prophet here refers to the fugitive Moabites had taken refuge in the ravines of Edom, and they are exhorted to send from thence their tribute, and the tokens of their submission. The words rendered 'from Sela to the wilderness' may either signify, as they are translated in the Vulgate, 'from Sela of the wilderness;' or, as interpreted by Vitringa, 'from Sela towards the wilderness to,' &c.; that is, from Sela towards the wilderness that leads to Jerusalem. The great wilderness (in Hebrew *Midbar*, which is the word here used) of Judah lay between the border of Edom and Jerusalem, and through it lay the direct and indeed the only road. *P.*

Ver. 9. To 'weep with those that weep' is a distinguished Christian duty, not only of perpetual obligation, but for the discharge of which the world affords continual opportunities. Our Lord wept over Jerusalem, leaving us an example of the sympathy with which we should regard, not only our friends, but our enemies, in their sorrows. *C.*

Ver. 13. *That time.* What time? When it was seen that he had become 'weary of his idolatry on his high places,' ver. 12, and had come to his sanctuary, not in the piety of faith, humiliation, and penitence—but in the superstitious throes of despair, to offer his unacceptable, because his compelled, petitions. *C.*

REFLECTIONS.—How unwilling is God that any should perish, but that all should come to repentance! Injustice towards God or men is a ready mean for depriving us of all we have. Never do any protect or cherish the people of God in their distress but he remarkably rewards them in kind.—Nor is it ever wise to stand aloof from them; for though they fall, they shall quickly arise: though now they wither, anon they shall flourish in glory and honour. When sin abounds, rage against the church flames, and pride towers, destruction and anguish are at the door; and carnal mirth shall quickly be turned into weeping and wailing. And when God rises up to punish the guilty, no idol can help, avert, or defer his stroke.

CHAPTER XVII. Ver. 3–5. The Syrians shall be in as despicable and ruined a condition as the Israelites; and the glory and multitude of Israel shall be exceedingly diminished, like one dying of a consumption. And being ripe for ruin, the Assyrians shall make a clean riddance of them, as reapers in harvest do of the fields of standing corn. 9–11. The cities of the Israelites shall stand as high heaps in the country, forsaken by the inhabitants, as they were by the Canaanites in the days of Joshua or Barak. Because they have forsaken their God, Saviour, and Protector, nothing shall thrive with them; but after all their care to strengthen their state, the Assyrians shall seize everything they have, and carry them into a miserable and lasting captivity. 12–14. But notwithstanding all their vast multitudes, fury, noisy ravage, and blasphemous boasting, God, by his just rebuke, shall destroy the Assyrian army before Jerusalem, and make the small remains thereof flee homeward with the utmost terror and precipitation.

Ver. 1. *Damascus is taken away.* The inhabitants of Damascus were taken away captive by Tiglath-Pileser, 2 Ki. 16. 9; and to what ruinous condition it was then reduced, and how long it remained so, history gives no information. It has, however, still continued a city of great note and importance; but that fact forms no contradiction to the prophecy, as it is evident from ver. 3, that by 'being a city,' the prophet meant the capital city of a Syrian monarchy. But to that estate it never returned; for since the death of Rezin, its last king, the country around Damascus has always continued a mere province of some of its conquerors. These have successively been Sennacherib, whose capital was Nineveh (2 Ki. 19. 36). Nebuchadnezzar, the generals of Alexander, Judas Maccabeus, the Romans, the Saracens, the Crusaders, Tamerlane, the Mamelukes, the Turks, lately the Egyptians, from whom, by aid of England, it has again been wrested by the Turks. *C.*

Ver. 2. *Aroer.* For *Aroer*, on the Arnon, the Septuagint, followed by Boothroyd, reads *for ever*; but there appears no sufficient authority for the change. The verse is a prediction of the destruction of Moab. See Burckhardt's *Syria*, p. 364. *C.*

10 Because[n] thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, [o]therefore shalt thou plant pleasant plants,[6] and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; [p]*but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.[7]

12 ¶ Woe[q] to the multitude[8] of many people, *which*[r] make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty[9] waters!

13 The nations shall rush like the rushing of many waters: [s]but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing[1] before the whirlwind.

14 And, behold, at evening tide trouble; *and* before the morning he *is* not. This[t] *is* the portion of them that spoil us, and the lot of them that rob us.

## CHAPTER XVIII.

1 *God, in care of his people, threateneth to destroy the Ethiopians.* 7 *An access will thence be made to the church.*

WOE to the [a]land shadowing[1] with wings,[2] which is [3]beyond[4] the rivers of Ethiopia:[5]

2 That sendeth [b]ambassadors by the sea, even in vessels of bulrushes upon the waters,[6] *saying*, Go, ye swift messengers, to a nation scattered and peeled,[7] to a people [c]terrible from their beginning hitherto; [8]a nation [d]meted out and trodden down,[9] whose land the rivers have spoiled![1]

3 All[e] ye inhabitants of the world, and dwellers on the earth, see ye, when [g]he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling-place[2] like[h] a clear heat upon herbs,[3] *and* like a cloud of dew in the heat of harvest.

5 For [i]afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 They[j] shall be left together unto the fowls

A.M. cir. 3264.
B.C. cir. 740.

*n* De.8.14.Ps.106.13, 21. Je.17.13; 2.32; 3.21; 13.25.Eze.22.12. Ho.8. 14. De. 32. 15, 16, with Ps.25.5;31.2–4.

*o* Le. 26. 19, 20. De. 28. 29, 30, 33, 38, 39, 40, 51. ch. 2. 6. Mat.15.13. Eze. 13. 18. Ga. 6. 7, 8. Ps.44.21.

6 Strange and idolatrous practices, pleasant to the senses of a sensual people.—*C.*

*p* Le. 26. 16. De. 28. 38. Joel 1.5–17. Joh 4.8. Je.5.31;10.19;14.17; 30. 12.

7 Or, *removed in the day of inheritance*, and there shall be *deadly sorrow.*

*q* ch. 9. 4, 5; 10. 5–33; 29. 7, 8; 30. 8, 9, 30, 31; 14.25.2 Ch.32.7.

8 Or, *noise.*

*r* ch.5.25–30;10.7–15; 8.7,8;30.27;29.7;22.1–7; xxxvi. xxxvii. 2 Ki. xviii.xix.

9 Or, *many.*

*s* ch.50.2;9.4,5;10.16 –19,25–27,33,34; 14. 25; 27.1; 28.21; 29.5–8;25.4, 5,10; 30. 30–33; 31. 8, 9; 33. 1, 3, 4, 10–12, 23; 41. 15,16; 37.7,33–38. Ps.9. 5;93.4;83.13;68.1,2. Pr. 28.1. Job 18.7,11,18;15. 21,22,24,30; 34.20. Ho. 13.3.

1 Or, *thistle-down.*

*t* Je.2.3. Ju.5.31. Ps. 83.9–18.

## CHAP. XVIII.

B.C. cir. 725.

*a* ch. 20. 3–5; 37. 9. Eze.30.4–9, or ch. 8.8. Zep.2.12;3.10.

1 Of the winged cymbal, or shaded by two mountains.

2 This phrase Vitringa interprets of the mountains that inclose Egypt; Scott, of the protection that Israel foolishly expected from Egypt. Is it not rather to be interpreted of the *wings* of an invading army, as the word *wings* is used ch.8.8? —*C.*

3 Borders on.

4 *Beyond.* 'On this side.'—*Vitringa.*

5 Or, *Cush*, Ge. 10. 6.

*b* Eze.30.9.ver.7.

6 See note * below.

7 Stretched out and smoothed.

*c* 2 Ch.12.3; 14.9; 16. 8, with Ge.10.8,9. De. 28.50.

8 Or, *a nation that meteth out and treadeth down.*

*d* ch. 20.4; 17.12; 8.7, 8;28.2,3,17.

9 Heb. *a nation of line, line, and treading under foot.*

1 Or, *despised* or *nourished.*

*e* ch.1.2. Je.22.29. Ps. 49.1,2. Mi.6.2.

*g* ch.5.26; 7.18; 13.2, 4;10.32. Je.50.2;51.27.

2 Or, *regard my set dwelling*, Zec. 2. 13. Ps.68.5.

*h* 2 Sa.23.4. Ps.72.6.

3 Or, *after rain.*

*i* 1 Th.5.3. Job 15.33. ch.30.13, 14. 2 Ki. xix. Je.46.3–10.ch.xxxvii.; 9.14.

*j* Eze.30.5;39.17–20. Re.19.17,18. ch. 14.19. Je.7.33;15.3;19.7.

* * Woe to the country of rustling wings (the sense of the remarkable expression is not clear), which borders upon the rivers of Cush (the two great branches of the Nile); which sends ambassadors by the sea (the river Nile is so called), and in vessels of papyrus upon the surface of the water.' Light boats made of papyrus were commonly used in Egypt. They were propelled with great swiftness upon the mighty Nile.—*P.*

A.M. cir. 3279.
B.C. cir. 725.

*k* 2 Ch.32.23. Ps. 72. 10; 68. 31; 87. 4. Zep.3. 10. ch.16. 1; 45. 14. Ac. 8.27–29. See ch.19.18–21.

4 Or, *outspread and polished*, or stretched long and smoothed, ver.2.

*l* Ps.68.29.ch.60.6,9. Mi.4.13. Zec.14.16–18.

## CHAP. XIX.

1 Denounced heavy judgments, ch. 13, 1, &c. Je.xlvi.Eze.xxix. –xxxii. Joel 3. 19. Zec. 10.11.

*a* Ps.18.10; 104.3; 68. 4,33,34. De. 33. 26. Ps. 97.2.Re.14.14.

2 The *cloud* is represented as God's chariot, in reference to the *cloud* whereby he defended Israel, and troubled the Egyptians at the Red Sea, Ex. 14. 19, 24.—*C.*

*b* Ex. 12. 12. De. 29. 16,17. Eze.30.13; 20. 7. Je.43.12;46.25; 50.2;51. 44.ch.21.9;46.1.

*c* ver.3, 16. Je. 46. 5. ch.13.7,8.

*d* ver.13,14. Eze. 38. 21. Mat.24.7; 12.25. ch. 9.21.

3 Raise civil wars among them.

*e* Eze. 22. 14. Job 5. 12, 13. ch.44.25; ver. 1, 11–13. Je.19.7. Ps. 107. 27.ch.28.7.

4 Heb. *shall be emptied.*

5 Heb. *swallow up.*

*g* ch.47.12;8.19;15.2. 1 Ch.10.13. Ju.10. 14. 1 Ki.18.26.

6 Or, *shut up.*

7 Psamamitichus, one of the twelve contending princes, ver. 2, or ch.20.4. Je.46.26. Eze.29.19;30.12.

8 'Cruel lords.'—*C.*

*h* ch.11.15. Na. 3. 8. Nu. 34. 5. Eze.32.2,14; 29.3,4.

9 The Hebrews called every considerable extent of water a sea. This prediction may therefore be considered as fulfilled in the neglect of the lake *Mœris*, into which the superfluous waters of the Nile were drained, and there reserved for irrigation as the Nile began to fall.—*C.*

1 *River.* The canal by which the waters of *Mœris* used to be carried over the subjacent country.—*C.*

2 2 Ki. 19. 24. Or, *Egypt*, ch.37.25. Mi.7. 12. These expressions may allude to a great drought that ruined their fisheries and crop, or may denote the ruin of the wealth and prosperity of the Egyptians, Eze.29.3;30.12.

3 This was literally done by Megabysus, a Persian general.—*C.*

4 Heb. *and shall be out.*

*i* 1 Ki.10.28. Pr.7.16. Eze.27.7,10.

5 Or, *white-works.*

6 Heb. *foundations.*

of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In[k] that time shall the present be brought unto the LORD of hosts of a people scattered and peeled,[4] and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to [l]the place of the name of the LORD of hosts, the mount Zion.

## CHAPTER XIX.

1 *The confusion of Egypt.* 11 *The foolishness of her princes.* 18 *The calling of Egypt into the church.* 23 *The covenant of Egypt, Assyria, and Israel.*

THE burden[1] of Egypt. Behold, the LORD rideth[a] upon a swift cloud,[2] and shall come into Egypt; and [b]the idols of Egypt shall be moved at his presence, and [c]the heart of Egypt shall melt in the midst of it.

2 And[d] I will set the Egyptians against the Egyptians:[3] and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And [e]the spirit of Egypt shall fail[4] in the midst thereof; and I will destroy[5] the counsel thereof; and they [g]shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over[6] into the hand of [7]a cruel lord;[8] and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from [h]the [9]sea, and the river[1] shall be wasted and dried up.

6 And they shall turn the rivers far away, *and* the brooks of [2]defence shall be emptied and dried up:[3] the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.[4]

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work [i]in fine flax, and they that weave networks,[5] shall be confounded.

10 And they shall be broken in the [6]pur-

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Ver. 8. This prediction began to be fulfilled when many of the survivors of the captivities of Salmaneser and Esarhaddon turned from idols to the true God, 2 Ch. 30. 10, 11; 35. 18, and it continues to be fulfilled in the gleanings that are still gathered to Christ. *C.*

Ver. 14. The multitudinous host of Sennacherib seems to have been immediately in the eye of the prophet, of whom the angel of the Lord smote 185,000 in one night, 2 Ki. 19. 35. But similar destruction is predicted against all the spoilers and robbers of Israel—a prediction amply verified in the overthrow of the Babylonian, Grecian, and Roman powers, mainly on account of their cruelty to the people of God. *C.*

REFLECTIONS.—Companions in wickedness are soon made partners in punishment. Nor can the strongest fortifications defend from God's almighty wrath. Sin fearfully sickens and consumes persons and societies. And when nations are ripened by it, easily and extensively God strips them of their numbers, glory, power, and wealth. But thrice happy is it when the destruction of many is rendered instrumental for the conversion of a remnant to Christ, and when the loss of outward things makes us look off from them all to God himself. Alas! how professors, by their forgetfulness of God, ruin themselves and their country, and turn their most noted outward comforts into real plagues! But puny and empty nothings before God are the mightiest armies of his adversaries. He triumphs over those in his judgments who triumph over his people in their wickedness. And short-lived are the terrors or troubles of believers. Weeping may endure for a night, but joy cometh in the morning. Let them therefore treasure up past experiences as a ground of future confidence in the like temptations.

CHAPTER XVIII. Ver. 4. God's being like a *clear heat*, or *a cloud of dew*, may either be understood of his afflicting or of his comforting them. 5, 6. Before they can ripen their designs, they will bring to themselves destruction, and by their wickedness bring eternal woe to their souls.

Ver. 2. *Vessels of bulrushes.* That the Egyptians employed vessels of bulrushes, coated with bitumen, is evident from Ex. 2. 3, as well as from general history. And it appears their Ethiopian neighbours employed them likewise. *C.*—Go, ye swift messengers, to a nation 'stretched out and levelled,' to a people terrible from their beginning hitherto (the dread of neighbouring nations), a nation 'that measureth out' (its fields after each inundation) and then 'treadeth down' its seed with the foot of the husbandman, whose land the rivers have 'nourished.' *C.*

REFLECTIONS.—No place can protect sinners from a just God. No furious rage, which may render them a terror to their neighbors around, can hinder him from finding them. His providential interpositions ought carefully to be remarked: and when dangers are most alarming, he is often nearest to defend and save us. No rage of his enemies can ever disturb his

**PALM TREES AND PYRAMIDS—THE PYRAMIDS OF CHEOPS IS REPRESENTED BY SOME AS BEING THE ALTAR OF THE LORD, REFERRED TO IN THESE VERSES.** [Isaiah, xix:19-20.]—"In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." In a curious book entitled "A Miracle in Stone," Dr. Joseph A. Seiss claims that the 19th and 20th verses of this chapter refer to the great pyramid of Egypt. He says that the altar and the pillar in these verses refer to one and the same thing, that the verses refer to some specific and telling monument, and that all their terms most fully apply to this marvelous hand-made mountain of stone. He thinks the location of the pyramids corresponds to the teachings of the text that the great pyramid is the hub of Egypt's curved shore line, and so is in the midst of the land and at the border between Palestine and Egypt.

poses[7] thereof, all that make sluices *and* ponds for fish.[8]

11 ¶ Surely the princes of [i]Zoan *are* [k]fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they?[9] where *are* thy [l]wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan[1] are [m]become fools, the princes of Noph[2] are deceived; they have also seduced Egypt, *even they that are* [3]the stay[4] of the tribes thereof.

14 The[5] LORD hath mingled a perverse spirit[6] in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* [o]staggereth in his vomit.

15 Neither[p] shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be [q]like unto women: and it shall be afraid and fear, because of [r]the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And [s]the land of Judah shall be a terror[7] unto Egypt: every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he [t]hath determined against it.[8]

18 ¶ In [u]that day[9] shall [v]five cities[1] in the land of Egypt speak the language[2] of Canaan, and swear[x] to the LORD of hosts: one shall be called, The city of destruction.[3]

19 In that day shall there be [y]an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be [z]for a sign and for a witness unto the LORD of hosts in the land of Egypt: for [a]they shall cry unto the LORD because of the oppressors, and he shall send them a saviour,[b] and a great one, and he shall deliver them.

21 And[c] the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it.*

22 And the LORD [d]shall smite Egypt; he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be [e]a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.[4]

24 In that day [g]shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land;

25 Whom the LORD of hosts shall [h]bless, saying, Blessed [i]*be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

## CHAPTER XX.

*A type prefiguring the shameful captivity of Egypt and Ethiopia.*

IN the year that [a]Tartan came unto [1]Ashdod, (when Sargon[2] the king of Assyria sent him,) and fought against [b]Ashdod and took it;

2 At the same time spake the LORD by Isaiah[3] the son of Amoz, saying, [c]Go and loose the [d]sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked[4] and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So[e] shall the king of Assyria lead away the Egyptians prisoners,[5] and the Ethiopians captives, young and old, naked and barefoot, even [g]with *their* buttocks uncovered, to the shame[6] of Egypt.

5 And [h]they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle[7] shall say in that day, [i]Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

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A.M. cir. 3279. B.C. cir. 725.

7 'Foundations,' as in Ps. 11. 3. The embankments will be broken down.—*C.*

8 Heb. *of living things.*

*j* Nu.13.22.Ps.78.12, 43.Eze.30.14.

*k* ver.3,13. Job 5.12, 13.ch.44.25.Ps.33.10.

9 *Where are they!* The ancient kings.—*C.*

*l* 1 Co.1.20. Ge.41.8. Ac.7.22. ch. 47. 13; 41. 22,23;44.7,8.

1 *Zoan,* or Tanis, or as some think Sais, near which the miracles of Moses were wrought, Ps.78.12.—*C.*

*m* Ro.1.22.

2 Or, *Memphis,* Ho.9.6.Je.46.19;2.16.

3 Or, *governors,* ver.2.

4 Heb. *corners.*

5 God, by judicially giving them up to their own foolish ways, has mingled a perverse spirit with their counsels.—*C.*

6 Heb. *a spirit of perversities,* ch. 29.9, 10.1 Ki.22.22,23.

*o* Job 12.25. Je.25.16, 27.ch.51.17,20;28.7;29. 9. Ps.75.8; 107. 27. Re. 14.10.

*p* ch.9.14.Ps.76.5.

*q* ver.1; ch.13.7,8; 3. 12. Je.51.30; 50.37. ch. 30.17.Na.3.13.Ps.48.6.

*r* Zec.2.9. Ex.14.26, 27.ch.30.32;11.15.

*s* 2 Ki.18.13.ch.36.1.

7 Not because of war between Judah and Egypt, but because of the judgments that Egypt shall hear of being inflicted on Judah.—*C.*

*t* ch.20.2–5.

8 Egypt.

*u* ch.4.2;2.2;26.1.

9 *That day.* The day when the judgments on Judah shall have been inflicted, and the ear of Egypt shall be opened to hear, and her heart persuaded to fear, by the 'terror of the Lord.'—*C.*

*v* Ps.68.31; 87.4. ch. 49.12;11.11;27.13. Zep. 3.9.

1 See note * below.

2 Heb. *the lip.*

*x* De. 10. 20. Ne. 10. 29.ch.45.23. Je.12.16. 2 Ch.15.14.Ps.132.2–5.

3 Or, *of Heres,* or *of the sun.*

*y* Ge.12.7;28.18. Ex. 24.4. Jos.22.10. Mal.1. 11. ch.2.3; 27. 13; 56. 7; 66. 23. Zec. 14. 16. He. 13.10.

*z* Jos.4.20,21;22.27.

*a* ver. 4; ch. 20. 4. Eze.29.19,15.Ho.5.15; 6.1.Ps.50.15, or Ac. 2. 37;16.30.

*b* ch.37.36. Da.11.3, or Tit.2.13. 1 Ti. 6. 15. Mat.1.21.ch.45.22,24.

*c* Ps.98.2,3. ch. 11. 9. Zep.3.10.Mal.1.11.ch. 44.4,5. Ps.119 106. Ro. 12.1.2Co.8.5.Ec.5.4.

* Five messes were given to Benjamin, with five changes of raiment, Ge.43.34;45. 22. Five of his brethren did Joseph present to Pharaoh, Ge. 47. 2. The altar was five cubits long, and five broad, Ex. 27. 1. The ransom-money of the first-born was five shekels apiece, Nu.3.47. And Paul declares 'he had rather speak five words with understanding, than ten thousand in an unknown tongue,' 1 Co. 14.19. May not 'five cities' be, therefore, considered not so much a definite number as the representatives of the whole kingdom in its conversion to the gospel? —*C.*

*d* ver. 1–17. Je. xlvi. Eze. xxix.–xxxii. ver. 20.Ps.91.15;50.15. Ho. 5.15;6.1. De.32,39. He. 12.11.ch.27.9.

*e* ch.11.16;40.3,4; 35. 8–10. Ep.2.19–22; 4.13; 3.6. Ac.2.41–47.1 Co.1. 10. 2 Co.13.11. Ga.6.2. Ro.15.1,2.

4 This prediction is most evidently future. The Lord hasten the time of its completion!—*C.*

*g* Zec.8.20–23; 2. 11. ch.6.13; 11.6–8. Ro. 10. 11–13; 15. 27. Ep. 2.14, 15,19,20; 3.6,8. Ro. 11. 12,25–32.

*h* Ps.72.17.Ep.1.3.

*i* Ro.3.29,30. Col. 3. 11. Ho.1.11. ch.29.23; 43.21. Ga.6.15. Ho. 2. 23. Ep.2.10. Ro.11.26, 29.Je.10.16. Ep.1.18. 1 Pe.2.9,10. De.32.9. Ps. 135.4.

CHAP. XX.

B.C. cir. 720.

*a* 2 Ki.18.17.

1 *Ashdod* or Azotus, situated on a hill near the Mediterranean, about 34 miles west of Jerusalem. Here was the temple of Dagon, whose image was broken before the ark. It must have been a place of great strength, as it stood the longest siege on record, having been besieged by Psammitichus king of Egypt for twenty-nine years. At present it is a miserable village of some fifty huts rather than houses. *C.*—Its site is now covered with gardens and orchards, among which a few columns and large building stones are here and there seen. These are the only remains of the royal city of Ashdod. The situation is beautiful, and the surrounding plain is not surpassed for fertility in Palestine.—*P.*

2 *i.e.* Sennacherib, or perhaps rather his father or elder brother.

*b* ch.14. 29, 30, with 2 Ki.18.13.

3 Heb. *by the hand of Isaiah.*

*c* ch.8.18. Eze. iv. v. xii. Je.13.1–11; 19.1–13. ver.3. Mat.16.24.

*d* Re.11.3. 2 Ki. 1. 8. Mat.3.4. Zec. 13.4. Je. 9.1.

4 Without an upper garment, Job 1.20, 21. Ac.19. 16. 1 Sa. 19. 24.2 Sa.6.20.

*e* ch.xviii.xix.

5 Heb. *the captivity of Egypt.*

*g* 2 Sa.10.4. Je.13.22, 26.ch.47.2. Mi.1.8.

6 Heb. *nakedness.*

7 Or, *country,* Je.47.4.

*h* ch.30.1–7; 31.1,2; 36.6. Eze.29.6,7. Ho.14.3. Je.3.23–25;16.19.

*i* Job 6.20.

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repose. Often he seems to have forgotten his people when he is just ready to work their deliverance. And while he is all-sufficient for the protection, quickening, and comfort of the people, he will not save them unless they repent and accept Christ.

CHAPTER XIX. Ver. 1. God's *riding upon a swift cloud* denotes his coming speedily and irresistibly to execute fearful judgments. 2. After the death of Sethon the country was divided into twelve petty governments; all which, after a long civil war, Psammitichus subdued. It may also relate to the civil war between Amasis and Pharaoh-Hophrah, &c. 4. God shall give them up to the tyranny of Psammitichus, Nebuchadnezzar, the Persian kings, &c. 13–17. Infatuated by their giddy tempers, the princes shall follow pernicious counsels, and lead the subjects into ruin. Neither shall any, high or low, do anything proper for their relief, but shall be quite dispirited and terrified by the threatenings and judgments of God. The report of the destruction of Israel and ravage of Judah by the Assyrians, and the overthrow of Judah by the Chaldeans, or the prophecies uttered in the land of Judah, shall throw the Egyptians into the utmost consternation and fear of the like miseries. 18–23. Nevertheless their terrible and long-continued distresses shall at last issue in the conversion of a great many of them, even in the city of their idols, to the Christian faith; and they shall make a solemn and open profession thereof, and shall, through Jesus Christ, avowedly worship the true God everywhere in the country. After God has, by his angel's cutting off Sennacherib's army, and by Alexander's victories, delivered them from their Assyrian and Persian oppression, Jesus, the infinitely mighty Saviour, shall deliver them from Satan and their lusts, and their heathen abominations. By God's wonderful providences they shall be gradually brought to the saving knowledge of, and openly worship him, and solemnly and candidly devote themselves to his service. And in the apostolic, and especially the millennial period, they, and the eastern nations, who had warred with and oppressed them, and the Jews, who had sinfully courted and been sadly oppressed by both, shall harmoniously embrace the gospel, and unite in the service and distinguished favours of God.

Ver. 1. *The idols of Egypt shall be moved.* Egypt was anciently either the parent or the great patroness of idolatry. The remains of her idols, even till this day, are of the most gigantic stature. But truly they have been *moved,* for they are often mutilated, or thrown down, or even carried away into distant lands —memorials at once of the greatness and the littleness of man. His greatness of power in executing works so truly wonderful; and his littleness of understanding in worshipping them as gods. *C.*

Ver. 7. *The paper reeds by the brooks.* The papyrus (whence the English word *paper*) from which were manufactured rolls for writing, cordage, baskets, boats, &c. *C.*

Ver. 18. *The city of destruction.* The slightest possible change of the first letter makes it either the 'city of destruction' or the 'city of the sun.' 'City of destruction' seems the most probable reading, as 'city of the sun' seems heathenish rather than scriptural; and is expressively emblematic of that ruin from which the gospel delivers sinners who have destroyed themselves. *C.*

REFLECTIONS.—God pours the greatest contempt on men's idols; on everything which they inordinately loved or trusted. At his will created comforts concur

**POMPEY'S PILLAR—RAISED IN HONOR OF DIOCLETIAN.** [Isaiah, xix: 23.]—"In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria." In the verse quoted from Isaiah, Egypt is represented as going to Assyria, and the Assyrians as coming to Egypt. What is true of Egypt and Assyria has been true of Egypt and many other surrounding nations. There was a Persian dynasty in Egypt, a Macedonian dynasty, and a Roman dynasty. Pompey's pillar may be taken as a monument which stands for this universal relation of Egypt with other nations. This was erected by Pompey, a Roman prefect, in honor of Diocletian some little time after A. D. 302. It is made of granite brought from Aswan. The shaft is about seventy feet and the whole monument, including its pedestal, is a little over one hundred feet high.

## CHAPTER XXI.

1 *The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians.* 11 *Edom, scorning the prophet, is moved to repentance.* 13 *The set time of Arabia's calamity.*

THE [1]burden[2] of [a]the desert of the sea. [b]As whirlwinds in the south pass through; *so* it cometh from the desert, [c]from a terrible land.

2 A grievous[3] vision is declared unto me; the[d] treacherous dealer dealeth treacherously, and the spoiler spoileth.[4] Go[e] up, O Elam: besiege, O Media: all [g]the sighing[5] thereof have I made to cease.

3 Therefore [h]are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 My heart panted,[6] fearfulness affrighted me: [i]the night of my pleasure hath he turned[7] into fear unto me.

5 Prepare[j] the table, watch in the watch-tower, eat, drink: [k]arise, ye princes, *and* anoint the shield.

6 For thus hath the Lord said unto me, Go, set a [l]watchman, let him declare what he seeth.

7 And he saw [m]a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried,[8] A lion:[9] my lord, [o]I stand continually upon the watch-tower in the daytime, and I am set in my ward whole nights;[1]

9 And, behold, [p]here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [q]Babylon is fallen, is fallen; and [r]all the graven images of her gods he[2] hath broken unto the ground.

10 O[s] my thrashing, and the corn[3] of my floor: [t]that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The[u] burden[4] of Dumah. He calleth to me out of Seir, Watchman,[5] what of the night? watchman, what of the night?

12 The watchman said, [v]The morning cometh, and also the night: [z]if ye will inquire, inquire ye: return, come.[7]

13 ¶ The[y] burden upon Arabia. In the forest[8] in Arabia shall ye lodge, O [z]ye travelling companies of Dedanim.

14 The inhabitants of the land of [a]Tema brought[9] water to him that was thirsty, they prevented with their bread him that fled.[1]

15 For [b]they fled [2]from the swords,[3] from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the [c]years of an hireling, and all the glory of [d]Kedar shall fail:

2 Or, *for fear.* 3 Heb. *from the face.* *c* An exact natural year, Job 7.1. ch.16.14, not as Eze.4.6.ch.61.2. *d* Ge.25.13.Ps.120.5.ch.60.7.Je.49.28.

A.M. cir. 3284.
B.C. cir. 720.

CHAP. XXI.

1 Heavy judgment denounced against Babylon, ch. 13. 1; 14. 28; 17. 1. 2 Ki. 9. 25.

2 It will be seen from ver. 1, 11, 13, that there are three distinct prophecies in this chapter. The first relates in language of great beauty and high prophetic imagery the conquest of Babylon by the Medes and Persians.—*P.*

*a* ch. 13. 1, 19, 22; 14. 23. Je. 50. 42; 51. 13, 42.

*b* Job 37. 9; 1. 19. Zec. 9. 14. Je. 51. 1; 4. 11. Eze. 1. 4.

*c* ch. 13. 4, 17, 18. Je. 50. 9; 51. 27, 28.

3 Heb. *hard,* ch. xiii. xiv. Je. 1. li.

*d* ch. 33. 1; 24. 16. Re. 13. 10. Je. 51. 49, 56; 50. 29. Mat. 7. 2. Ju. 1. 7.

4 'The destroyer is destroyed, the spoiler spoiled.'—*Boothroyd.*

*e* Je. 49. 34; 50. 9; 51. 27, 28. ch. 13. 2–4, 17, 18.

*g* ch. 14. 3. Ps. 137. 1–3. Je. 50. 33, 34.

5 'All the *sighing* of Elam, Media, and other lands formerly spoiled and destroyed by Babylon, have I now made to cease, saith the Lord.'—*C.*

*h* ch. 15. 5, 8; 16. 9; 13. 7, 8. Hab. 3. 16. Je. 50. 43; 51. 29, 38. Da. 5. 6.

6 Or, *My mind wandereth.*

*i* Da. 5. 1–6, 26–30.

7 Heb. *put.*

*j* Da. 5. 1–4. Je. 51. 39, 57. Job 21. 13. ch. 5. 12; 22. 13.

*k* ch. 13. 2, 17, 18. Je. 51. 11, 12, 56, 27, 28. 2 Sa. 1. 21.

*l* ch. 52. 8; 62. 6. Eze. 3. 17; 33. 7. Hab. 2. 1, or 2 Sa. 13. 34; 18. 24–27. 2 Ki. 9. 17, 20.

*m* ver. 27; ch. 13. 4, 17. Je. 51. 11, 27, 28.

8 Or, *cried as a lion,* ch. 15. 5. Ps. 11. 1. Je. 50. 44, 46. Re. 10. 3. Ho. 11. 10.

9 'He cried as a lion;' that is, roaring loudly.—*Aben Ezra.*

*o* Hab. 2. 1. ch. 62. 1, 6.

A.M. cir. 3284.
B.C. cir. 720.

1 Or, *every night.*

*p* ch. 13. 4, 17; ver. 2. Je. 50. 3, 9, 29, 42; 51. 11, 27.

*q* Je. 51. 8, &c.; 50. 2, 32. ch. 13. 19; 14. 12. Re. 14. 8; 18. 1, 2. Ps. 92. 10; 93. 3.

*r* ch. 46. 1, 2. Je. 50. 2; 51. 44.

2 That is, the LORD, ver. 6.—*C.*

*s* Je. 51. 33. ch. 41. 15, 16. Mi. 4. 13. Hab. 3. 12.

3 Heb. *son.*

*t* Eze. 3. 17–19. Ac. 20. 26, 27. Mat. 28. 20. 1 Co. 11. 23.

*u* 1 Ch. 1. 30. ch. 34. 1–17. Je. 49. 7–22. Eze. 35. 2, &c. Ob. 1, &c.

4 Sentence of judgment against.

5 See ver. 6. Je. 37. 17. Eze. 33. 30.

6 *What of the night!* How long will this darkness and calamity of Edom continue?—*C.*

*v* ch. 17. 14. Je. 50. 27; 15. 9. Eze. 7. 2–12, or Lu. 19. 42–44. ch. 45. 7; 47. 5. Zep. 1. 15. Joel 2. 2. Am. 5. 18.

*x* Je. 22. 8. De. 29. 24. Lu. 13. 3, 5. ch. 55. 7. Da. 4. 27.

7 'The morning,' a deliverance 'cometh;' but also 'the night'—a judgment follows. But, if sincere in inquiring, 'inquire,' 'return' to him whom ye have forsaken; 'come' unto Jesus and he will give you rest.—*C.*

*y* Je. 49. 28–33, with Ge. 25. 1–18. Je. 25. 23, 24.

8 Ye shall lodge in the *forest,* being driven by marauders from your tents and caravansaries.—*C.*

*z* Eze. 27. 15, 20. Job 6. 19. Je. 49. 30.

*a* Ge. 25. 15. Job 6. 19. ch. 16. 4. Pr. 30. 8.

9 Or, *bring ye* or *prevent ye.*

1 The marginal rendering, which calls and prays for water and bread, is to be preferred.—*C.*

*b* Je. 49. 30. Ge. 19. 17. 1 Sa. 31. 7. Job 2. 4; 6. 19, 20.

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to aggravate our ruin, and created supporters fail or fight against us. Fomenters of faction, cruel tyrants, and infatuated and giddy princes are the greatest plagues to nations. And when one sinner or sinful society is cut down, it becomes survivors to consider and tremble. If men persist in their wickedness, God is determined to destroy them. But strange, and often unaccountable to us, are his providential dispensations. He often deals most sharply with those for whom he has the greatest mercies in reserve. Deeply he wounds, in order that he may graciously heal. He bereaves men of all that they have in this world, that he may give them his gospel, his grace, his ordinances, his Christ. He seeks constantly to form intelligent, devout, and harmoniously bold societies of believers out of those whom Satan had singularly besotted, sin corrupted, and miseries depressed. And it is comely when the servants of the same God, purchased by the same blood of his Son, and begotten by the same Spirit, lay aside all their animosities, and with one heart, one mind, and one mouth glorify God!

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CHAPTER XX. Ver. 1. The word *Tartan* signifies 'general' or 'commander-in-chief;' and it is probable it is the official title of the first military officer of Assyria rather than a proper name.—*Sargon* was one of the greatest of Assyrian kings. He reigned between Shalmaneser and Sennacherib, and was the father of the latter. He ascended the throne in B.C. 721, and appears to have reigned about fifteen years. His various expeditions are recorded on the Assyrian monuments. He is only mentioned by name in this passage of Scripture; but he may be 'the king of Assyria' intended in 2 Ki. 17. 6. *P.*

Ver. 3. *Three years.* Probably he so walked only three days, a day for a year, according to prophetic rule, Nu. 14. 34; Eze. 4. 6. *C.*

Ver. 5. *And they.* That is, the Jews who trusted to Egypt and Ethiopia for help against Assyria, and who disregarded seeking help of God, shall now be afraid of similar calamities, and be ashamed of their unbelief and ingratitude. *C.*

Ver. 6. *Isle.* The Hebrew word here translated 'isle' has various shades of meaning. Generally it means 'land' as opposed to water. Then it signifies 'coast,' and then 'isle.' In this passage it should be rendered 'coast.' The reference manifestly is to Philistia, which lay on the coast of the Mediterranean. *P.*

REFLECTIONS.—O what need of a self-denying humility in the ministers of Christ! They know not to what apparently hard service he may put them. Into what pitiful condition men's wickedness plunges them! Alas! the dreadful nature of slavery and captivity to inward lusts! How created confidences shame, pain, and ruin us at last! But thrice happy are those who in time flee from them all to the never-disappointing Jesus Christ!

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CHAPTER XXI. Ver. 1, 2. Dreadful calamities shall come upon Babylon on the river Euphrates, which shall reduce it to a desert and fen. Irresistibly they come from Media and Persia, between which and Babylon the wilderness is inhabited by fierce savages. The revolted Medes and Persians shall furiously revenge upon the Chaldeans all their treachery and cruelty to other nations, and shall relieve the enslaved Jews and others from their bondage. 3–5. To their infinite consternation and anguish, their nights of revelling and mirth, and their luxurious feasting, shall be quickly turned into ruinous wars, and into horrid scenes of murder. 6–9. For lo! within view of their watchmen, Darius and Cyrus march forward, with their armies of Medes and Persians, well furnished with everything necessary to destroy Babylon and her multitude of idols. 10. This either represents the afflicted Jews as having this prophecy delivered to them for their comfort, or the Chaldeans as threatened with terrible destruction after they had miserably destroyed the Jews and others. 11, 12. To the affrighted Edomites no other information can be given than that a night of dreadful calamities, by the Assyrians, Chaldeans, &c., shall follow their present respite and prosperity. Nor is there any method to escape it, but by a penitent turning to God and his people.

Ver. 1. *The desert of the sea.* The waters around Babylon are called sea, and the fertile plain is threatened with being turned into a desert—a threatening now literally realized during centuries. *C.*

Ver. 2. *Elam.* Elam was a son of Shem, and founder of a great nation. The country of Elam lay on the east bank of the Tigris, and bordered on the Persian Gulf. It embraced the more modern countries of Persia and Susiana; and in this passage it may be regarded as equivalent to Persia. Its capital was Susa; and one of its early monarchs was Chedorlaomer, who is mentioned in Ge. xiv. *P.*

Ver. 3. *I was bowed down,* &c. Isaiah, and not a Babylonian, is the speaker; for to Isaiah was the vision declared, ver. 2, 6. *C.*

Ver. 4. This cannot be the speech of a Babylonian, but of the prophet speaking of the pleasure which a body weary with toil, and a spirit weary with heavy and vexing thoughts, finds in the sleep of the night. *C.*

Ver. 5. *Anoint the shield.* This anointing has been interpreted of oiling the shields, that darts might more readily fly off. But this is an unsupported interpretation. Neither seems it proper to derive the interpretation from some obscure or imaginary custom of anointing shields, never adverted to in Scripture. Is not the *shield* rather the emblem of a *chief* chosen and appointed by the princes for the defence of his country in its imminent dangers? *C.*

Ver. 7. This ought rather to be translated: 'And he saw cavalry, horsemen two abreast, riders on asses, and riders on camels.' The Hebrew word rendered 'chariots' sometimes signifies 'riders,' as in 1 Sa. 8. 4: 10. 18. The Persians used both asses and camels in their armies for riding; and they were accustomed to advance in pairs, two abreast. *P.*

Ver. 10. O! my brethren, the sowing and harvest of the Lord, whom I have laboured to thrash out of your chaff, and winnow into cleanness: lo! I have declared unto you the whole revelation of God! *C.*

Ver. 11. *Dumah.* In the midst of the Arabian desert, about 250 miles east of Edom, is an ancient town called by Arab geographers *Dumah,* but by the modern Bedawin *el-Jauf,* 'the belly,' probably on account of its features and position. A tradition exists that it was founded by Dumah, the son of Ishmael. It stands in a circular valley, and is encompassed by a ridge of sandstone hills. It still contains about 3000 inhabitants. *P.*

Ver. 13. *Dedanim.* Two Dedans are mentioned in Scripture; one descended from Cush, Ge. 10. 7, the other from Abraham by Keturah, Ge. 25. 3. It is the descendants of the latter who are referred to here. Their chief settlements were in Arabia, near the eastern border of Idumea. They seem to have been largely engaged in transport trade, carrying wares from central and eastern Arabia and Persia to the marts of Phoenicia and Egypt, Eze. 26. 20; 38. 13. *P.*

Ver. 14. *Temah.* Tema, now called Teyma, is a small town and district east of Idumea, and not far distant from Dumah. *P.*

REFLECTIONS.—Alas! what desolations in populous nations, what alteration in fruitful soils, does sin produce! Quickly they, who treacherously spoiled and murdered others, meet with the same fate. And often the most dreadful ruin comes upon sinners when they are most secure and self-confident. How useful and informing are God's faithful ministers! and what insight they ought to have into the mind and work of God! It is very necessary to discern the signs of the times; and to consider earthly prosperity as but a common inlet to fearful calamities; that we may improve the present hour for returning to God. Kindness to distressed neighbours is ordinarily, by Providence, rewarded with similar reliefs. But how empty is that glory which can be diminished or ruined! Let therefore the Lord alone be my everlasting light, wealth, and honour.

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CHAPTER XXII. Ver. 1–3. The heavy judgments of Jerusalem, which is surrounded with moun-

17 And the residue of the number of archers,[4] the [e]mighty men of the children of Kedar, shall be diminished: [g]for the LORD God of Israel hath spoken *it*.

## CHAPTER XXII.

*1 The prophet lamenteth the invasion of Jewry by the Persians. 8 He reproveth their human wisdom and worldly joy. 15 He prophesieth Shebna's downfall, 20 and Eliakim's advancement in his room.*

THE burden[1] of [a]the valley of [2]vision. [b]What aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou[c] that art full of stirs, a tumultuous city, a joyous city: [d]thy slain[3] *men are* not slain with the sword, nor dead in battle.

3 All[e] thy rulers are fled together, they are bound by the archers:[4] all that are found in thee are bound together, *which* have fled from far.[5]

4 Therefore said I, [f]Look away from me; I will weep bitterly,[6] labour not to comfort me; because of the spoiling of the daughter of my people.

5 For [g]*it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And [h]Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered[7] the shield.

7 And it shall come to pass, *that* thy choicest valleys[8] shall be [i]full of chariots, and the horsemen shall set themselves in array at[9] the gate.

8 ¶ And [j]he discovered the covering of Judah, and thou didst [k]look in that day to the armour of [l]the house of the forest.

9 Ye[m] have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool:

10 And [o]ye have numbered[1] the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but [p]ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that [q]day did the Lord GOD of hosts call to weeping, and to mourning, [r]and to baldness, and to girding with sackcloth:

13 And behold, [s]joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die.

A.M. cir. 3264.
B.C. cir. 720.

4 Heb. *bows.*
*e* Ps.107.39.ch.10,18, 19,22;17.4,5.
*g* ch.1.20. Nu. 23.19. 1 Sa.15.29. Zec.1.6.ch. 40.10,11.

CHAP. XXII.

1 The denounced heavy judgments, ch. 13.1;21.1,11,13. 2 Ki.9. 25.
*a* Ps.125.2. Je.21.13. Ps.147.19,20. Ro.3.2;9. 3,4. Ge. 22. 14. ch. 2.3. Lu.13.33. Am.7.12.
2 Though Jerusalem comprehended mountains, yet as higher mountains 'stood around' it, it was relatively 'a valley,' and the first member of its name signifies *vision*.—*C.*
*b* ch.15.3. Je.48.38. 2 Ki.18.26, *with* De. 22. 8.2 Sa.11.2. Mat.24.17.
*c* Am.2.5. ch. 32. 11–13;33.14, with Am. 6.3, 4.ver.12,13.
*d* ch.37. 33; 31. 5; 32. 10;5.13. Je.14.18; 38. 2. La.4.9.
3 *Thy slain*, are men whose bodies are alive, but whose courage is slain by unmanly fear, the offspring of guilt.—*C.*
*e* ch.3.1–8. 2 Ki.25.4, 5,7,11,18–21. Je.39.3,4, 6. La.4.19. Zec.9.11.
4 Heb. *of the bow.*
5 'All thy rulers are fled together—they are fled from the bow; all that were found in thee are fled together, they are escaped far away.'—*Lowth.*
*f* Ca.1.5. La. 1.2,16; 2.10,11,13, 18, 19; 3. 48. Je.4.19; 13.17; 9.1. Lu. 19.41. 2 Co.11.29.
6 Heb. *I will be bitter in weeping*, Mi. 1.8.
*g* ch. 37. 3; 10.6; 5.5. Es. 3. 15. Mi. 7. 4, 10. 2 Ki.18.13;23.10. Ho.10. 8. ch.15.2–5, 8. Lu. 19. 41;21.24.
*h* ch.21.2. Je. 49. 35. Eze.32.24. The Persians and Medes assisting the Assyrians.
7 Heb. *made naked.*
8 Heb. *the choice of thy valleys*, ch.17.5.
*i* ch. 5. 26–30; 10. 28, 32;36.2;37.24.
9 Or, *towards.*
*j* ch.36.1.2 Ch.32.1.
*k* Je.17.5.ch.2.22.
*l* 1 Ki.10.17;7.2. Ne. 3.19. Ca.4.4.
*m* 2 Ch.32.4,5,30.ver. 10, 11; ch.7. 3. 2 Ki. 20. 20.
*o* 2 Ch.21.2, 3; 27. 23, 24.
1 To discover the numbers of men, or the quantity of provision, or the contributions that might be raised; or where defences might be established, or what houses might be spared to repair the dilapidated walls.—*C.*
*p* Je.17.5. 2 Ch.16.7, 12; 6.6. ch. 37. 26, with ch.17,7,8;8.17,19.
*q* ch.1.9,23; 24. 1–11; 3.14;5.18–23. Joel 1.13, 14. Ja.4.9,10. 1 Pe.5.6. Eze.21.10. Ezr.9.3.
*r* Job 1.20. Mi.1.16.
*s* Am.6.3–6;5.23. ch. 5.12; 56.12. 1 Co.15.32. Mat. 24. 49. Lu. 16.19; 17.27. Ja.5.5.

* 'The nail that is *now* fastened,' even Shebna, 'shall be removed.'—*Vate.* The prophecies of Shebna and Eliakim are no doubt personal; but yet they are both types and specimens of that progressive march of events which is to terminate in the overthrow of every successive Shebna (every one who rests from labour) either in the kingdom of the world, or in the church; and the elevation of Eliakim (every one who makes God his strength) to the enjoyment of office and power in both.—*C.*

A.M. cir. 3284.
B.C. cir. 720.

*t* ch.5.9. 1 Sa.3.21;9. 15,1 Ch.17.25. Am.3.7.
*u* ch.5.9. 1 Sa. 3. 14; 15.35. 2 Sa.6.23. Job 27. 5. ch.1.24, 28, 31; 5. 24, 25. Eze.24.13. Mat.12. 32. Ex.20.7. De.29.19. Ke.20.14;21.8.
*v* 2 Ki.18.37.ch.36.4, 22, with 1 Ki.4.6; 18.3. Lu.12.42.
2 It seems he was a foreigner.
*x* Job 3. 13, 14. 2 Sa. 18. 18. Mat. 27.60. Lu. 23.53. ch.14.18. Ec.12. 5. Job 30.23. Nu.24.21.
3 Or, *One.*
4 It was customary for the nobles of Jerusalem to excavate in the side of some rock or cliff splendid tombs for themselves. The valley of the Kidron is one long cemetery; and some portions of the Mount of Olives are honeycombed with sepulchres. Some of these are large and beautiful.—*P.*
5 Or, *the LORD who covered thee with an excellent covering, and clothed thee gorgeously, shall surely*, &c., ver. 18.
6 Heb. *the captivity of a man.*
*y* Ps.35.26. ver. 18. 2 Sa.15.30. Es.7.8. Je.14. 3.
*z* Ps.89.39. Ho.9.17. Ps.52.5.
7 Heb. *large of spaces.*
*a* Ps.75.7. Job 40.11, 12. Eze.17.24. Ps.52.1–7. Ex.18.11. Pr.16. 18. Lu.1.51–53.
*b* He.5.4. Ex.31.2. 2 Ki.18.18.ch.36.11.
*c* Ex.28.4. Ge.41.42. 1 Sa.18.4. ch.11.5; 9.6; 63.9–13. Ps.45.3,4.
*d* Job 29. 16. 1 Co. 4. 15. Ga.4.19.
*e* Job 12.14. Re. 3.7. Mat.18.18,19;16.18,19, with ch.9.6,7. Mat.28. 18. Ep.1.22,23.
8 All access to or exclusion from power shall be through him.—*C.*
*g* Ezr.9.8. Zec.10.4. Ec.12.11. He.13.8. ch. 42.1.
*h* Not as ver. 18, but Lu.2.14.1 Pe.4.11. Ep.3.21. Re.3.21.
*i* Ge.41.40,41,44; 47. 12. Mat. 11. 27; 28. 18. Jn.1.16; 3.35. Col.3.11; 2.10,19. Ro.9.23. 2 Ti.2. 20,21. Jn.17.6,12.
1 Or, *instruments of viols.*
2 Shebna, ver. 15, 16, and all his dependants and schemes, Es.9.12–14. Ps. 146. 3; 62.9,10; 39.5,6; 118.8,9. Je.17.5. ch.2.2. Pr.23.5
3 See note * in first column.

CHAP. XXIII.

B.C. cir. 725.
1 Heavy judgment denounced against, ch. 13. 1. Am. 1. 9, 10. Joel 3.4–6,8. Je. 25. 22; 47. 4. 7. Eze. xxvi.–xxviii. Zec.9.2–4.
2 ch.2.16. Ps.48.7;72. 10. ch.60.9, *i.e.* Cilicia, Spain, North Africa, &c.
*a* ver. 14. Eze. 26.2–14;27.26–35.
3 Within and without: the tidings are brought by, or to, the inhabitants of Italy, &c.
4 Or, *Cutheans captivity comes*, ver. 12. Je.2.10; 25.22. Eze.26. 7,8. ch.14.11;15.1;22.2. Je.25.10,11.
*b* Eze. 26. 16–18; 27. 3,4. ch.47.5. La.2.10.
5 Tyre, Eze.27.3;28. 2.

14 And it was [t]revealed in mine ears by the LORD of hosts, [u]Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto [v]Shebna, which *is* over the house, *and say*,

16 What hast thou here?[2] and whom hast thou here, that thou hast [z]hewed thee out a sepulchre here, *as* he[3] that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?[4]

17 Behold, the LORD[5] will carry thee away with a mighty captivity,[6] and will [y]surely cover thee.

18 He will [z]surely violently turn and toss thee *like* a ball into a large country:[7] there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And [a]I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant [b]Eliakim, the son of Hilkiah:

21 And I [c]will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a [d]father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the [e]key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.[8]

23 And I will fasten him *as* [g]a nail in a sure place; and he shall be for [h]a glorious throne to his father's house.

24 And they [i]shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of [1]flagons.

25 In that day, saith the LORD of hosts, shall the nail[2] that is fastened in the sure place be removed,[3] and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

## CHAPTER XXIII.

*1 The miserable overthrow of Tyre. 15 Her restoration after seventy years.*

THE burden[1] of Tyre. Howl, ye ships of Tarshish;[2] for [a]it is laid waste,[3] so that there is no house, no entering in: from the land of Chittim[4] it is revealed to them.

2 Be [b]still, ye inhabitants of the isle;[5] thou

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tains, and favoured with God's revelations and ordinances. Ye inhabitants, what is become of all your former security and confidence when ye made light of God's threatenings, that ye are gone to the house-tops to view the approaching army, or to hide yourselves? There is now nothing but doleful outcries and confusion, instead of the wonted shouts of mirth. The men of war die by famine and pestilence, or by their own fears. The rulers have fled; but being overtaken, they and others are chained for prisoners. 6. The Persians and Medes served in the Assyrian and Chaldean armies. 8–14. When Sennacherib had dismantled the fortified cities of Judah, he provided armour, repaired your walls, or built new ones, pulling down part of the houses for that purpose, and conveyed all the water into the city; but ye never applied, by prayer or fasting, to God who formed your city, but instead thereof, spent the little time you had reason to expect, in profane revelling and mirth; which impudent contempt of God and his judgments shall never be forgiven you. 15–19. And you, Shebna, what property or relations have you, a foreigner here, that you should build a stately palace or tomb for yourself? Behold, God shall, in an irresistible manner, drive you into captivity, and overwhelm you with shame and contempt. In a distant country thou shalt live and die obscurely; and your stately chariots and other

whom the [c]merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor,[6] the harvest of the [d]river, *is* her revenue; and she is a[e] mart of nations.[7]

4 Be thou ashamed, O Zidon; for the sea[8] hath spoken, *even* the strength of the sea, saying, [g]I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As [h]at the report concerning Egypt, *so* shall they be [i]sorely pained at the report of Tyre.

6 Pass[j] ye over to Tarshish; [k]howl, ye inhabitants of the isle.

7 *Is* this your [l]joyous *city*, whose antiquity *is* of ancient days? her own feet[1] shall carry her afar off[2] to sojourn.

8 Who[m] hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, to stain[3] the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river,[4] O daughter of Tarshish: *there is* no more strength.[5]

11 He[o] stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment against the [p]merchant *city*,[6] to destroy the strong holds[7] thereof.

A.M. cir. 3279.
B.C. cir. 725.

*c* Eze.27.3–25.
6 Corn and flax of Egypt, Je. 2. 18. Eze. 27.7.
*d* Ge.15.18;41.1. Ex. 1.12.Nu.34.5. Jos.13.3. 1 Ch.13.3.Je.2.18.
*e* Eze. 27. 3–25. Joel 3.5.6.
7 See note * below.
8 Tyre, Eze. 27. 3; 28.2.
*g* Je.47.4. Eze.26.1–21;27.36–36;28.1–23.
*h* Ex. vii.–xiv., or ch.xix.xx.
*i* Eze. 26. 15–21; 27. 26–36;28.19.
*j* ver.7,10,12; ch. 21. 15.
*k* ch.15.2–5, 8; 22. 1–6;16.7.
*l* ch.22.2. Eze. 27. 3. Jos.19.29.
1 They left their city and sailed off, Eze.29.18.ch.47.2.Ec. 10.7.
2 Heb. *from afar off.*
*n* ver. 9. 11. Eze. xxvii.xxviii.Re.18.7.
3 Heb. *to pollute*, ch.2.11,17; 5.15; 13. 11. Job 40.11, 12. Mal.4.1. Ja.4.6.Ex.18.11. Lu.1. 51–53; 14. 11. Pr. 16.18. Eze.28.2–10,12–19. Lu. 16.15.1 Co.1.28,29.
4 Overflow thy land as a river without restraint. Fleeing swiftly, silently, or in great numbers,ver.7,12.Ge. 19.17.
5 Heb. *girdle*, ver. 14.
*o* Ex. 14. 21. ver. 4. Hag.2.6,7, 22, 23. He. 12. 26. Pr.21.30. Ps.33. 10,11.ch.5.25; 14.6. Je. 50.34.
*p* Heb. *Canaan*, Ge.9.25;10.15–19.
6 Or, *concerning a merchant-man.*
7 Or, *strength.*
* *Sihor* is a name of the Nile. It signifies 'black' or 'turbid.' The word rendered 'river' is *yeor*, which is the Egyptian name of the Nile. Consequently, the verse should be translated as follows: 'And in great waters the fruit of Sihor, the harvest of Yeor, was her revenue.' Egypt was the principal granary of Tyre; and its fertility depended altogether on the Nile.—*P.*
*q* Re.18.22.
8 Never conquered, ch.37.22, built by the Zidonians, Ge. 10. 19; 49.13.Jos.11.8.
9 Tyre was called a daughter of Zidon, because it was founded by a colony from that city.—*P.*
1 Cutha, ver.1.2 Ki. 17.24. Italyor Greece, Nu.24. 24. Dan. 11. 30. Eze.27.6.
2 Ge.10.10;11.9. But the Assyrians rebuilt the cities, as 2 Ch.11.5,11.Da.4.30.
*s* Ps.72.9.
3 This verse presents many difficulties to the interpreter. Why are the Chaldeans here mentioned? What is the meaning of the second clause? What place is referred to in clause three? The following seems to be the sense:—'Behold the land of the Chaldees (the people who were the instruments employed in the destruction of Tyre); this people (the people now inhabiting the land) was not (had no existence as a nation until a recent period). The Assyrians founded it (the country) for dwellers in the desert (for the Chaldeans, who, previous to this time had led a wandering life). They set up its towers (the towers of Babylon), they reared up the palaces thereof. He (the Chaldean) brought it (Tyre) to ruin.'—*P.*
*t* ver. 1, 2, 6, 11. Re. 18.18,17.
4 Exert herself to regain her traffic.
5 Heb. *it shall be unto Tyre as the song of an harlot.*
6 Trade in a fraudulent and luxurious manner, Ho.12.7. Re. 17.2.Eze.27.15,16.

A.M. cir. 3279.
B.C. cir. 725.

12 And he said, [q]Thou shalt no more rejoice O thou [r]oppressed virgin,[8] daughter of [s]Zidon; arise, pass over to Chittim;[1] there also shalt thou have no rest.

13 Behold[2] the land of the Chaldeans: this people was not *till* [t]the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the places thereof; *and* he brought it to ruin.[3]

14 Howl,[t] ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten [u]seventy years, according to the days of [v]one king: after the end of seventy years shall Tyre sing[4] as an harlot.[5]

16 Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass, after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication[6] with all the kingdoms of the world upon the face of the earth.

18 And [x]her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to [y]eat sufficiently, and for durable clothing.

*u* Je.25.9–22;27.3–7;29.10. *v* Da.7.17,23;8.20–22.Re.17.10,12. *x* Eze.28.24.Ps.45.12;72.10; 87.4.Ac.21.3–5.ch.60.6,7.Zec.14.20,21. *y* De.12.18,19;14.23–27.1 Co.9.13,14.Ga.6.6.1 Ti.5.17,18

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marks of honour shall remain, to the reproach of king Ahaz, who preferred so worthless a wretch. 20–24. Ehakim shall be advanced into thine office, and tenderly govern the people. He shall have the supreme government of the king's court and family, and dispose of everything belonging to them. He shall be established in his office; and by his prudent carriage shall procure respect to himself and his relations: all of whom, from the highest to the lowest, shall be advanced by him, and own their dependence on him. 25. But you, Shebna, who now appear so firmly fixed in honour, shall then be disgraced and ruined, and all your dependants along with you.

Ver. 6. *Uncovered the shield.* Polished metallic shields were covered to preserve them from being tarnished; but were *uncovered* in battle, when their brightness was intended to dazzle and confound the eyes of the enemy. *C.*

Ver. 8. *He discovered the covering of Judah.* This expression has been interpreted to 'take away the veil,' an allusion not likely to be applied to Judah. Is it not rather a military allusion, signifying, 'he has passed the fortresses of the frontier,' the *covering* lines of defence? *C.*

Ver 15. *Shebna.* All that is known of Shebna is contained in ch. xxxvi. xxxvii.; 2 Ki. 18. 19; but from the threatenings here denounced. he appears to have been a leader in the epicurean riot that occupied the place of repentance towards God. *C.*

Ver. 23. *I will fasten him,* &c. In eastern houses there are many pins or pegs fastened in the walls for the suspension of vessels, &c. In reference to this custom, Eliakim is characterized by his capacity, ver. 24, of attending to the greatest amounts and the minutest details—one of the highest practical qualifications of a truly great mind: nothing too great for its capacity; nothing too little for its condescension. *C.*

REFLECTIONS.—How unbounded is the knowledge of God! Not a motion in our course, not a word in our tongue, not a thought in our heart, but he knows it long beforehand! How severe are God's corrections of his own professed people! Pious men, and especially faithful ministers, will be distinguished patterns of grief for public calamities, and of eyeing the hand of God therein. In times of peace many things lie quite neglected. And even in danger, many mind nothing but external means of relief, atheistically overlooking God himself. Nor can the best of rulers reform the hearts of their subjects. Luxury leads to infidelity. But how dreadful is it when professors riot in revellings and mirth, when God is calling them to uncommon humiliation for sin! Alas! such luxurious feasts and frothy songs issue in everlasting damnation! It is very rash for court favourites to pride themselves in their station, or to tyrannize over others. God may suddenly displace and debase them. Preferment is only honourable when it is obtained unsought for, and when it is wholly improved to the glory of God and the benefit of mankind. It is a great mercy for churches and nations to have men prudent, active, and faithful in the principal places of government, especially after almost everything has been mismanaged by others. And above all, infinite is the mercy of JEHOVAH, in setting up Jesus Christ a Saviour to restore what he took not away; and that he has intrusted him with the whole concerns of his own glory and of our eternal happiness!

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CHAPTER XXIII. Ver. 1–5. Those concerned in the ships of Cilicia, the south parts of Spain, and other sea-ports, shall grievously bewail the extensive destruction of Tyre, as the harbours and places of entertainment and commerce there shall be all destroyed by the Chaldeans or Greeks, and part of the inhabitants carried captive; of which they shall be informed by the people with whom they trade. There shall be nothing but mournful silence and desolation in Tyre, which had been lately filled with mariners, merchants, and goods: filled with the corn and other commodities of Egypt; and resorted to by all the trading nations of the known world. Zidon, her parent and neighbouring city, shall be quite overwhelmed with confusion, because Tyre, long the mistress of the sea, instead of sending forth her colonies, shall be bereaved of her inhabitants. And the ruin of Tyre shall be no less alarming to the Egyptians and other neighbouring nations than the destruction of Egypt by Moses, or by the Ethiopians or Assyrians, &c. 6, 7. Notwithstanding her antiquity, and wonted gaiety and mirth, the inhabitants of Tyre shall, in great anguish and grief, leave their own country, and flee for shelter to Lesser Asia, Spain, or the north of Africa. 8, 9. Nor shall all their glory and wealth be able to prevent their ruin, since God has determined to pull down their pomp and magnificence as a warning to others. 10. Their fortifications and armies being ruined, the inhabitants of Tyre, long supported by their sea trade, shall be glad, in multitudes, swiftly to flee from their country never to return. 11, 12. It is God who, to the terror of the nations around, permits the Chaldeans or Greaks to destroy it; and though never conquered since it was founded by the Zidonians, it shall now be destroyed. Nor shall the inhabitants, carried captive to Chaldea or Greece, or who flee to other places, obtain there any fixed safety or quietness. 13. Nor need the Tyrians think the ruin of their city impossible. The Chaldeans, so anciently formed into a nation by Nimrod, and lately re-established by Baladan, an Assyrian prince, shall, after all their fortification of Babylon their capital, and their conquest of nations, bring them, and then be brought themselves, to ruin. 15–17. And after the Tyrians have been deprived of their trade for seventy years, answerable to the continuance of the Chaldean monarchy, they shall find again their wonted liberty; and they shall, by every engaging art, draw the nations to trade with them as formerly. 18. At last the Tyrians shall, in the apostolic age, be converted to the faith of Christ, and shall employ their power and wealth to promote his glory, and plentifully support his ministers and members.

Ver. 1. *Tarshish.* 'Tarshish' is a name common to Tarsus in Cilicia, some portion of India or Africa situated on the Indian Ocean, or of Spain; which last probably is the country here meant. See ver. 6. *C.*——*Chittim.* The Chittim were a people descended from Javan, Ge. 10. 4. Cyprus was probably their original seat. Its chief town was *Citium*, which is radically identical with Chittim. The Greeks afterwards occupied Cyprus, but seem to have been called Chittim. They established colonies far and wide throughout the Levant. From them Macedon—*Makeri*, 'the land of the Keti or Chittim'—derived its name. They also settled in Italy. *P.*

Ver. 3. *The seed of Sihor, the harvest of the river, is her revenue.* Grain from the banks of the Nile, 1 Ch. 3. 5. *The river*, most probably the Euphrates, as the channel of Indian commerce. *C.*

Ver. 5. *Tyre.* Ancient Tyre was situated on the eastern shore of the Mediterranean, about 25 miles south of Sidon; New Tyre, on an island, about half a mile from the land; for upwards of 300 years it was justly considered the commercial capital of the world. Yet, when at the height of prosperity, its destruction was foretold by Ezekiel, Eze. xxvi.–xxviii., as well as by Isaiah. Yet how unlikely was its ruin! It was a place of prodigious strength, so that it successfully withstood Shalmanezer, king of Assyria, during a siege of five years; and was not taken by Nebuchadnezzar till after a siege of thirteen years. The island city had walls 150 feet high; but was taken by Alexander after a siege of seven months, and reduced to a state of utter ruin. It subsequently recovered a portion of its prosperity; but has long been what Ezekiel foretold, 'as the top of a rock, a place to spread

## CHAPTER XXIV.

1 *The deplorable judgments of God upon the land.* 13 *A remnant shall joyfully praise him.* 16 *God in his judgments shall advance his kingdom.*

BEHOLD,[a] the LORD maketh[1] the earth empty; and maketh it waste, and turneth it upside down,[2] and scattereth abroad the inhabitants thereof.

2 And it shall be, [b]as with the people, so with the priest;[3] as[c] with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The[d] land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth, *and* fadeth away; the world languisheth, *and* fadeth away; the haughty people[4] of the earth do languish.

5 The earth also is [e]defiled under the inhabitants thereof, because they [g]have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore[h] hath the curse devoured the earth, and they that dwell therein are desolate: therefore[i] the inhabitants of the earth are burned, and few men left.[5]

7 The[j] new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth [k]of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The[l] city of confusion[6] is broken down: every house is shut up, that no man may come in.

11 *There*[m] *is* a crying for wine in the streets; [n]all joy is darkened, the mirth of the land is gone.

12 In[p] the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, [q]*there shall be* as the shaking of an olive-tree, *and* as the gleaning grapes[7] when the vintage is done.

14 They[r] shall lift up their voice, they shall sing[8] for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore [s]glorify ye the LORD in the [g]fires,[1] *even* the name of the LORD God of Israel [t]in the isles of the sea.

16 ¶ From[u] the uttermost part[2] of the earth have we heard songs, *even* glory to the righteous.[3] But I said, [v]My leanness,[4] my leanness, woe unto me![5] the[w] treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear,[y] and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, [z]*that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for [a]the windows from on high are open,[6] and the foundations of the earth do shake.

19 The[b] earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the [c]transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* [d]the LORD shall punish[7] the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together *as*

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A.M. cir. 3278. B.C. cir. 726.

CHAP. XXIV.

*a* ver.19–21; ch.1.7–9,30,31; 2.6–21; 6.11,12; 7.17–25; 8.7,8,21,22; 36.1; 26.21. Je. xxxix. lii. Hag. 2.21. Lu. 21.20–24. Mal. 4.1.

1 Or, diggeth up.

2 Heb. *perverteth the face thereof.*

*b* ch. 2.12–16. Ho. 4.9. Eze. 7.12,13. Jon 3.6. 19. ch. 5.15. Ps. 62.9; 74.3,8; 75.4; 80.13; 149.4.

3 Or, *prince*, Ge. 41.45.

*c* Ep. 6.8,9.

*d* Le. 26.30–35. De. 28.63; 29.13; 32.22–26. ch. 36.1. 2 Ch. xxxvi. Zec. 14.1. Lu. 17.37; 21.20–25. Mat. 24.1–21.

4 Heb. *the height of the people*, ch. 2.11,12; ver. 21. Job 40.11,12.

*e* Le. 18.25,27. Nu. 35.33. Ps. 106.38. Je. 3.1, 2. Ro. 8.20,21. Ge. 4.10, 11. ch. 26.21.

*g* Ge. 3.17. De. 32.15–20. 2 Ch. xxviii. xxxiii. ch. 1.2; 5.1–25; 43.24; 59.1–15. Je. ii.–xiii. Eze. xvi. xx. xxii. xxiii. Ho. iv.–ix. Mat. 12.45. Da. 7.25.

*h* Mal. 4.6. Le. 26.15–39. De. 28.15–68; 27.15–26; 29.18–25; 33.8. ch. 42.25; 33.8. Ps. 79.1. Zec. 5.3. Mat. 22.7; 27.25. 1 Th. 2.16.

*i* 2 Pe. 3.10.

5 Nothing is more remarkable in the condition of modern Judea and the surrounding countries, than the decrease of the population, manifest in the total ruin of many ancient cities —the deep decay of others; and the vast extent of rural districts totally uninhabited.—*C.*

*j* ch. 16.8,9. Joel 1.10, 12.

*k* Je. 7.34; 16.9; 25.10. Eze. 26.13. Am. 8.10. Ho. 2.11,12. Re. 18.22. ch. 16.10.

*l* ch. 34.11; 25.2; 27.10; 26.5; ver. 12.

6 Babylon, which signifies 'confusion,' and represents both Babylon natural and mystical.—*C.*

*m* Ho. 7.14. ch. 32.12.

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* Singing has always characterized the people of God: Moses sang to the Lord at the Red Sea; Jesus sang with his disciples after the passover and supper; his apostles sang in prison. James prescribes holy singing to every mirthful heart; and angels and the redeemed sing to the Lamb on Mount Zion.—*C.*

† In ver. 6 the inhabitants of the land are described as 'burned,' and here they are exhorted to 'glorify God in the fires' of adversity by which they are tried, as it is written, Zec. 13.9, 'I will bring the third part through the *fire*—they shall call on my name, and I will hear them.'—*C.*

A.M. cir. 3278. B.C. cir. 726.

*o* ch. 15.2–5, 8. Re. 18.22,23. ver. 7–9.

*p* La. 1.1; 2.9. ch. 36.1; 27.10; 32.14. Je. 9.11; 39.8. Ps. 107.34. Mat. 22.7. Lu. 19.42–44. Re. xvi. xviii.

*q* ch. 1.9; 6.13; 10.20–22; 17.5,6. Mi. 2.12. Je. 30.10,11. Ro. 11.5,26.

7 This is that 'remnant according to the election of grace,' of which Paul speaks, Ro. 11.5.—*C.*

*r* Zep. 2.14, 15. ch. xxv. xxvi. xxxv. xii.; 42.10–16; 44.23. Je. 31.7–17. Re. 19.1–8.

8 See note * in first column.

*s* Ps. 101.1. Eze. 39.6. 1 Pe. 3.15; 4.11–13.

9 Dens, caves, or *valleys*, Ca. 2.14.

1 See note † in first column.

*t* Zep. 2.11. Le. 26.44. De. 30.4. Zec. 10.9, or ch. 11.10; 42.4, 10; 49.1.

*u* Re. 15.3. Mal. 1.11. Ps. 2.8; 22.27–31; 72.8–11, 17, 19; 117.1, 2. ch. 45.22–25; 43.6; 49.12; 54.1–5. Je. 23.6.

2 Heb. *wing.*

3 Even glory to 'Jesus Christ the righteous.'—*C.*

*v* ch. 10.16; 17.4. Ps. 106.16.

4 Heb. *leanness to me*, or *my secret to me.*

5 'My distress! my distress! woe is me! the plunderers still plunder; yea, the plunderers plunder without ceasing.'—*C.*

*w* ch. 48.8; 33.1. 2 Ki. 18.14–17. Eze. 16.37–43; 23.22–29. Lu. 21.16–25, or De. 32.20. Jn. 1.11. Ps. 109.24. ch. 53.3,4. Je 5.11.

*y* Je. 48.43, 44. 1 Ki. 19.17. Am. 5.19. Je. 18.22.

*z* Je. 48.44. Am. 5.19. De. 32.23–26. Job 18.7–16; 20.24.

*a* Ge. 7.11; 19.24. Ps. 11.5; 46.2,3; 78.7; 42.7. ch. 54.9.

6 Judgments descend as the rain in the days of Noah, when 'the windows of heaven were opened.'—*C.*

*b* ver. 1,3,4; ch. 34.1–9; 1.8; 6.12. De. 32.22–26. Je. 4.20–27. ch. 19.14; 1.8. Re. 20.11; 21.1.

*c* Zec. 5.5–8. Ps. 38.4. ch. 3.11; 5.1–30. Ho. 4.1–14. Ro. 2.8,9.

*d* ch. 9.4; 10.7–19,25, 27,30–33; 33.1; xiii. xiv. xxi. Je. l. li. Re. 6.13–17; 14.14–21; xvii.–xix. Eze. xxxviii. xxxix. Ps. 76.12. Job 40.11–13.

7 Heb. *visit upon.*

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nets upon.' Jameh estimates the present inhabitants of New Tyre at about 4000. The ancient city is a total ruin. *C.*

Ver. 15. *Seventy years.* From the destruction of Tyre by Nebuchadnezzar till its restoration as a kingdom by Darius Hystaspes, in gratitude for their naval services, was just seventy years 'according to the days of one king,' or 'one kingdom,' that of Babylon; and from the first year of Nebuchadnezzar till Babylon was taken by Cyrus, was just seventy years—the whole period allotted by Providence to the Babylonian monarchy. *C.*

Ver. 17. Is not the last clause of ver. 17, beginning 'and she shall turn,' &c., to be read as a *parenthesis*, and united to ver. 16, and the first clause of ver. 17 to be read as the preface to ver. 18? And is not the whole a promise already in part fulfilled by the early conversion of Tyre to the Christian faith; and of blessed days to come, of which the past is the emblem, and the prophecy the security? *C.*

REFLECTIONS.—The wealthiest on earth are quickly reduced to poverty, and the most noisy traders to silence. And earthly friends can give but little help in our distress, however deeply they be concerned on account of it. When God pursues, there is no fleeing from our misery: and the more secure we lived, the more grievous will be our fall. There is no fixed, no solid rest but in Jesus Christ and in fellowship with him!—What a mercy is it if an afflicting God do not draw out his wrath to all generations,—to eternity! And if he turn back our captivity, he can bring back our lost prosperity. But earthly wealth often seduces men's souls into spiritual whoredom. Happy therefore are they whose troubles lead them to the knowledge of God, and whose trade regained is devoted to the service of Jesus Christ! Let him be my merchant, my wealth, my strong city; and I, and all I have, be HOLINESS TO THE LORD.

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CHAPTER XXIV. Ver. 13–15. Such as in faith persevere shall cordially and publicly acknowledge God's great power and goodness in their preservation, and praise him in the countries where they sojourn. And your duty is to own his power, justice, and mercy, and to trust in him, and patiently wait for deliverance in every fiery trial, and in every country, however remote. 16 may either signify that, though once the whole land of Israel was filled with shouts of praise to a righteous and promise-performing God, yet there is now nothing but desolation, murder, pillage, and captivity instead thereof; or that, though the Gentiles are in multitudes assembling to Christ and his worship, yet the Jewish nation reject him, and are rendered miserable on that account. 19, 20. The country is rendered desolate, and the inhabitants know not which way to turn themselves, and are tossed about from one place to another. 21, 22 may perhaps represent the final ruin of the Assyrians, Chaldeans, Romans, Antichristians, Turks, and other enemies of the people of God, as well as of the Jewish great men. 23. The glorious reign of Christ in his church, particularly in the apostolic, spiritual, and eternal periods, will obscure the lustre of all earthly grandeur and authority, and the greatest potentates shall stoop to him.

Ver. 1. *The Lord maketh the earth empty. The earth* here signifies the land of Israel, as is evident from its inhabitants being guilty of breaking the 'everlasting covenant,' &c., ver. 5. Yet the judgments that originate there extend to all the nations, ver. 4. For when 'the time is come that judgment must begin at the house of God; and if it first begin' there, 'what shall the end be of them that obey not the gospel of God?' 1 Pe. 4.17. *C.*

Ver. 17. *Fear.* It is important to observe that while those who fear God, fear none but him; those who refuse to fear God are never delivered from fear. The mightiest nations, even in time of profound peace, are always afraid of one another—fear, under the name of panic, is always at intervals smiting the heart, and paralyzing the arm of commerce; and there is an undefined sense of fear, an instinctive prophesying of impending calamities, and a certain 'fearful looking for of judgment,' from which no sinner can escape so long as he neglects the 'great salvation.' *C.*

Ver. 22. *Shall they be visited.* 'They shall be found wanting' (the marginal reading), is to be preferred, as the whole process in the judgment of all nations, Mat. 25.45, is not so much the commission of sin, as the want of grace and works of love. *C.*

REFLECTIONS.—What a world of sinning and suffering we live in! What a theatre of disappointments, dishonours, confusions, sorrows, and deaths! No rank, no place, nothing escapes the fearful effects of sins curse: and if men avoid one misery, they but fall into another. Nor are any more wretched than treacherous apostates from God and rejecters of his Son. Nevertheless, God in the worst of times finds a remnant who believes; and often makes the most terrible calamities an introduction to the most remarkable displays of his mercy and grace. In transcendent wisdom did God bring in the accursed Gentiles to his church, when he rejected the seed of Abraham his friend. And in true compassion will Jesus hereafter,

**CHURCH OF THE COLUMN, ATHENS—ONE OF THE FIRST CITIES IN EUROPE WHERE ST. PAUL PREACHED THE GOSPEL, AND A CITY NOW FILLED WITH CHRISTIAN CHURCHES.** [Isaiah, xxv:6-9.]—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Above is a picture of the Greek Church of the Column in Athens, Greece. The above prophecy of Isaiah is connected with the year B. C. 704, but is thought to refer to the church of the future. Just two years before the date of this prophecy, or B. C. 714, Hippomenes rendered himself execrable in the eyes of Athenians by his cruelty in exposing his own daughter to be devoured by horses. Now, through the influence of the church to which Isaiah referred in his prophecy, Athens is a Christian city.

prisoners are gathered[8] in the pit,[9] and shall be shut up in the prison, and after many days shall they be visited.[1]

23 Then the [e]moon shall be confounded, and the sun [f]ashamed, when the LORD of hosts shall reign[g] in mount Zion, and in Jerusalem, and before his ancients, gloriously.[2]

## CHAPTER XXV.

*1 The prophet praiseth God for his past judgments, 6 for his saving benefits, 9 and for his victorious salvation.*

O LORD,[a] thou *art* my God; I will exalt thee, I will praise thy name: for thou hast done wonderful *things; thy* counsels of old *are* [b]faithfulness *and* truth.

2 For[c] thou hast made of a city an heap; *of* a defenced city a ruin: a palace of [d]strangers to be no city; it shall never be built.

3 Therefore[e] shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For[g] thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.[1]

5 Thou[h] shalt bring down the noise of strangers,[2] as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And[i] in this mountain[3] shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of [j]wines on the lees well refined.

7 And[k] he will destroy[4] in this mountain the face of [l]the covering cast[5] over all people, and the vail that is spread over all nations.[6]

8 He will [n]swallow up death in victory; and the Lord GOD will [o]wipe away tears from off all faces; and the [p]rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it.*

9 And it shall be said in that day, Lo, [q]this *is* our God; we have waited for him, and he will save us: this *is* the LORD: [r]we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain [s]shall the hand of the LORD rest, and Moab[7] shall be trodden [8]down under him, even as straw is trodden down for the dunghill.[9]

11 And[t] he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

## CHAPTER XXVI.

*1 A song inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people. 20 An exhortation to wait on God.*

IN that[a] day shall this song be [b]sung in the land of Judah: We have [c]a strong city; [d]salvation will *God* appoint *for* walls and bulwarks.

2 Open[e] ye the gates, that the righteous nation which [g]keepeth the truth[1] may enter in.

3 Thou wilt keep *him* [h]in perfect [2]peace,

A.M. cir. 3278. B.C. cir. 726.

8 Heb. *with the gathering of prisoners.*
9 Or, *dungeon.*
1 Or, *found wanting.*
*e* ch.13.10. Eze.32.7. Joel 2. 31; 3. 15. Ho. 3. 4,5.
*f* Nu. 24. 17, 18. Ps. 110.2,3; 22.27–31; lxxii. xciii.–c. ch.2.2–5; 11.9, 10. 1 Pe.5.1,4. Mat.19. 21. Zec.10.3,4; 14.5. Ob. 17–21. Re.6.2,16,17; 11. 15; 20.11,12.
2 Or, there shall be *glory before his ancients.*

CHAP. XXV.

*a* Ex. 15. 1–21. 1 Ch. 16. 8–36. Ps. ciii.–cviii. cxlv.–cl.; 72. 18,19; 46. 10. Re.xi.xix.
*b* Ps. 33. 10,11; 89. 5. Nu. 23.19. Tit.1. 2. ch. 40.10.
*c* Na.i.–iii. Je.l.li.ch. xiii.xlvii. Re.xvi.xviii. xix.
*d* ch. 1. 7. Eze. 11. 9; 28.7. Joel 3.17.
*e* Ps.45.3–5; 110.2; 58. 10,11; 72.10,11. Re.11. 13,15; 7.9,14. Eze.39.21.
*g* ch.4.5,6; 33.2; 31.4, 5; 32.2. Na.1.7,8. Zec.9. 8. Ps. 109. 31; 46. 1–11; 142.4,5; 9.10; 121.6. ch. 49.10. Ac. 2. 19. Re. 7. 17.
1 'The blast of the terrible ones (the invaders and spoilers) is as an undermining torrent against the wall.'—*C.*
*h* ch.10. 5–34; 14. 25; xiii.xiv.xxi. Je.xlvi.–li. Re. 6. 13–17; xiv. xvi. xviii.–xx.
2 Thou shalt still the tumult of invaders, as thou allayest the scorching heat of the sun by the shadow of a cloud—means apparently most inadequate, but mighty in the hand of God.—*C.*
*i* ch.2.2,3; 24.23; 55.1–3; 65.13. Ps.22.26; 36.8; 65.4. Pr. 9.1–5. Lu. 22. 30; 15.27. Mat.8.11; 22. 2, &c. Re.19.9. Ep. 3. 19. ch.65.13.
3 *This mountain.* What mountain? Mount Zion, previously mentioned, ch. 24. 23—the emblem of the church in its visibility, strength, and permanence—*C.*
*j* Ca.5.1.
*k* Ep. 1. 17, 18. 2 Co. 3.14–18. ch.11.9; 29.18, 23; 54. 13. Ro. 8. 1, 2. Mat.11.25; 13.11.
4 Heb. *swallow up.*

A.M. cir. 3278. B.C. cir. 726.

*l* Es. 7. 8. Jn. 3. 36. 1 Co. 2.14. 2 Co. 3.16,18; 4.3,4. Ep.4.18.
5 Heb. *covered.*
6 God himself will remove, or destroy by the divine truth revealed and proclaimed at Jerusalem, the vail of ignorance which so long prevented the nations of the earth from seeing and understanding the nature and will of God.—*P.*
*n* Ho. 13. 14. He. 2. 14,15. 2 Ti. 1. 10. 1 Co. 15.54. Re.2.11; 20.6,14. Mi.7.19. Ro.8.35–39.
*o* Re. 7.17; 21. 4. Ps. 85.9. Joel 3.16.
*p* Mal.3.17,18. ch.37. 3; 54.4. Ps.74.22; 123.3, 4; 89.50,51. Eze.36.15.
*q* Ps. 24.8,10. Ac.10. 36. Lu. 2.25–28. Tit. 2. 13. 1 Ti.6.15. Jn.20.28. Lu.1.47. Zec.9.9, with Ps.145 5,7. ch.63.7,16.
*r* Ge. 49.18. ch.26.8. Ps.20.5; 21.1.
*s* ch. 11.10. Ps.132.13, 14. Mat. 28. 18; 16. 18. Ro.8.31.
7 The emblem of all the enemies of the church, who endeavour first to seduce and then ruin the church of Christ by aid and counsel of false and covetous prophets, Nu.22.5; 31. 16.—*C.*
8 Or, *threshed.*
9 Or, *threshed in Madmenah*, ch.21.10; 41.15,16. Hab.3.12. ch. 27.12.2 Ki.13.7.
*t* Ps.110.1,2,5,6; 21.8–13; 68.1,2,21. ch.ii.iii. v.vii.–x. xiii.–xxiv. Je. xxv.xlvi.–li. Eze.xxv.–xxxii. xxxviii. xxxix. Re.xiv.–xx. Ja.4.6. Je. 5.10. ch.26.5; 16.9. See ver.2; ch.26.5,6.

CHAP. XXVI.

*a* ch.24. 23–23; 27. 1, 2; 25.1–12; xxxv.; 2.11; 12.1–6.
*b* ch. 27. 2; xxxv. Je. 31.12. Zec.9.9. Re.5.9–13; 7.9–13; 14.1–4; 15.3, 4; 19.1–7.
*c* Ps.48.1; 87. 3; 31.3, 21; 90.1; 125.2. Mat.16. 18. ver.4. Fr.18.10. He. 12.22.
*d* ch.60.18; 59.16; 45. 17. Zec.2.5. Mat.16.18. Jn. 10. 28, 29. 1 Pe. 1.5. Je.3.23. De.32.35. Re. 7.10.
*e* Ps.118.19,20. ch.60. 11; 62.10; 54.2,3. Eze. 48.31–35. Re.22.14; 7.9; 21.13,24–27. Zec. 8.20–23. Ac.2.41,47.

face of [l]the covering cast[5] over all people, and the vail that is spread over all nations.[6]

8 He will [n]swallow up death in victory; and the Lord GOD will [o]wipe away tears from off all faces; and the [p]rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it.*

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## CHAPTER XXVI.

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2 Open[e] ye the gates, that the righteous nation which [g]keepeth the truth[1] may enter in.

3 Thou wilt keep *him* [h]in perfect [2]peace,

*g* Pr.23.23. Jude 3. 1 Heb. *truths.* *h* Jn.14.27; 16.33. Ro.5.1; 14.17. Phi.4.7. Ps. 112.8; 119.165. ver.12; ch.32.17,18; 57.19; 54.13. 2 Heb. *peace, peace.*

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to the amazement of all beholders, draw both Jews and Gentiles to himself; and at last, for the eternal manifestation of his glorious perfections, translate his whole kingdom to the celestial mansions above.

CHAPTER XXV. Ver. 1–5. All the desolations which thou hast made in the cities of the heathen are the execution of thy purposes and fulfilment of thy word: and thereby shall the stoutest of thine enemies be obliged to acknowledge thy almighty power and strict justice. And as thou hast formerly protected and comforted thy people when furiously assaulted and distressed by their powerful enemies, thou shalt continue, with infinite ease, to baffle the most furious attempts of thine adversaries, and to reduce them and their posterity to ruin. 6–9. In Judea, but chiefly in the firmly-founded and wide-spread gospel church, shall the Lord exhibit, offer to, and bestow on sinful men of all nations, the spiritual and eternal blessings of his new kingdom, feast them on the flesh and blood of his Son, remove their ignorance and guilt, redeem them from death, comfort them against grief, remove the tokens of his anger, and enable them to triumph in himself and his salvation. 10–12. And while he dwells with, delights in, and protects believers, he shall everywhere, and with infinite ease, utterly destroy all those who reject Christ.

Ver. 1. *I will exalt thee.* Who is the speaker of these words? Isaiah, or some other? Is not the speaker 'the Lord of hosts,' 'manifest in the flesh,' 'before his ancients gloriously?' Comp. Ro. 15. 9 with Ps. 18. 49. See also ch. 26. 19, 20, where none but Messiah can be the speaker. *C.*

Ver. 2. *Made of a city an heap.* The last city mentioned by the prophet is in ch. 24. 10, 'the city of confusion,' which is Babylon. Babylon natural being long a shapeless ruin—a heap—the emblem of the ruin to which Babylon mystical is yet to be reduced.—*A palace of strangers.* Babylon is called 'a palace of strangers,' because of the rich and princely visitors drawn by interest or curiosity to visit and reside in it; or of its warlike enemies drawn by cupidity and ambition to invade and take possession of it. *C.*

Ver. 6. *A feast.* The gospel is frequently represented under the emblem of a feast, Mat. 8. 11; Lu. 14. 16; 22. 29, 30.—*Fat things*—the emblem of abundance and prosperity, Ge. 41. 26, 29.—*Wines*—wine, the emblem of the restorative power of the gospel promises, Is. 45. 1, 2.—*On the lees*—refined mechanically by rest, and chemically by mutual agency of the parts, from all turbid and feculent mixture, the emblem of a church purified from 'all false doctrine, heresy, and schism.' *C.*

Ver. 7. *The vail that is spread over all nations.* I will remove the 'vail of Moses' from the Jew, and enable him to see Christ in all the sacrifices, the only 'end of the law for righteousness;' and I will remove the vail of prejudice and antipathy through which the Gentiles have hitherto looked upon the Jews. *C.*

Ver. 11. 'And he,' not the Lord, but Moab, 'shall spread forth his hands in midst thereof, as the swimmer stretcheth out his hands to swim;'—that is, Moab shall struggle as a drowning man:—'but God shall bring down' his pride, and the rapacity of his hands together.' *C.*

REFLECTIONS.—Thrice blessed is that people whose God is the Lord; and who have all his persons, perfections, purposes, promises, threatenings, and works engaged in their behalf! It is wicked, mad, and self-ruinous for the mightiest powers of hell or earth to injure them, or to attempt their destruction. Why then should not their lips be filled with his praise and honour all the day, who is so much to them, has done, does, can, and will do so much for their salvation in time and eternity? What a ground of grateful praise is it, that in Judah's land, on Calvary's mount, Jesus prepared himself, and all the fulness of God in him, to be our abundant provision! He finished transgression, and made an end of sin. He, through death, destroyed death and him that had the power of it, and secured an infinite fulness of light, life, and salvation for believers. What ground of praise is it that, in the gospel, he sets before sinners of the Gentiles all the fulness of God in himself, for our present and everlasting nourishment! And why not rejoice in him for that he has pledged his infallible promise, that heathenism, Popery, and everything sinful and ruinous, shall give place to his glory filling the whole earth, and to his being in heaven our everlasting ALL and IN ALL.

CHAPTER XXVI. Ver. 1, 2. As God fortified and protected Jerusalem from Sennacherib's army, and by their destruction gave his people access to celebrate their solemn feasts, so shall he firmly found and fortify his gospel church, that no power of hell or earth shall ever prevail against her; and multitudes of persons, accepting Christ, sincere and steady in their profession, and holy in their conversation, shall be added as her members. 5, 6. Not only Nineveh, Babylon, and Rome, but heathenism, Mahometanism, and Popery, shall be extirpated, and the gospel planted instead thereof, even by weak instruments. 7. God makes the way of his people plain and clear, and he directs, judges, and approves their conduct. 8, 9. Lord, even under thy heavy chastisements, we have patiently served thee and waited for deliverance, and have earnestly desired, meditated on, and comforted ourselves in thy grace, power, and faithfulness, and the former manifestations thereof. 9–11. Adversity is an ordinary mean of stirring up men to consideration and necessary duties; but whether thou prosper or punish obstinate sinners, they blind and harden themselves under both mercies and judgments. No ordinances, patterns, nor providences can move them to duty: but they shall at length feel thy judgments, and be filled with shame for their spiteful behaviour towards thy people. 12–14. Thou who hast afflicted us, wilt render us happy and prosperous, even as thou hast already vouchsafed great mercies and deliverances to us. Many heathen powers have tyrannized over us; but by thy favour and help we will own thee alone for our God, trust in thee for and give thee the praise of all our deliverances. Thy providence hath effectually and irrecoverably destroyed all our oppressors. 15–18. Both the Jewish nation and the Christian church have been exceedingly enlarged and extended; but notwithstanding our prayers in trouble, and painful attempts, all has been hitherto useless: the wicked still continue numerous and

*whose* mind[3] *is* stayed *on thee:* [t]because he trusteth in thee.

4 Trust[j] ye in the LORD for ever: for [k]in the LORD JEHOVAH *is* everlasting strength:[4]

5 ¶ For[l] he bringeth down them that dwell on high; the [m]lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The[n] foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* [o]uprightness: thou, most[p] upright, dost [q]weigh the path of the just.

8 Yea, in the [r]way of thy judgments, O LORD, have we [s]waited for thee; [t]the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul [u]have I desired thee in the night; yea, with my spirit within me will I seek thee early: for [v]when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let[z] favour be showed to the wicked, *yet* will he not learn righteousness: [y]in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* [z]thy hand is lifted up, they will not see: [a]*but* they shall see, and be ashamed for *their* envy at the people; yea, [b]the fire of thine enemies shall devour them.[5]

12 ¶ LORD, [c]thou wilt ordain peace for us: for thou also hast [d]wrought all our works in us.[6]

13 O LORD our God, [e]*other* lords beside thee have had dominion over us: *but* [g]by thee[7] only will we make mention of thy name.[8]

14 *They*[h] *are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou[i] hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hast [j]removed *it* far *unto* all the ends of the earth.

16 LORD, [k]in trouble have they visited thee, they poured out a prayer[9] *when* thy chastening *was* upon them.

17 Like[l] as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We[n] have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have [o]the inhabitants of the world fallen.[1]

19 Thy[p] dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, [q]enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for [r]a little moment, until the indignation be overpast.

21 For, behold, the LORD [s]cometh out of his place to punish the inhabitants of the earth for their iniquity: [t]the earth also shall disclose her blood,[2] and shall no more cover her slain.

## CHAPTER XXVII.

*1 The care of God over his vineyard. 7 His chastisements differ from judgments. 12 The restoration of the dispersed.*

IN that[a] day the LORD, with his sore, and great, and strong sword, shall punish [b]leviathan the piercing[1] serpent, even leviathan that crooked serpent; and he shall slay [c]the dragon that *is* [d]in the sea.

2 ¶ In that day sing ye unto her, [e]A vineyard of [g]red wine.[2]

3 I the LORD [h]do keep it: I will water it

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A.M. cir. 3278. B.C. cir. 726.

3 Or, *thought* or *imagination.*

*i* Ro. 4. 18–21. 1Ch. 5. 20. 2Ch. 13. 18; 16. 8. Ps. 9. 10. 22. 4, 5; 115. 9–11. Col. 2. 5, 7. Ep. 3. 16. 1 Pe. 5. 9. Mat. 7. 21.

*j* 2Ch. 20. 20. Ps. 55. 22; 62. 8. Pr. 3. 5; 16. 3. 1 Pe. 5. 7. Ps. 115. 9–11; 118. 8, 9; 125. 1.

*k* ch. 63. 1. He. 7. 25. De. 32. 4, 15, 18. Ps. 18. 31. Hab. 1. 12. 1 Sa. 2. 2. Ps. 90. 1, 2. Col. 1. 17. He. 1. 3.

4 Heb. *the rock of ages.*

*l* ch. 14. 13; 24. 21; 25. 11. Da. 4. 37. Job 40. 11–13.

*m* See ch. 25. 2, 12. Je. 50. 31, 32; 51. 25. Re. 18. 2.

*n* ch. 37. 26. 1 Sa. 2. 8. Zep. 3. 12. Je. 50. 45. Lu. 1. 52; 10. 10. Mal. 4. 3. Ro. 16. 20. Re. 2. 26; 7. 14. 1 Co. 1. 26, 27. Da. 7. 27.

*o* Ep. 2. 10. Pr. 21. 8. Ps. 37. 23; 27. 11. ch. 35. 8; 37. 23, 24. Ps. 11. 4, 7.

*p* De. 32. 4. Ps. 25. 8; 92. 15; 22. 3.

*q* Pr. 5. 21. Ps. 11. 4. Re. 2. 23. Or, level.

*r* ch. 64. 4, 5. Ps. 44. 17, 18. Job 13. 15. Ps. 119. 67. Ro. 5. 3. 1 Co. 11. 32.

*s* ch. 25. 9; 33. 2; 64. 4; 8. 17. Mi. 7. 7–9.

*t* Job 6. 8. Jos. 7. 9. Ps. 63. 6; 77. 10–12; 84. 2; 73. 25.

*u* Ps. 63. 6, 8; 119. 62, 148. Ca. 3. 1–4; 5. 1–8. ver. 8.

*v* Ps. 83. 16; 9. 16; 58. 10, 11. Job 27. 23. Re. 15. 4. Ho. 5. 15.

*x* Ex. 8. 15, 31, 32. Ec. 8. 11. Ro. 2. 4, 5. Re. 2. 21.

*y* Ec. 3. 16. ver. 1; ch. 2. 10; 5. 12. Ps. 28. 5. Ho. 11. 2, 7. 2 Ch. 28. 22. ch. 1. 4, 5.

*z* ch. 14. 26. Eze. 20. 5, 6, 15, 23. See ver. 10. Job 34. 27. Ps. 28. 5. Je. 5. 3.

*a* Re. 1. 7. 1Sa. 5. 6–12. Ex. vii.–xiv. Ps. 28. 4.

*b* Da. 3. 22, 25. De. 4. 24; 32. 22. He. 12, 29. 2 Th. 1. 9.

5 Thy zeal for the people as fire shall devour, ch. 63. 4, 16; 9. 7. Zec. 1. 14. Eze. 36. 5; 38. 19.

*c* Mi. 5. 5. Jn. 16. 33; 14. 27. Pr. 16. 7. ch. 57. 19; ver. 3.

*d* Ps. 57. 2. Eze. 20. 9, 14, 22. Phi. 2. 13.

6 Or, *for us.*

*e* Ps. 66. 12. 2Ch. 12. 8. Ja. 5. 8. Ezr. 9. 9. Ne. 9. 28, 36, 37. Je. 50. 17. Ro. 6. 16–18.

*g* Ps. 73. 25; 71. 15, 16. 1Co. 8. 5, 6.

7 'Thee only and thy name will we celebrate.'—*Boothroyd.*

*h* Ps. 36. 12. Pr. 10. 7. Na. i.–iii. Je. l. li. Re. vi. xvi. xviii. xix.

*i* 1Ch. 21. 5. ch. 9. 3; ver. 2. Zec. 10. 8–10. Re. 11. 15; 7. 9.

8 'O Jehovah, our God! lords besides thee have ruled over us; (but henceforth) Thee, Thy name only will we glorify.' The meaning seems to be, that though the Israelites were often conquered, and for a season under the rule of other nations; yet they never forgot their allegiance to their own Jehovah and Ruler.—*P.*

*j* Ge. 15. 18. Ob. 18. Zec. 9. 10, 11.

*k* Ps. 50. 15; 34. 6; 81. 7; 91. 15. Ho. 5. 15. Re. 3. 19. 2 Ch. 33. 12. Zep. 3. 11.

9 Heb. *secret speech.*

*l* ch. 13. 8. Ps. 48. 6. Je. 4. 31; 6. 24. Jn. 16. 21. Re. 12. 1. ch. 66. 7.

*n* Ho. 8. 7; 12. 1. ch. 37. 3; 33. 11. Ps. 69. 3; 80. 4. La. 3. 8. Job 15. 35.

*o* Ps. 17. 14. Jn. 7. 7; 15. 18. 1 Jn. 5. 19, with ch. 24. 20, 21.

1 'Neither have the inhabitants of the world brought forth.'—*C.*

*p* Eze. 37. 1–14. Mat. 27. 52, 53. Ep. 5. 14. Ps. 22. 15; 71. 20. ch. lx.–lxii. lxv. lxvi. Ps. 110. 3; 72. 6; 85. 6. Eze. 37. 1–14. Ho. 6. 1, 2; 14. 6. 1 Th. 4. 16. Ro. 14. 8. 2 Co. 4. 10, 11. Jn. 5. 28, 29. Re. 11. 11, 15. Ro. 11. 15, 26. [illegible] 2 Re. 20. 4, 12, 13; 14. 13

*q* Ge. 7. 1, 16. Ps. 9. 3; 18. 2; 32. 7; 27. 5; 31. 20; 143. 9; 57. 1; 91. 4.

*r* ch. 54. 7, 8; 10. 25. Ps. 30. 5. 2 Co. 4. 17. He. 10. 37. Re. 11. 10.

*s* Mi. 1. 3. Ps. 50. 3. Jude 14, 15. 2 Th. 1. 6–9.

*t* Ge. 4. 10. Job 16. 18. Ps. 79. 10; 94. 1, 5; 44. 23. Eze. 24. 7, or ch. 34. 3; 66. 16. Mat. 23. 35. Re. 14. 20; 18. 24.

2 Heb. *bloods.*

CHAP. XXVII.

*a* ch. 4. 2; 26. 1, 21.

*b* Ps. 74. 13, 14. Job 26. 13. Am. 9. 3. ch. 8. 7, 8; 10. 16–34; 30. 30–33; xix. xx. xiii. xiv. xxi. Eze. xxxix. Re. 6. 12–17; 12. 3; xvi. xviii.–xx. ch. 24. 21.

1 Or, stiff.

*c* Ps. 74. 13, 14. ch. 51. 9. Je. 51. 34. Eze. 29. 3; 32. 2–5. Re. 12. 3; 13. 11.

*d* Re. 17. 1, 15; 13. 1.

*e* Lu. 20. 9, &c. ch. 5. 1, 7. Je. 2. 21. Mat. 21. 33. Ps. 80. 8.

*g* Pr. 23. 31. De. 32. 14. Re. 7. 14.

2 'To the beloved vineyard, sing ye a responsive song.' JEHOVAH speaks:—'It is I, JEHOVAH, that preserve her,' &c.—*C.*

*h* Ps. 121. 1–8; 46. 4, 5. Jn. 15. 1. Mat. 16. 18; 28. 20. Jn. 10. 28, 29. Ep. 4. 16. Col. 2. 19. Zec. 9. 8. Re. 7. 16.

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powerful. 19. The Jewish nation, seemingly dead under the Assyrian ravages, the Chaldean captivity, and present dispersion, shall again revive and flourish. The gospel church shall be restored, after her decays, by the influence of a preached gospel: and at the last day every believer, through union to Jesus Christ, shall be raised to everlasting life. 20, 21. But as terrible troubles must come for the punishment of the wicked and the manifestation of their wickedness, it is necessary that every saint, by faith, repentance, and prayer, flee to God for protection, lay hold on his promises, and depend on his perfections and providences, till that time of fearful calamities be over.

Ver. 1. *A strong city.* The church is the city of God, Ps. 48. 1; He. 12. 22, including the idea of compactness, Ps. 122. 3, or close fellowship and mutual dependence—rights of citizenship, Ep. 2. 19—riches of commerce—thrones of judgment, and walls of defence. *C.*

Ver. 2. *The gates.* The gate of doctrine in principle, precept, and promise—and the gate of baptism into the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19, 20. —*Keepeth the truth.* There is no rational characteristic of the true church but keeping the truth as it is in Jesus, in profession of doctrine and power of godliness, Ja. 1. 18. *C.*

Ver. 7. More literally, 'the way for the just is smoothnesses' (made even); 'smooth the highway of the just thou orderest.' *C.*

Ver. 9. *In the night.* During the dark period of national calamity. See Ps. 30. 5. *C.*

Ver. 10. *Will not behold the majesty of the Lord.* The Jews could see no majesty in Jesus, mainly because he did not assume the forms of human pride, but came 'meek and lowly.' They would not acknowledge his power even when he cast out devils; they would not believe his witness, even when he rose from the dead. *C.*

Ver. 12. God works all his people's working, (1) by subduing their enmity, Ro. 8. 7; (2) by giving them the will, Phi. 2. 13; (3) by furnishing the power, He. 13. 21; and (4) by prospering their undertakings, Ge. 39. 3. *C.*

Ver. 15. *Thou hast removed* [*the nation*], &c. This is not a prophecy of the removal of Israel from Canaan, nor their scattering among all nations, but of the final enlargement of the kingdom of the Christ, when 'the heathen shall be his inheritance, and the ends of the earth his possession.' *C.*

Ver. 19. Messiah, who was originally revealed as the seed of the woman, came in a body prepared, that he might do the will of his Father in the suffering of death; and so be crowned with glory and honour in the victory of the resurrection. Messiah must here be the speaker, as the prediction is true of him and not of another. Which reference of the passage to him is still farther confirmed by ver. 20, in which the speaker addresses Israel as their king, saying, 'Come, my people.' *C.*

REFLECTIONS.—Truly blessed are they who have fled to Jesus Christ for refuge, and are encompassed by his promises and infinite perfections! No Christian character can be formed without a steadfast and exact adherence to God's truths. Truly righteous, upright, and humble saints are an inestimable blessing to nations and churches. Steady faith in God's perfections and promises produces much solid peace and composure of mind. If we trust in him firmly, we shall find ground to praise him constantly. And if we by faith put our strong enemies in his hand, he will easily bring them down. If with ardent desires we wait for him in every ordinance and providence, we shall quickly find him to our comfort. And the earlier and more earnest our supplications are, they will be the more graciously answered. Alas! how hardened are many hearts, that neither mercies can melt nor judgment awaken them! But it is good for us to draw near to God and renounce all his rivals! Whatever discouraging providences he may exercise us with for a while, confusion and ruin will overwhelm all his and our enemies at last. Let us therefore be sober, and hope to the end for his salvation. He quickens dead souls, revives dead churches, and will at last quicken our dead bodies, and make them like unto his glorious body. Under manifold troubles and injuries let us possess our souls in patience. The Judge stands at the door. Our afflictions, however sharp, will soon be over; and our protection in them, under the shadow of the Almighty, is both safe and sweet. But what awful discoveries will God make of men's sins when he rises up to punish them!

CHAPTER XXVII. Ver. 1. Tyrannical oppressors, strong, furious, crafty, and mischievous, are likened to *leviathans, serpents, dragons,* &c., especially if they dwelt near such animals, as the kings of Assyria, Egypt, and Babylon did. 2, 3. The reformed Jewish nation and gospel church is likened to a vineyard bringing forth the choicest vines; because, being planted, watered, and protected by God, they abounded in good works. 4. Though I was angry with them, mine anger is turned away through Christ: but if hypocrites in the church, or profane persons without it, offer to contend with me, they may expect to be quickly destroyed. 5, 6. Jews and true church members shall, as reconciled through Christ, be firmly settled, and shall increase in numbers and glory. 7–9. Nor will God afflict his own people in the same wrathful and ruinous manner as he does their heathen or antichristian ene-

every moment: lest any hurt it, I will keep it night and day.

4 Fury[i] *is* not in me: who would set [j]the briers *and* thorns against me in battle? I would go through[3] them, I would burn them together.

5 Or [k]let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He[l] shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those[4] that smote him? *or* is he slain according to the slaughter of them that are slain by him?[5]

8 In[n] measure, when it shooteth forth,[6] thou wilt [o]debate with it:[7] he[8] stayeth his rough wind in the day of the [p]east wind.

9 By[q] this, therefore, shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when [r]he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images[9] shall not stand up.

10 [s]Yet[1] the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there [t]shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When [u]the boughs thereof are withered, they shall be broken off: [v]the women come *and* set them on fire; for it *is* [w]a people of no understanding:[2] therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall [y]beat off[3] from the channel of the river unto the stream of Egypt, and ye shall be [z]gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the [a]great trumpet[4] shall be blown, and they shall come which were [b]ready to perish [c]in the land of Assyria, and the outcasts in the land of Egypt, and [d]shall worship the LORD in the holy mount at Jerusalem.

A.M. cir. 3278.
B.C. cir. 726.

*i* 2 Co. 5.19. Is.54.7-10.Eze.33.11;16.63.

*j* ch.3.11;9.18;26.21. 2 Sa. 23.6. Mal. 4.1,3. Mat.3.10,12.

3 Or, *march against.*

*k* ch.64.7;25.4;45.24. 2 Co.5.19,20. Col.1.20. Ps. 130.3,4,7,8. Pr.18.10. Jn.1.12. Job 22.21. Lu.14.32. Phi.4.7.

*l* ch.37.31. Ho. 14.5,6. Zec. 10.8. Ps.85.11-13;92.13-15. Zep.3.14. Zec.8.7,8. Eze.47.9.12. Ro.11.12,15,26.

4 Heb. *according to the stroke of those.*

5 *By him.* Rather, 'on account of her;' that is, the vineyard, the church.—*C.*

*m* Job 23.6. Ps.6.1;38.1;78.38;103.9. Am.7.4. Je.10.24;30.11. ch.57.16.1Co.10.13.

6 Or, *when he sendest it forth.*

*o* Ho.4.1. Mi.6.2.

7 'In measure, when the stroke is inflicted, thou wilt debate with her.'—*C.*

8 Or, *when he removeth it.*

*p* Je.4.11. Eze.17.10;19.12. Ho.13.15.

*q* ch.1.25;4.4;48.10. Da. 11.35. Mal. 3.2,3. 1 Co. 11.32. He. 12.6,9-11.

*r* ch.17.8. Ho. 14.3,8. ch.2.12-21;1.29. Zec. 13.2. Mi.5.13,14. Zep.3.13.

9 Or, *sun images.*

*s* ch. 6.11,12;64.10;25.2. Je.26.18, or 51.43. Eze. 36.4.

1 Yet ere this idolatrous tendency be purged, there will be a long period of calamity to Jerusalem.—*C.*

*t* ch.7.25;17.2;32.10,14. Je.26.18. Mi.3.12.

*u* ch.3.1,2. Mat.3.10. Jn.15.6. Eze.31.12,13.

*v* ch.26.6;33.23. Re. 9.8.

*x* ch.1.3;5.12,13;42.18-25;44.19. De. 32.28. Ho.4.6. Ps.28.5. Je.4.22;5.4,5;8.7;51.7;10.8,14.2 Th.1.8.

2 Wilfully deaf and blind.—*C.*

*y* Zep.3.8,9. Mat.3.12. Ps.68.22. ch.11.11;56.8. Zec.10.8,9.

3 *Beat off.* An allusion to beating off with long branches the last and topmost part of the olive, ch. 17.6.—*C.*

*z* De.30.3,4. Ne.1.9. Je.3.14. Eze.39.25,28. Am.9.9. Jn.10.16.

*a* Mat.24.31. 1 Th.4.16. Re.11.15. Nu.10.2,3. Ezr. 1.1. Ps. 89.15. Ex. 19.19. ch. 61.1-3. 1 Ju.4.18. Ro.10.18.

4 The trumpet of jubilee, when every man returned to his possession.—*C.*

*b* De.26.5. Job 29.13. Pr.31.6. Re.3.17. Jn.3.18,36.

*c* Ho.9.3;8.13. 2 Ki. 17.6. Je.43.7;44.28. ch. 11.15,16;19.23. Zec.10.11,12. ch.43.6;49.12.

* After predicting the safety of the kingdom of Judah, and showing how Jehovah himself would rule in it, in wisdom and power; the prophet shows that, notwithstanding God's mercies, Judah was yet guilty of the very same sins which brought ruin upon Israel. Ver. 7 and 8 therefore contain a solemn rebuke and warning.—*P.*

*d* ch.2.3;11.9;24.23;25.6,7,10;19.19. Zec.14.16.

A.M. cir. 3278.
B.C. cir. 726.

## CHAP. XXVIII.

*a* Ho.5.5;6.10.ver.3.

*b* Ho. 7.5;4.11,18. Am. 6.5. Pr. 23.29,30. ch.5.11,12,22;29.9,10.

*c* ver. 4. 2 Ki. 13.25; 14.25.2 Ch.28.6.ch.7.8,9;17.4. 1 Ki.16.24. Am. 6.1-4.

1 Which is.

2 Heb. *broken.*

3 Ephraim was the leading tribe of the northern kingdom. Samaria was its capital and the seat of government. Consequently in this prophecy Ephraim means the kingdom of the ten tribes; 'the drunkards of Ephraim' are the godless and dissipated population; 'the crown of pride' is the city of Samaria. The city was celebrated not merely for the beauty of its situation, but of its buildings. The panorama it commands is the richest and most picturesque in central Palestine.—*P.*

*d* Re. 18.8. ch. 29.6; 30.30;25.4;8.7,8. Eze. 13.11. Re.16.21.

4 Shalmaneser, Nebuchadnezzar, or Sennacherib.—*C.*

*e* ch.8.7;2.6-19;5.21-25;9.9-21.

5 Heb. *with feet.*

*g* Ps. 73.19,20. ch. 5.25;10.4;17.4. Ho.6.4;13.3.

*h* Je. 24.2. Ho. 9.10. Mi.7.1. Na.3.12.

6 'Shall be as the early fruit before the summer, which, whoso seeth, he instantly plucketh it.'—*Boothroyd.*

7 Heb. *swalloweth.*

*i* ch. 10.20,21;16.5;37.32,35;33.22;41.16;45.25. Zec.2.5. Ho.1.7. Je. 31.1;30.22. Eze. xxxiv. xxxvi. xxxvii. 2 Ki.18.7. ch. 32.1,2,15-19.

8 To Judah during the reformation under Hezekiah. See ver.14.—*C.*

*j* De. 33.26. 2 Co.12.9. ch.33.6. Ps.46.1,5,11. Pr.20.8. 1 Co.10.13. ch. 1.26. Zec.9.13;10.5,6.

*k* 2 Sa.8.13. 2 Ki.18.8.

9 Pursue the enemy even to the gate of his own city.—*C.*

*l* Le.10.9. ch. 56.10-12. Je.5.31. De.17.9-11. Mi.2.11;3.11. Ho.4.11,18. Pr. 20.1. Je. 14.14. La. 2.14, or ch. 29.9;65.5;66.5;8.14,15. Jn. 12.40. Mat.13.14,15;25.14.

1 See note * in first column.

2 Heb. *the hearing.* ch. 53.1. Ps. 89.15. ch. 11.1;42.3,4;61.1. Mat. 4.17;11.5,25,28. Ps.8.2. Mat.9.17.

## CHAPTER XXVIII.

1 *The prophet threateneth Ephraim for their pride and drunkenness.* 5 *The residue shall be advanced in the kingdom of Christ.* 7 *He rebuketh their error,* 9 *their untowardness to learn,* 14 *and their carnal security.* 16 *Christ, the sure foundation, is promised.* 18 *Their security shall be tried.* 23 *They are incited to the consideration of God's discreet providence.*

WOE to [a]the crown of pride, to the [b]drunkards of Ephraim, whose [c]glorious beauty *is* a fading flower, which *are*[1] on the head of the fat valleys of them that are overcome[2] with [3]wine!

2 Behold, the LORD hath [d]a mighty and strong one,[4] *which,* as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be [e]trodden under feet:[5]

4 And the glorious beauty which *is* on the head of the fat valley shall be [g]a fading flower, *and* as [h]the hasty[6] fruit before the summer; which, *when* he that looketh upon it seeth, while it is yet in his hand he eateth[7] it up.

5 ¶ In that day shall the LORD of hosts be [i]for a crown of glory, and for a diadem of beauty, unto the residue[8] of his people,

6 And for [j]a spirit of judgment to him that sitteth in judgment, and for strength to them that [k]turn the battle to the gate.[9]

7 ¶ But[1] they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*[1]

9 ¶ Whom[n] shall he teach knowledge? and whom shall he make to understand [2]doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For[o] precept *must be*[3] upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

*n* ch.1.3;27.11;53.1. Je.6.10;4.22;8.7;5.4,5. Ho.4.6.

*o* 2 Ch.36.15,16. ch.5.4. He.5.12.

2 Ti.3.7, or Mat.23.4;15.8,9. Col.2.21.

3 Or, hath been.

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mies; but will so mitigate their troubles as that they may be able to bear them; and make them means of stirring them up to repentance and reformation, particularly in detesting and destroying their idolatrous altars, groves, and images. 10, 11. Nevertheless to punish the stupidity and blindness of the present generation, and their imitators in wickedness, the defenced cities shall be laid desolate, and the palaces become pastures for flocks and herds. The whole country shall be exposed to the ravage of the most weak and contemptible enemies. 12, 13. By the providence of God, and proclamation of Cyrus, the Jews shall be brought back to their own land from Chaldea and from Egypt, and shall build the temple and restore the worship of God at Jerusalem. In the latter days they shall be gathered from the east and west, north and south, and shall embrace the Christian faith, and from every quarter shall God, in the apostolic and millennial periods, gather men to the church and worship of Jesus Christ.

Ver. 1. The book of Revelation describes a period during which 'the woman,' the emblem of the persecuted church, hides herself in the wilderness, Re. 12. 6, 14, which well corresponds to the admonition, Is. 26. 20. At the same time (Re. 12. 9) the dragon, the old serpent, is cast out, which well accords with the prophecy in the text—the destruction of leviathan, 'the dragon that is in the sea.' *C.*

Ver. 4–6. The VINEYARD replies—'I have no wall for my defence! O that I had a defence of the thorn and the brier!' JEHOVAH speaks—'Against them should I march in battle, I should burn them up together. Ah! let her rather take hold of my protection!' The VINEYARD replies—'Let him make peace with me, peace let him make with me!' JEHOVAH speaks—'They that come of the root of Jacob shall flourish' (*Lowth*). *C.*

Ver. 9. By this fatherly chastisement shall Jacob's children be purged of their evil inclinations; and all the fruit, ver. 6, of my tending and watering shall be the removal of idolatry, the national sin that has hitherto most easily entangled them. *C.*

REFLECTIONS.—No enemy is too strong for God to deal with; and his remarkable deliverances tune his people's hearts to praise him. Being infinitely dear and precious to him, his church can never fail, nor any true member miss the joy of faith. He, as reconciled in Christ, delights to reconcile the world to himself, and bless men with all spiritual blessings in him: but it is infinitely hazardous to set ourselves in opposition to him. Never are our troubles on earth so sharp, but it is a mercy that they are not heavier; and when God inflicts one sore judgment he ordinarily restrains another. Whatever the saints lose in their troubles, their enemies lose more in the end. Troubles must either destroy the sin or the sinner. And if mitigated troubles be merciful, sanctified ones are much more so. How provoking to God and ruinous to men is ignorance of God under the means of knowledge and grace! But how marvellous is it that, by the most terrible outward calamities, he should pave the way to remarkable mercies, and that the ruin and scattering of nations should introduce a gathering to Jesus Christ and his worship, nay, to his heavenly mansions! And notwithstanding all the opposition of hell and earth, no faithful soul shall come short either of grace here or glory hereafter.

CHAPTER XXVIII. Ver. 1–4. The proud state and drunken nation of the Israelites shall quickly be robbed of their present transitory power and honour. The Assyrians, furiously invading their country, shall irresistibly, easily, and suddenly reduce them to debasement and misery, lay desolate their country, and seize on their wealth. 5, 6. But the kingdom of Judah shall be marvellously preserved and continued in their relation to God; their magistrates shall be endowed

11 For with [p]stammering lips,[4] and another tongue, will he speak[5] to this people.

12 To whom he said, [q]This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: [r]yet they would not hear.

13 But[s] the word of the LORD was unto them precept upon precept,[6] precept upon precept; line upon line, line upon line; here a little, *and* there a little; that [t]they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore [u]hear the word of the LORD, ye[v] scornful men, that rule this people which *is* in Jerusalem:

15 Because ye have said, [w]We have made a covenant with death,[7] and with hell are we at agreement; [x]when the overflowing scourge shall pass through, it shall not come unto us: for we have made [z]lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold,[a] I lay in Zion for a foundation [b]a stone, a tried stone, a precious corner *stone*, a sure foundation: [c]he that believeth shall not make haste.[8]

17 ¶ Judgment[d] also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And [e]your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.[9]

19 From[g] the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and [h]it shall be a vexation only *to* understand the report.[1]

20 For [i]the bed is shorter than that *a man* can stretch himself *on it;* and the covering narrower than that he can wrap himself *in it.*

A.M. cir. 3278.
B.C. cir. 726.

*p* 1 Co.14.21. De.28. 49. Je.5.13. Ac.2.4.

4 Heb. *stammerings of lips.*

5 Or, *he hath spoken.*

*q* 2 Ch. 14. 2–7; 15. 4–19; 16.7–9. Je.6.16; 31. 25. Mat.11. 28, 29; 5. 6. Ac.19.43; 3.19.

*r* Ps. 81. 11. Je. 6.16; 44.16. Zec.7.11,12. Ho. 11.2,7. Mat.23.37. Jn.1. 11.ch.42.19; 53.1.

*s* Ho.6.5; 8.12.

6 'Shall be precept upon precept.'—*Boothroyd.*

*t* ch. 6. 11. 12; 8.14. 1 Pe. 2. 8. Mat. 21. 44. 2 Co.2.16.

*u* ch.55.3. Ro.10.17. Eze.3.11.

*v* ver. 22; ch.1.10; 5. 19; 3.8,9; 22.12,13. 2 Ch. 36.16. 2 Pe.3.3. Ps.1.1.

*x* ch.8.14. 2 Ki.16.7; 18.14–16.

7 So that it will not smite us.—*C.*

*y* Ec.8.8. ch.8.8. Da. 11.10,22. Am.8.8.

*z* ch.2.22; 30.10. Eze. 13. 22. Ps. 62. 9; 146. 3. Mi.1.14. Je.16.19.

*a* Jn.3.14–17. 1 Co.1. 30. ch.49.6; 42.6; 14.32; 54.11.

*b* Ps.118.22. Mat.21. 42. Ac.4.11. Ro.9. 33; 10.11. 1 Co.3.11. Ep.2. 20. 1 Pe.2.6–8. Ac.3.26.

*c* ch. 8. 17; 10. 20; 30. 18. Ps.62.1,2; 112.7,8. 2 Ch. 14. 11; 16. 8; 20. 12. Je. 17. 7.

8 Shall not flee in haste to any refuge of lies, but patiently build his hopes and confidence upon this foundation.—*C.*

*d* Ps. 11. 4–7. ch. 10 22. Am.7.8,9. ver.2,15; ch. 8. 7, 8; 33. 8; 34. 11. De.29.22; 32.22, &c. 1 Th.2.16. Da.9.27.

*e* 2 Ch.xxviii.

9 Heb. *a treading down to it,* Mal.4.1,3. Re.14.20. ver.3,4.

*g* 1 Th. 5.2,3. ch. 30. 13,14.

*h* ch.19.17; 33. 7; 36. 22; 37.3.

1 Or, when *he shall make* you *to understand doctrine.*

*i* ver.15,17; ch. 9.11; 59.5,6. Je.7.8,10. ver.9, 10.

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* The Hebrew word rendered 'breadcorn' means 'bread,' then the grain from which bread is usually made; that is wheat. The latter signification it has here. The mode of threshing wheat is this:—It is spread out to the depth of two feet or more upon the circular threshing-floor. A yoke of oxen or horses is then attached to the threshing-instrument, and are driven round and round over the grain until the straw is reduced to powder. It is this process which is expressed by the Hebrew word translated 'bruised.' It does not mean that the grain is bruised, only the straw.—*P.*

A.M. cir. 3278.
B.C. cir. 726.

*j* 2 Sa. 5.20. 1 Ch.14. 11.

*k* Jos.10.10,12. 2 Sa. 5.25. 1 Ch.14.16.

*l* Eze. 33.11. 1 Sa. 3. 11. Je. 30.14. La. 3. 33. Eze.5.16. Hab.1.5. De. 28.15–68; 29. 20–28; 32. 19–25. Ro.11.8. Lu.19. 27.

2 *Strange act.*—Formerly God had twice smitten the Philistines, now he smites Israel: his act is, in this sense, *strange*, because unusual.—*C.*

*n* ver. 15; ch. 5. 19. De.32.29. Am.3.8. Ps. 81.12. Ho.10.10. ch.24. 22. 2 Pe.2.4. Re.22.11, 12.

*o* ch.10. 22, 23; 8.7,8. 2 Ki. xvii. xviii. xxv. Da.9.27. Lu.21.24.

3 Or, *land.*

*p* Je. 22, 29. Re. 2. 7, 11,29. ch.1.2. De.32.1.

4 Or, *dill.*

5 Or, *the wheat in the principal* place, *and barley in the appointed* place.

6 Or, *spelt.*

7 Heb. *border.*

*q* Job.34.11. Ex.28.33; 31. 3; 35. 35. 1 Ki. 7.13. Ps. 18. 34; 144.1. Da.1. 17; 2.30. Ps.94.10. Mi.6. 8.

8 Or, *and he bindeth it in such sort as his God doth teach him.*

*r* Ju. 6. 11. Ru. 2. 17, with ch.27.7,8. Ps.38.1. Je.10.24.

*s* ch. 30. 23; 21. 9, 10. De.25. 4.

9 See note * in first column.

1 'Nor bruise it with the feet of his cattle.'—*C.*

*t* ver.21,22.

*u* ch.9.6; 25.1, 40.12, 13; 55.8. Je.32.19. Job 5. 9,12. Ps.92.5; 72.18; ciii. -cvii. cxxxvi.; 11. 2, 3. Ro.11.33.

2 This lesson is thus expounded by Paul, 'Ye are God's husbandry,' 1 Co.3.9.—*C.*

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CHAP. XXIX.

B.C. cir. 725.

1 Or, *O Ariel,* that is, *the lion of God,* 2 Sa. 23. 20, or altar, Eze.43.15,16.

2 Zion is undoubtedly the place intended. See ver. 8. *Ariel* signifies 'the altar or lion of God.' It may have been named 'a lion,' in reference to the character of Judah, Ge. 49.9. But altar seems the proper idea in this place, as there is an immediate reference to sacrifice.—*C.*

3 Or, *of the city,* i.e. *Jerusalem,* 2 Sa. 5. 7,9.

4 That is, once the seat of true religion, victory, peace, and prosperity.—*C.*

21 For the LORD shall rise up as *in* mount [j]Perazim, he shall be wroth as in the valley of [k]Gibeon, that he may do his work, his [l]strange work; and bring to pass his act, his strange act.[2]

22 Now, therefore, [n]be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts [o]a consumption, even determined upon the whole earth.[3]

23 ¶ Give[p] ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches,[4] and scatter the cummin, and cast in the principal wheat, and the appointed barley,[5] and the [6]rye, in their place?[7]

26 For his God [q]doth instruct him to discretion, *and* doth teach him.[8]

27 For [r]the fitches are not thrashed with a thrashing-instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread[s] *corn* is bruised;[9] because he will not ever be thrashing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.[1]

29 This[t] also cometh forth from the LORD of hosts, *which* is [u]wonderful in counsel, *and* excellent in working.[2]

## CHAPTER XXIX.

1 *God's heavy judgment upon Jerusalem.* 7 *The unsatiableness of her enemies.* 9 *The senselessness,* 13 *and deep hypocrisy of the Jews.* 18 *A promise of sanctification to the godly.*

WOE to [1]Ariel,[2] to Ariel, the city[3] *where* David dwelt![4] add ye year to year; let them kill sacrifices.[5]

2 Yet[a] I will distress Ariel, and there shall

5 Heb. *cut off the heads,* or let the feasts go round, Ho.5.6. ch.1.11–15. Mi.6.6,7. ch.66. 3; 1.11–15. Je.7.21. Am.4.4,5. *a* ch.8.8; 3.26; 5.26–30; 10.5,6,24,28–32; 33.7; 36.22; 37.3.

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with wisdom and prudence, and their armies with courage and valour to pursue the enemy. 7–13. But they too, their priests and prophets not excepted, are so stupified with drunkenness, error, and superstition, that there is no possibility of instructing them, however frequently the same things be repeated to them; therefore God shall send among them the Assyrians, Chaldeans, and Romans, who shall instruct them by repeated and ruinous strokes. And since they have refused to hearken to God's promises, and the offers of his Son and salvation, as the only sure and effectual means of comfort and happiness, their refractory despising of his repeated invitations shall issue in their ruin. 14, 15. And because you, rulers of Judah, deride God's threatenings, and boast that, by confederacies and other political devices, you have secured yourselves and your nation from danger; 16. Behold God exhibits and offers to you his precious Christ, as the sole foundation of solid hope, and the only sure refuge in time of trouble, on whom whosoever believeth need take no unlawful means to escape or get out of trouble. 17–22. But such of you as reject him shall have all your vain hopes frustrated. The Assyrians shall certainly ravage the country: nor shall your confederacies and carnal politics in the least protect you from their fury. They shall quickly involve you in misery; nay, the very rumour of their approach shall fill you with consternation and anguish. None of your devices to which you have trusted will secure you, while, contrary to his usual method, God shall employ his almighty power for the destruction of a great part of his professed people; and if ye despise his threatenings, ye shall be enslaved by the Assyrians and others: for he has determined to accomplish, by sword, famine, pestilence, and captivity, the utter destruction of the Israelites, and of a great part of the kingdom of Judah. 27, 28. In the eastern countries, wheat was beaten out from the husk by drawing a kind of drag with iron wheels over it.

Ver. 1. *Woe to the crown of pride.* Samaria was beautifully situated on a hill, and surrounded by a rich valley; and its position and splendour naturally suggested the idea of a crown upon the head of a monarch.—*Drunkards.* Not merely habitual drunkards from wine, but persons intoxicated with pride and self-will beyond reasoning, and regardless of warning. *C.*

Ver. 2. *With the hand.* Not beating off a few topmost gleanings, as in ch. 27. 12, but plucking the best and ripest 'with the hand.' *C.*

Ver. 9. To the drunkards it is impossible to communicate instruction, it can only be communicated to them who have been 'converted and become as little children,' Mat. 18. 3. *C.*

Ver. 13. The word of the Lord was 'precept upon precept,' that the rejection of it being manifest, his righteousness might be manifest also in his judicial deliverance of them to their own devices, wherein they should 'fall backward, be broken, snared, and taken.' *C.*

Ver. 15. *For we have made lies our refuge,* &c. Not that they admitted, either in thought or word, that they had adopted 'lies and falsehood' as their refuge and covering, but boasted of principles and practices which, though their sophistry, self-sufficiency, and idolatrous inclinations had persuaded them to be true and right, yet God, who seeth and knoweth all things, pronounced to be 'lies and falsehood.' *C.*

Ver. 16. The words of the scornful men are recorded in ver. 15. They mocked at the thought of death and judgment. In ver. 16 is the Lord's solemn response—'You trust in your own delusions; I lay a sure and everlasting foundation, on which he who places his confidence can rest with perfect safety. The Foundation I lay is the Messiah.' The meaning of the last clause of the verse is often misunderstood. The Septuagint renders it 'he that believeth shall not be ashamed.' The words are quoted three times in the New Testament, 1 Pe. 2. 6; Ro. 9. 33; 10. 11; and the quotations agree with the Septuagint. There is no error or discrepancy here; the Hebrew is metaphorical; in the Greek the metaphor is resolved. The sense of the passage is:—'He that resteth on Christ shall be so confident of security under every circumstance, that he shall never fly hastily from him; he shall never be ashamed of the trust he placed in him; he shall never be confounded through the desertion or failure of his Protector.' *P.*

Ver. 21. When David had humbly inquired of the Lord, by his command he smote the Philistines, and he and his men burned their forsaken images there, 2 Sa. 5. 20, 21. And when the defeated Philistines mustered their forces again, after similar inquiry, and similar command from the Lord, again David defeated them at Gibeon, and pursued them to Gazer, 1 Ch. 14. 16. *C.*

Ver. 25. *Fitches.* '*Vetches.*' The word *ketsach,* translated *fitches,* occurs only in this verse. Jerome and others understand by it the *gith,* a plant that bears a black aromatic seed in an ovary like that of the poppy: it is still much used in the East to flavour cakes.—*Cummin.* This is an umbelliferous plant resembling fennel. Its seeds are bitterish and aromatic, and furnish oil: it is still sown in Malta. *C.*

REFLECTIONS.—Pride and drunkenness render men a compound of beasts and devils; abominations to God, and plagues and monsters on earth. But whatever sinners are proud of is but fading. And nothing bids

be heaviness and sorrow: and it shall be unto me as [6]Ariel.[7]

3 And[b] I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And[c] thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper[8] out of the dust.[9]

5 Moreover [d]the multitude of thy strangers[1] shall be like small dust, and the multitude of the terrible ones *shall be* [e]as chaff that passeth away: yea, it shall be at an instant suddenly.[2]

6 Thou shalt be visited[3] of the LORD of hosts with[g] thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And[h] the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It[i] shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.[4]

9 ¶ [j]Stay[5] yourselves, and wonder; cry ye out, and cry:[6] they [k]are drunken, but not with wine; they stagger, but not with strong drink.

10 For[l] the LORD hath poured out upon you the spirit of deep [m]sleep, and hath closed your eyes: the prophets and your rulers,[7] the [n]seers hath he covered.

11 And the vision of all is become unto you as the words of a book[8] that is [o]sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am [p]not learned.

13 ¶ Wherefore the Lord said, [q]Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, [r]behold, I will proceed to [9]do a marvellous work among this people, *even* a marvellous work and a wonder: [s]for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that [t]seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely [u]your turning of things upside down[1] shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a [v]very little while, and [z]Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a [2]forest?

18 And in that day [y]shall the deaf hear the

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A.M. cir. 3279. B.C. cir. 725.

6 An altar of sacrifices, ch.34.6. Eze.39.17. Zep.1.7. 2 Ki.25.9.

7 *As Ariel.* As an altar whereon a guilty people shall be offered as sacrifices to the justice they have outraged.—*C.*

*b* 2 Ki.18.17; 19.8,9; xxiv. xxv. Zec. 14. 2. Lu.19.43;21.20.

*c* La.1.9. 2 Ki.18.14; xxiv.xxv.ch.8.19;2.11-17. Lu.19.43,44;21.24. 1 Th.2.16.

8 Heb. *peep* or *chirp.*

9 See note * in second column.

*d* ch.30.5,7; 31.3; 37.9, or 10. 10–19; 14. 25; 31.8;37.36.

1 Foreign invaders.—*C.*

*e* ch.17.13;30.13. Job 21.18. Ps.35.5;1.4. 1 Th. 5.3.

2 The multitude of invaders shall 'pass away' as chaff in an instant, suddenly.—*C.*

3 *Thou shalt be visited* with evidences of the divine compassion upon thyself, and of terrible judgments upon thine enemies.—*C.*

*g* ch.5.26–30; 28.2; 8.8, or ch. 30. 30–33; 33. 11,12;37.36.

*h* ch.41.11,12; 30.30–33; 31.8,9; 17.12–14; 37.36. Ps.73.20. Job 20.8. Zec.14.1–3.

*i* ch. 10. 7–34; xxxvi. xxxvii. 2 Ki. xviii. xix. 2 Ch.32.21. ch.xiii.xiv. Je. l. li. Re. 6. 12–17. Eze. xxxviii. xxxix. Mi.7.8–10.

4 See note † in second column.

*j* ch.1.2; 33.13,14; 22.1,2. Ac.13.41.

5 The address is to men intellectually and morally drunk, and, like the staggering drunkard, requiring to *stay* themselves.—*C.*

6 Or, *take your pleasure and riot,* ch.5.12;22.12,13.

*k* ver.10; ch.51.21;6.10,11;19.14;28.7–13. Ps. 69.22.

*l* Ro.11.8. Ps. 69. 23. 2 Th.2.10–12. ch.66.4; 8.14; 28.8,9,21. Mat.13.14; 11.25. Jn.12.40. Ac. 13.40,41;28.25,26. Mat. 15.9,13; 23.16. Jn.9.39, 40. Mi.3.6,7. ver.14.

A.M. cir. 3279. B.C. cir. 725.

7 Heb. *heads,* ch.1. 513.2. Je.26.8.

*n* 1 Sa.9.9. ch.30.9.

8 Or, *letter.*

*o* ch. 8.16. Re.5.1–9. Da.12. 4,9. Mat.11.25; 13.11;16.17.

*p* ch. 27.11; 28. 8–13. Ho.4.6. Jn.7.15.

*q* Mat.15.6–9; 6.5; 7. 23; 23.14,23;5.20. Mar. 7.6. ch. 48. 1,2; 58. 2, 3. Je. 12. 2. Eze.33.31,32. ch. 1. 11–15. Col. 2. 22. Ho. 5.11;10.2.

*r* Hab.1.5. Joel 1. 2. ver.9.

9 Heb. *I will add.*

*s* ver.10. Je.49.7. Ob. 8. 1 Co.1. 19. Ro. 1. 21, 22. Mat. 11. 25. ch. 19. 14.

*t* ch. 30. 1. Re. 2, 24. Eze. 8. 12; 9.9. Job 22. 13,14. Ps.10.11,13;64.5; 94.7;139.7, &c.

*u* ch. 31. 2; 45. 9. Je. 18. 6. Job 5. 12, 13. Ps. 33.10,11. ch.44.25;45.9. Ezc.10.34. Ro.9.20.

1 'Such are your perverse thoughts! But shall the potter be esteemed as the clay?'—*Boothroyd.*

*v* Hab. 2. 3. He. 10. 37. Ps.102.13. Lu.18.8.

*x* ch.32.15; 11.10; 55. 5; 35. 1–10; 43. 19, 20. Mat.8.11,12;19.30. Ro. 11.11–17. ver.18–24. Ju. 6.37.

2 Soon shall the Gentiles, that have been uncultivated as the wilds of Lebanon, become a fruitful field; and Israel, that was as a garden, shall become as a tangled forest.—*C.*

*y* ch.35.5; 42.6,7, 16–18;48.17; 54.13;49.6; 61. 1. Ep.1.17–19. Mat.11. 5; 13.11. Lu.4.18; 7.22. Ac.26.18, with ver. 10–12.

* As of a mourner sitting in the dust, or with dust upon his head, emblematic actions familiar to the Jews, Jos. 7. 6. Job 2. 12;42.6.—*C.*

† The invaders were eager to devour up Zion, and deemed its capture as certain as the hungry or thirsty dreamer deems his visionary banquet. But the dreamer awakes—the banquet is fled. Even so shall God finally disappoint all the hopes of his people's enemies.—*C.*

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fairer to hurl men quickly into the depths of disgrace, poverty, and damnation, than pride and drunkenness. God faithfully honours and blesses the nation which conforms to the principles of righteousness. But thrice happy are those to whom Jesus Christ, and God in him, are their glory and crown. Base corruptions often continue, even amidst the most candid and zealous attempts towards reformation. But it is shameful and ill-boding when priests and prophets are partners in their stupidity, and ringleaders in superstition and wickedness. What multitudes obstinately live in ignorance or rejection of God's truth! But if they refuse to hear his word, he will make them feel his rod: and none shall feel it more certainly than proud scorners and obstinate refusers of Jesus Christ. How rich is the grace of God, in exhibiting Jesus as a Saviour to men, when they have eminently ripened themselves for his judgment! Eternally safe are they who trust in him, when all other refuges fail, when all carnal projects and self-righteousness prove lies in their right hand.—But what sovereignty, wisdom, holiness, and equity does God manifest in forming and timing every judgment which he inflicts!

CHAPTER XXIX. Ver. 1, 2. Jerusalem is called ARIEL, from the altar of burnt-offering which devoured the offerings sacrificed upon it.—Notwithstanding all their sacrifices and pretended devotions, both city and temple shall be brought into great straits,—and filled with fire, blood, and carcasses of men, a great sacrifice. 3, 4. By the enemies whom I shall appoint against you, your present haughtiness and scoffing shall be turned into great debasement, distress, and submission. 5–8 doth perhaps not only denounce the sudden destruction of their enemies by the fearful judgments of God, but also the ruin of the Jews' auxiliaries and armies, and their own terrible distress, while their enemies were quite insatiable in devouring and destroying. 9–12. With amazement ponder and bewail your condition, and cry for deliverance; for all ranks are besotted with corrupt principles, unsteadiness, and stupidity; and neither ignorant nor learned either understand or regard the warnings of God. 13–16. Because their religious devotion is merely in outward appearance, while the most abominable wickedness reigns in their heart, and merely an observance of the commands of Hezekiah, or the traditions of the elders, I will punish them with astonishing miseries, baffle all the deep-laid projects of their politicians, and give up their doctors to amazing stupidity. All their subtle devices, for perverting the order which I have fixed, shall be as easily altered as clay by the potter, and as ineffectual to accomplish their designs as clay without a potter. 17–21. Amazing changes shall happen on fields and nations: the long-barren Gentile world being converted to Christ, and rendered fruitful in good works, while the Jews shall be rejected because of their unbelief. The unconcerned and ignorant Gentiles shall be brought to the knowledge of God in Christ; and, amidst affliction and poverty, shall rejoice in himself and his favours; while their proud and powerful enemies, who watched for opportunities of doing mischief, and who hated reproof, and persecuted the prophets and ministers of God, and for a trifling consideration perverted justice, shall be destroyed. 22-24. And notwithstanding the distresses or rejection of the Jews, the church shall be gloriously enlarged, to the great comfort of the pious Jews and honour of God; and multitudes of the most wicked and obstinate opposers shall be converted, especially in the coming period.

Ver. 10. God pours out mercy—heedless sinners disregard and pervert it. God threatens judgments, but habitual sin, acting like an opiate on the body, has drugged their consciences into insensibility; they refuse to awake; they love to slumber and dream. Wherefore God gives them over judicially to their own ways, and is so said to 'pour out the spirit of deep sleep' upon them. Yet he pours out the spirit, not to induce them to sleep; but he gives them up to it as a punishment, because they refuse to awake. *C.*

Ver. 14. As the point of the finger applied to the eye can exclude the sun and the world, so one single erroneous opinion can exclude the Sun of Righteousness and eternity. The single principle of self-righteousness blinded the Pharisees in the days of our Lord. The same principle, alas! continues to blind the unreformed churches: and beneath its baleful influence 'wisdom still perishes—understanding is hid.' *C.*

REFLECTIONS.—Formal hypocrites may go on long in a round of external duties; but dreadful and debasing is the judgment of God which awaits them, and which awaits the chastisers even of his provoking people. His judgments make the stoutest hearts to bow or to break. Fearful is their condition who are drunk with the love of pleasures, honours, or wealth, or with corrupt principles and prejudices; or who are so abandoned to spiritual stupidity, that the best means can neither enlighten nor awake them. Alas! how wicked, how villanous is it to approach God in outward forms of devotion while we hate him in our heart, and worship him only from regard to the authority of men! Absurd and fruitless is every scheme which is carried on independent of and in opposition to God. But thrice happy is it to have external calamities balanced with subsequent spiritual blessings; and that the casting away of the Jews has issued in the reconciling of the Gentile world to him;—and in some future period, how much more shall their fulness!

CHAPTER XXX. Ver. 1–5. Dreadful ruin shall overtake those Israelites and Jews who, without regarding my counsel, increase their wickedness, by taking unwarrantable methods for their own protection and deliverance. 6, 7. They send whole loads of presents upon asses and camels southward into Egypt, which will but hurt instead of helping them, and will soon be as miserable as themselves. But their only way to secure themselves is to stay at home, and trust in and

words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The[z] meek also shall increase[3] *their* joy in the LORD, and [a]the poor among men shall rejoice in the Holy One of Israel.

20 For [b]the terrible one is brought to nought, and the scorner is consumed, and [c]all that watch for iniquity are cut off:

21 That [d]make a man an offender for a word,[4] and lay a snare for him that [e]reproveth in the gate, [g]and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who [h]redeemed Abraham, concerning the house of Jacob, [i]Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth [j]his children, the work of mine hands, in the midst of him, they shall sanctify[k] my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They[l] also that erred in spirit shall come to understanding,[5] and they that murmured[6] shall learn doctrine.

## CHAPTER XXX.

1 *The prophet threateneth the people for their confidence in Egypt,* 8 *and contempt of God's word.* 18 *God's mercies toward his church.* 27 *God's wrath, and the people's joy, in the destruction of Assyria.*

WOE to[a] the rebellious children, saith the LORD, that [b]take counsel, but not of me; and that [c]cover[1] with a covering, but not of my spirit, that they may [d]add sin to sin:[2]

2 That[e] walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore[g] shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his[3] princes [h]were at Zoan,[4] and his ambassadors came to Hanes.[5]

5 They[i] were all ashamed[6] of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish,[7] from whence *come* the young and old lion, the viper and fiery flying serpent, they [j]will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* [k]shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this,[8] Their[l] strength *is* to sit still.

8 ¶ Now go, [m]write it before them in a table, and note it in a book, that it may be for the time to come[9] for ever and ever:

9 That [o]this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the [p]seers, [q]See not: and to the prophets, Prophesy not unto us right things: [r]speak unto us smooth things, prophesy deceits:

11 Get[s] you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise [t]this word, and trust in oppression[1] and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you [u]as a breach ready to fall, swelling out in a high wall,[2] whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potter's vessel[3] that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel, [v]In returning[4] and rest shall ye be saved; in quietness and in confidence shall be your strength; and [z]ye would not.

16 But ye said, No; for we will flee upon horses; therefore [y]shall ye flee: and, we will ride upon the swift; [z]therefore shall they that pursue you be swift.

17 One[a] thousand *shall flee* at the rebuke of

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A.M. cir. 3279. B.C. cir. 725.

*z* ch. 61.1,10. Jn. 15. 11. Phi. 3.3;4.4. 1 Pe. 1.6, 8. Ps. 9.18; 10.14,17,18; 12.5. Mat. 5.3; 11.5. 1 Co. 1.26–29.

3 Heb. *shall add.*

*a* Ja. 2.5.

*b* ver. 5; ch. 51.13; 25. 4,5; 5.19; 28.14,22. Re. 12.10. Mar. 3.2. Pr. 4.16; 1.24–32. 1 Th. 2.15,16.

*c* Ps. 64.6 Je. 20.10.

*d* Mat. 22. 15; 9. 2, 3; 26.3. Ac. 7.58.

4 This was exemplified in the condemnation of our Lord, Mat. 26.65.—*C.*

*e* Am. 5.10. ch. 58. 1. Ho. 8.1. Je. 20.8. Eze. 3. 17.

*g* Am. 5. 11, 12. Mal. 3.5. Pr. 28.21.

*h* Ge. 12.1. Jos. 24.2, 3. Ne. 9.7,8.

*i* ch. 54. 4; xlix. lx.–lxii. lxv. lxvi. Zec. 8.20–23. Ro. 11.11–32.

*j* ch. 45.11; 60.21; 19. 25. Ep. 2. 8, 10. Ac. 11. 18; 26.18.

*k* Ps. 45.11. Ho. 3.5. 1 Pe. 4.11.

*l* 1 Co. 6.11. ch. 28.7; ver. 10–12, 18; 30.26; 11. 9; 60. 7. Ep. 1. 17, 18. Mat. 11. 25. Lu. 15. 28. Ac. 2.37; 26.18. 1 Ti. 1. 13.

5 Heb. *shall know understanding.*

6 Nothing was more characteristic of the Jews than murmuring at the words of our Saviour (see Lu. 5.30; 15.2. Jn. 6. 41). There is here a blessed promise, that the lips of their children shall yet be filled with his praise. —*C.*

CHAP. XXX.

*a* De. 29.19,20. La. 5. 16. Eze. 16.23. Ho. 7.13; 4.16; 9.15. ch. 1.2; 3.10. Je. 5.23.

*b* Jos. 9.14. ch. 8. 19; 29.15. Ho. 4.10,12.

*c* ch. 28.15,17; 29. 15; ver. 2,3.

1 See note * in second column.

*d* Ro. 2.5. Eze. 17.13. ch. 5.18. 2 Ti. 3.13.

2 *Sin to sin.* Adding distrust of God to dependence upon man.—*C.*

*e* Jos. 9.14. 1 Ki. 22.7. Je. 21. 2; 37. 5. ver. 10; ch. 31.1–3. 2 Ch. 5. 2 Ki. 17. 4. Je. 37.5,7; 43.5,9. Ho. 7.11.

*g* ch. 20.5,6; ver. 5,7; ch. 31.3; 36.6. Eze. 29.6, 7.

3 Hoshea's or Hezekiah's, ch. 36.6; 57.9. 2 Ki. 17.4.

*h* ch. 19.11. Je. 2. 16; 43.7. Eze. 30.18.

4 See note on ch. 19. 13.—*C.*

5 *Hanes,* or Tahpanhes, a city of Lower Egypt, about 16 miles south of Pelusium.—*C.*

*i* ch. 20. 5, 6; 36. 6; xviii. xix. Je. xlvi. 2. 36. Eze. xxix.–xxxii.

6 *All ashamed.* Both the Jewish ambassadors and the faction that sent them. See ver. 3.—*C.*

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7 Egypt and Ethiopia, ch. xviii.–xx. Ex. 1.11; 13.14. De. 4.20. Je. 11.4.

*j* 2 Ch. 16.2; 28.21. ch. 57.9. Ho. 8.9; 12.1. 2 Ki. 17.4.

*k* ch. 36.6; 31.1–3; 37. 9. Je. 37.7. Eze. 29.6,7. ch. 2.22. Je. 17.5.

8 Or, *to her.* Rahab the inactive, or fierce pride does nothing.

*l* ver. 15; ch. 2. 22; 1. 29; 28.12; 7.4. Ho. 5.13. Ps. 62.8,9; 118.9; 146.3.

*m* ch. 8. 1. Hab. 2. 2. De. 31. 19. Job 19. 24. Ps. 102.18. Re. 1.11.

9 Heb. *the latter day,* or a witness.

*o* ch. 1. 2, 4; 3.9. De. 32.6,20. Ro. 3.9. Zep. 3. 2. Zec. 7.11,12. Ac. 7.51. Je. 44.16, 17. ch. 59. 13. Eze. 2.5,6; 12.2.

*p* 1 Sa. 9.9. 1 Ch. 29. 29.

*q* Je. 11.21. Am. 2.12; 7.13. Mi. 2.6,11. Ga. 1. 10.

*r* Mi. 2. 11. Je. 6. 14; 23.17, 26, 32. Eze. 13.7, 8, 10, 18, 22. 1 Ki. 22.8, 13. Ps. 5.9.

*s* Ac. 13.8; 4.18; 5.40. Mi. 2.11. Am. 6. 10. Je. 23.34, 36. 2 Ch. 36.16.

*t* ver. 1–7, 9; ch. 31.1–3; 5.24. 28.13, 14.

1 Or, *fraud,* ver. 10, 11. Ps. 62.10; 52.7.

*u* Ps. 62. 3; 73. 19, 20. 1 Th. 5. 2, 3. ch. 29. 5. Eze. 13.10–15. ch. iii. v. ix. Eze. v. vii. xv. &c. Je. 44.11, 12.

2 The reference is to the high mud walls so common in many Asiatic countries, in which such swellings and breaches are common.—*C.*

3 Heb. *the bottle of potters,* Je. 19.11. Ps. 2. 9. ch. 47.14. Job 27.22; 20.23; 18.5–20.

*v* ver. 7. Ho. 14. 1–3. Je. 3. 14, 22; 31. 18–20. ch. 7.4; 26. 3, 4. 1 Ch. 5. 20. 2 Ch. 13. 18; 16.8, 9; 20.12. Ps. 34. 22; 37.40; 125.1, 2.

4 'In returning' from Egypt to rest in your own land; in returning to the Lord, and resting in his promise, 'shall be your strength.'—*C.*

*x* Ho. 11. 2, 7. Mat. 23. 37. Je. 44.16, 17. ch. 31.1. Ps. 81.11. Pr. 1.24–26.

*y* ch. 36.1; 10.28–32; 5. 26–30; 8.7, 8.

*z* 2 Ki. 25.5.

*a* Le. 26.8, 36, 37. De. 28. 25; 32. 30. Am. 2.12, 13.

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* That attempt to cover themselves with the scanty and insufficient covering of an Egyptian alliance (see ch. 28. 20), and which none of the prophets, speaking by my Spirit, have sanctioned.—*C.*

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wait upon God for his help. See ver. 15. 9–17. And since this rebellious and hypocritical people will disregard my admonitions, and require my prophets to forbear delivering my messages, unless they flatter their humours and lusts, they shall quickly find themselves, and their carnal confidences, all shattered to pieces. And since they refuse to stay at home, and turn to and trust in me, but will trust to their Egyptian allies, the Assyrians shall pursue and scatter them till only a few stragglers be left. 18–26. Nevertheless the Lord will wait for a fit season to deliver you, and will, in infinite wisdom, glorify his own perfections in working graciously for you. Notwithstanding Sennacherib's attempts, and the attempts of all your other enemies, ye shall safely dwell in Jerusalem; ye shall return thither from your Chaldean captivity; and in the latter days shall, to your inexpressible comfort and happiness, be converted to Christ and his church. And whatever adversities you may quickly suffer, you shall then have plenty of public ordinances and teachers, and be remarkably directed in all your ways. Ye shall, with the utmost detestation, relinquish your idolatries, and destroy every monument thereof. While your fields and hills produce plentiful crops of corn, grass, vines, &c., your nation shall bring forth multitudes of converts, and fruits of righteousness, to the glory of God. And while your proud enemies, Assyrians, Chaldeans, Syro-Grecians, Antichristians, and Turks, are brought down, great and amazing shall be your refreshment, knowledge, comfort, and vigour. 27–33. For, behold, to your sudden and inexpressible joy, the Lord, in the execution of his purposes and predictions, will with great ease, but in a most terrible and sudden manner, destroy the Assyrian army in the valley of Hinnom, before Jerusalem, as a prelude of similar ruin to the rest of your adversaries.

Ver. 6. This verse should either begin a new chapter or paragraph, for there can be no reason for understanding the word *burden* in any sense but that of a heavy judgment denounced, as in ch. 13. 1, &c.—*Beasts of the south.* Not the beasts that carry southward, but the men of whom the ravenous lion and venomous reptile are the emblems. *C.*

Ver. 7. *Their strength is to sit still.* Not to sit still in idleness; but to sit still in the land of promised blessing, waiting in faith, hope, and prayer for the salvation of God. *C.*

Ver. 10, 11. The prophet does not mean that they used the very words of ver. 10, 11; but that their words, when rightly interpreted, had the meaning he assigns. *C.*

Ver. 14. *Not be found . . . a sherd to take fire from the hearth.* The culinary vessels in most Asiatic countries are generally of earthenware. Should the fire be extinguished, a potsherd carries a little borrowed fire: the want of even a potsherd is an emblem of the deepest poverty. *C.*

Ver. 18. *And therefore.* Yet 'notwithstanding' all your self-will and neglect of his counsel, 'the Lord will wait,' &c. *C.*

Ver. 19. *Thou shalt weep no more.* This refers to a time not yet arrived, and synchronizes with the blessed period foretold, Re. 21. 4, when 'God shall wipe away all tears,' and 'there shall be neither sorrow nor crying.' *C.*

Ver. 21. *Shall hear a word behind thee,* &c. If ye 'turn to the right or the left to do evil,' and go for a moment astray, you will hear the voice of your teachers, who lately stood 'before your eyes,' ver. 20, now calling from 'behind you,' saying, 'Turn ye, turn ye,' 'this is the way, walk ye in it.' *C.*

Ver. 24. Some ancient paintings exhibit the Egyptian method of winnowing grain, either by lifting it and letting it fall through the air in front of the winnower or throwing it over his shoulder, as is still practised in some of the northern parts of Europe. In these paintings, each winnower is attended by an assistant, with a short shovel or scoop, to lift the grain into the *fan,* one species of which seems a light and broad tray with a short handle.—*Note,* Though this prophecy may be considered literal—for godliness is profitable unto all things—yet it is chiefly to be regarded as emblematic of gospel tillage, gospel pasture, gospel labours, and abundance of grace, mercy, and peace. *C.*

Ver. 33. *Tophet* signifies a drum; which name is supposed to have been given on account of drums being used to drown the cries of the children that were there offered to Molech. It was considered a striking emblem of the place of 'everlasting punishment.' The commencement of this prophecy lies in the destruction of the army of Sennacherib; its conclusion in the destruction of the 'man of sin'—'antichrist'—'the wilful king'—'whom the

**BARRACKS AT THE CITADEL, CAIRO—THE MOST INFLUENTIAL CITY OF EGYPT, AND SUPPOSED TO STAND IN THE NEIGHBORHOOD WHERE THE CHILDREN OF ISRAEL LIVED IN EGYPT.** [Isaiah, xxx: 1-3.]—"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." We give a picture of the barracks at the citadel in Cairo. Standing upon this hill overlooking the most interesting city in Egypt, it is easy to see how true were the words of Isaiah quoted above. The strength of Egypt has always been its shame and the shame of all who have looked to her for help. The enormous wealth which from age to age has been extracted from the fertile soil of this ancient land has been used to corrupt and degrade the ruling class, and to oppress and make unendurable the lives of the laboring classes.

one; at the rebuke of five shall ye flee; till ye be left as a beacon[5] upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore[6] will the LORD [b]wait, that he may be gracious unto you, and therefore will he be [c]exalted, that he may have mercy upon you; for the LORD *is* a God of [d]judgment: blessed[e] *are* all they that wait for him.

19 For the people shall [g]dwell in Zion at Jerusalem; [h]thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; [i]when he shall hear it, he will answer thee.

20 And *though* the Lord give you [j]the bread of adversity, and the water of affliction,[7] yet shall[k] not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And [l]thine ears shall hear a word behind thee, saying, This *is* [m]the way, walk ye in it, when ye [o]turn to the right hand, and when ye turn to the left.

22 Ye[p] shall defile also the covering of thy graven images of silver,[8] and the ornament of thy molten images of gold: thou shalt cast[9] them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then[q] shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that [r]day shall thy cattle feed in large pastures.

24 The oxen likewise, and the young asses that ear the ground,[1] shall eat [2]clean[3] provender, which hath been winnowed with the shovel and with the fan.

25 And [t]there shall be upon every high mountain, and upon every high[4] hill, rivers *and* streams of waters in the day of the [t]great slaughter, when the towers fall.[5]

26 Moreover, [u]the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that [v]the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, [x]the name[6] of the LORD cometh from far, burning *with* his anger, and the burden *thereof*[7] *is* heavy,[8] his lips are full of indignation, and [y]his tongue as a devouring fire:

28 And[z] his breath, as an overflowing stream, shall reach to the midst of the neck, [a]to sift the nations with the sieve of vanity:[9] and *there shall be* [b]a bridle[1] in the jaws of the people, causing *them* to err.

29 Ye[c] shall have a song, as in the [2]night *when* a holy solemnity is kept: and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One[3] of Israel.

30 And the LORD shall cause [d]his glorious voice[4] to be heard, and shall show the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* [d]smote with a rod.

32 And *in* every place where the grounded staff[5] shall pass,[6] which the LORD shall [7]lay upon him,[8] *it*[e] shall be with tabrets and harps: and [g]in battles of shaking will he fight [9]with it.[1]

33 For [h]Tophet *is* ordained of old,[2] yea, for the king it is prepared: he hath made *it* deep, *and* large; the pile thereof *is* fire and [i]much wood: [j]the breath of the LORD, like a stream of brimstone, doth kindle it.

## CHAPTER XXXI.

*1 The prophet showeth the cursed folly of trusting in Egypt, and forsaking of God. 6 He exhorteth to conversion. 8 He showeth the fall of Assyria.*

WOE to[a] them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong: [b]but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet [c]he also *is* wise, and will bring evil, and will not call back[1] his words: but will [d]arise against the house of the evil-doers, and against [e]the help of them that work iniquity.

3 Now the Egyptians *are* [g]men, and not God; and their horses flesh, and not spirit. When the LORD [h]shall stretch out his hand, [i]both he

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5 Or, *a tree bereft of branches*, or *boughs*, or *a mast*.
6 But nevertheless, or yet surely, Je. 5. 2. Zep. 3. 8. Ho. 2. 14; 5. 15. Mi. 5. 3.
*b* 2 Pe. 3. 9. Ex. 34. 6, 7.
*c* ch. 5. 16; 33. 10. Ps. 46. 10. Ep. 2. 7; 3. 21. Lu. 2. 14.
*d* Je. 10. 24. Job 35. 14. Ep. 1. 8. ch. 27. 8.
*e* Ps. 2. 12; 34. 8; 27. 14; 84. 12. Pr. 16. 20. Je. 17. 7. Ro. 5. 5.
*g* ch. 31. 4, 5; 65. 9, 24. Je. 50. 4, 5. Eze. 20. 40. Ro. 11. 26.
*h* ch. 24. 14–16, 23; xxv. xxvi. xxxv. xl.–lxvi. Je. xxx. xxxi. xxxiii. Eze. xxxiv. xxxvi. xxxvii. xl.–xlviii Mi. iv. v. Ho. xiv. Zec. viii.–xiv. Re. v. xix. xxi. Ps. 142. 1, 6; 65. 2.
*i* Je. 29. 12–14. Ps. 50. 15; 91. 15. ch. 58. 9; 65. 24. Eze. 36. 37. Mat. 7. 7–11. Jn. 14. 13; 16. 23, 1 Jn. 5. 14, 15. Ps. 34. 6.
*j* 1 Ki. 22. 27. Jn. 16. 33. Ac. 14. 22. Ps. 80. 5; 127. 2; 129. 1, 2. Da. 9. 25.
7 Or, *oppression*.
*k* Ps. 74. 9. Am. 8. 11, 12. Mat. 9. 38. 1 Co. 12. 28. Ep. 4. 11.
*l* Ps. 32. 8. ch. 44. 3; 54. 13; 48. 17. Jn. 6. 45. 1 Jn. 2 20, 27. ch. 42. 16.
*m* ch. 35. 8, 9. Jn. 14. 6. Col. 2. 6. He. 10. 20–22. Ps. 43. 3. Je. 3. 14, 15.
*o* De. 5. 32. Jos. 1. 7. Pr. 4. 27. 2 Ki. 22. 2.
*p* ch. 1. 24, 25, 29; 2. 17–21; 17. 7, 8; 31. 7; 64. 6. Ho. 14. 3, 8. Zec. 13. 2. Mi. 5. 10–14. Eze. 36. 31. Ho. 2. 15, 16. Zep. 3. 12, 13. 2 Ch. 34. 3–7.
8 Heb. *the graven images of thy silver*.
9 Heb. *scatter*.
*q* Mat. 6. 33. 1 Ti. 4. 8. Joel 2. 23; 3. 18. Am. 9. 13. Eze 34. 26. Ho. 2. 21–23. Zec 8. 11, 12. ch. 44. 3–5; 44. 2 Ps. 85. 11–13.
*r* Ps. 36. 6; 144. 12–14. ch. 11 6, 7; 32. 20. 1 Co. 9. 9. 1 Ti. 5. 17. Mal. 4. 2. 2 Co. 9. 6.
1 That till the ground, and prepare it for bearing ears of corn.—*C.*
2 Or, *savoury*, 1 Co. 9. 9. 1 Ti. 5 17, 18.
3 Heb *leavened*.
*s* ver. 23. Eze. 34. 26. Ps. 72. 6. ch. 32. 15; 35. 6; 33. 21; 41. 18. Joel 3. 18. Eze. 47. 1–11. Re. 22. 1, 17.
4 Heb. *lifted up*.
*t* ch. 10. 16–19, 25–34; 37. 36; 24. 21, 22; 27. 1; xiii. xiv. xlvii. Je. l. li. Ps. 110. 5, 6. Eze. 39. 17–20. Re. xiv. xvi. xix.
5 When all confidence in worldly principles, practices, and combinations, is brought down.—*C.*
*u* ch. 33. 6; 32. 4; 29. 18, 24; 11. 9; 60. 1, 19, 20; 24. 23; 42. 6. 1 Jn. 1. 5. Es. 8. 16. 1 Pe. 1. 8. Zec. 14. 6, 7, 16. Joel 2. 28, 29. 2 Th 2. 8. Re. 21. 23; 11. 16; 22. 5.
*v* Ho. 6. 1, 2. De. 32. 39, with ch. 1. 6. Zec. 12. 8.
*x* ch. 10. 16, 21, 34; 11. 4; 13. 9; 14. 25; 31. 8, 9; ver. 33. Ex. 23. 21. De. 28. 58; 32. 22. Ps. 11. 5, 6. ch. 37. 36.
6 Being announced by the voice of God speaking in judgments, of which the Assyrian rod (see ver. 31) comes from a far country.—*C.*

A.M. cir. 3279. B.C. cir. 725.

7 Or, *and the grievousness of flame*.
8 Heb. *heaviness*.
*y* Zep. 3. 8.
*z* Job 4. 19. Ps. 18. 15. ch. 8. 8; 29. 5. Ho. 13. 4. Ps. 1. 4. ch. 17. 12–14; 33. 3, 10–12.
*a* Lu. 22. 31.
9 The sieve or fan of judgment that will show the mightiest nations to be but vanity.—*C.*
*b* ch. 37. 29, 7; 10. 15.
1 The bridle of unhallowed power, at once curbing the popular desires, and guiding them astray for its own purposes.—*C.*
*c* ch. xxv. xxvi.; 27. 2; xxxv. Je. 31. 12. Re. 14. 1–4; 19. 1–7. Ex. xv. Ju. v., with Le. 23. 32. De. 16. 11, 14. Ps. 42. 3, 4; 81. 1, 2.
2 Alluding to the passover, which was celebrated in the night, and concluded with a hymn, Mat. 26. 30.—*C.*
3 Heb. *Rock*, De. 32. 4. Ps. 18. 31.
4 Heb. *the glory of his voice*, Ps. 18. 14; 29. 6; 50. 3; 76. 9–11; 97. 3. Jos. 10. 10. 1 Sa. 7. 10. ch. 29. 6; 10. 34; 37. 36. Re. 6. 12–17; 14. 16–20; 16. 1–21. Eze. 38. 19–22; 39. 3–6.
*d* ch. 10. 5, 24; 9. 4. Mi. 5. 5.
5 *The grounded staff*. 'The rod of correction.'—*Lowth*.
6 Heb. *every passing of the appointed or terrible rod founded*, or the correcting, Mi. 6. 9. ver. 31; ch. 10. 5, 15, 24; 14. 5.
7 Heb. *cause to rest upon him*.
8 *Upon him*. Upon the Assyrian, who first corrected Israel for idolatry, and then was corrected for his own pride and cruelty.—*C.*
*e* See ver. 29.
*g* ch. 11. 15; 19. 16; 10. 16–19, 25–34; 14. 25; 37. 7, 20, 36, 37; ver. 28.
9 Or, *against them*.
1 'And in fierce battles will the Lord fight against it'—'the rod of correction'—the Assyrian power.—*C.*
*h* 2 Ki. 23. 10. Je. 7. 31, 32, with Mat. 18. 8, 9; 23. 15; 25. 41. Re. 20. 10.
2 Heb. *from yesterday*.
*i* ch. 9. 4; 10. 16–19, 33. 34; 33. 10–12.
*j* ver. 27, 28, 30, 31; ch. 37. 36, 38. Re. 6. 17; 14. 9, 10; 18. 8; 19. 20; 20. 9, 10, 15, with Ge. 19. 24. Ps. 11. 5, 6.

CHAP. XXXI.

*a* ch. 30. 1–7, 16; 57. 9. Ps. 20. 7, 8; 33. 16, 17, with De. 17. 18; 28. 68. Ho. 11. 5.
*b* 2 Ch. 16. 7, 8. Je. 17. 5; 2. 13. Ho. 7. 7, 10, 16; 11. 7. ch. 22. 11; 17. 7, 8.
*c* 1 Ti. 1. 17. Ro. 11. 33, 34. ch. 40 12, 13. Job 5. 12, 13. Am. 3. 6. ch. 30. 13, 14. Zec. 1. 6.
1 Heb *remove*.
*d* Ps. 68. 1, 2. Zep. 3. 8
*e* ver. 3; ch. 30. 3, 7; xix. xx.
*g* Ps. 9. 20; 60. 11; 146. 3, 4; 39. 5; 62. 9. Eze. 28. 9. ch. 36. 6; 2. 22.
*h* Je. 15. 6. Zep. 2. 13.
*i* ch. 20. 4–6. 2 Ki. 18. 13. Je. 17. 5.

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Lord will consume by the spirit of his mouth, and shall destroy by the brightness of his coming,' 2 Th. 2. 8. *C.*

REFLECTIONS.—Men are too fond of trusting to human help in their distress, and too careless of that which is divine. But what is got without the Lord's leave cannot be of any real service, but hurt. The notorious wickedness of professors justifies God's severest judgments against them!—It is infinitely criminal and hazardous for men to tempt God's ministers to unfaithfulness in delivering his messages. God frequently gives them up to delusion who incline to it; and punishes such as scoff at his admonitions with fearful, certain, and unavoidable ruin. There is no way of escaping his judgments but by a believing and penitent turning to himself. And if, notwithstanding thousands of provocations and judgments, he still waits to be gracious, earnestly ought we to wait and cry for his favours. Persevering faith and prayer always issue in substantial and lasting comforts. Great is the mercy to have an open access to Jesus Christ's ministers and ordinances, and to be directed in every step by God's teaching Spirit and a tender conscience. Detestable to exercised saints are their formerly beloved lusts, and precious are spiritual blessings. The relief of God's people, and the fall of the wicked, are marvellously connected. In his anger he blasts, overflows, sifts, bridles, beats, and burns up his most proud and powerful opposers with the greatest ease! Having therefore received a kingdom that cannot be moved, let me have grace, wherewith I may serve him acceptably with reverence and godly fear; for our God is a consuming fire.

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CHAPTER XXXI. Ver. 2, 3. As wise as you think yourselves, God will countermine all your subtle contrivances, and bring effectual ruin upon both you and your Egyptian helpers. 4, 5. Undismayed by all the noise, boasting, and blasphemy of the Assyrians, God shall, with almighty force, furiously encounter and devour them; but tenderly defend Jerusalem, as a bird doth its nest, or as the angel did the Israelites when he destroyed the Egyptians. 8, 9. By the immediate judgment of God shall the Assyrian army be generally destroyed; and Sennacherib himself, with the poor remains, terrified by the visible tokens of God's wrath, shall flee home to Nineveh his capital.—God had his sanctuary and altar in Jerusalem, and there he appeared, like a fire, to defend his people, and consume his enemies.

Ver. 1. *Woe to them that go down to Egypt for help.* To go to Egypt for help was a direct and wilful breach of the divine law, De. 28. 68; but the prophecy virtually denounces every unlawful means of seeking deliverance from danger—especially seeking the assistance of wicked men, upon the ground of any adoption of their principles or countenance of their practices. *C.*

Ver. 5. 'As the mother-birds fluttering over their brood, so shall JEHOVAH of hosts defend Jerusalem, protecting and delivering—springing over to her rescue.' And whoever has actually witnessed the courage of a mother-bird, whether domestic or wild, when called to the defence of her young, will not fail to admire the beauty and power of the image. *C.*

Ver. 9. *The Lord, whose fire is in Zion*, &c. Whose *fire* of the Spirit is in Zion, the seat of ordinances—and whose *furnace* of judgment is in Jerusalem, the seat of government. *C.*

that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like[j] as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise[2] of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As[k] birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it, and* passing over he will preserve *it.*

6 ¶ Turn[l] ye unto *him from* whom the children of Israel have [m]deeply revolted.[3]

7 For in that day[4] every man shall [o]cast away his idols of silver, and his idols of gold,[5] which your own hands have made unto you *for* a sin.

8 ¶ Then[p] shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from[6] the sword, and his young men shall be [7]discomfited.[8]

9 And he shall pass over to his stronghold[9] for fear,[1] and his princes shall be afraid of the ensign, saith the LORD, whose [q]fire *is* in Zion, and his furnace in Jerusalem.[2]

## CHAPTER XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshown.* 15 *Restoration is promised to succeed.*

BEHOLD, a[a] king shall reign in righteousness, and princes shall rule in judgment.

2 And [b]a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great[1] rock in a weary land.[2]

3 And[c] the eyes of them that see shall not be dim: and the ears of them that hear shall hearken.

4 The heart also of the rash[3] shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.[4]

A.M. cir. 3279. B.C. cir. [illegible]

*j* ch. 5. 29; 30. 27–33; 10.16–19,33,34. Mi.5.5–8. ch. 37.7,35,36. Je.50. 33, 34. Pr. 30. 30; 5. 14, with Ho.11.10. Am. 3. 8.ch.42.13.

2 Or, *multitude.*

*k* Ps.36.5. De.32.11. Ex.12.23. Ps.91.4; 125. 2; 17.8; 36.7; 57.1; 61.5. Mat.23.37. Zec.12.5; 9. 15; 12.8.ch.37.35,36.

*l* Je. 3.1, 4, 12, 14, 22; 31.18–20. Eze.18.30;33. 11. Ho.14.1–3,8; 9.9,15. Joel 2.12,13. ch. 44. 22; 55.6,7.

*m* 2 Ki.17.7–17. ch.i. iii. v. ix. lix. Mi. ii. iii. Ho.iv.–xii. Am.ii.–iv.

3 Not merely in external, but in the very depths of their hearts—not merely in unpremediated folly, but down through the depths of the most deliberate guilt.—*G.*

4 The day characterized by God's protection and Israel's penitence.—*C.*

*o* ch.2.20; 1.29; 27.9; 30.22; 17.8. Ho.14.3,8; 2.15–17. Mi.4.13. 1 Jn. 5.21.

5 Heb. *the idols of his gold.*

*p* ch.9.4; 10.16–19,25–34; 14.25; 27.1,4; 29.5–8; 30.27–33; 37.7,36–38; 33. 1, 3, 11, 12, 18, 19, 23. Ho.1.6,7.

6 Or, *for fear of.*

7 Or, *tributary.*

8 Heb. *for melting* or *tribute*, ch. 10. 18; 13,7;19.1. Je.18.21.

9 Or, *his strength*, ch.37.37.

1 Heb. *his rock shall pass away for fear.*

*q* Le. 6.13, or Ps.21. 9. ch. 10. 16–19; 30. 27–33; 29.2; 33.14. Zec.2.5. Mal.4.1; 3.2,3.

2 See note * in second column.

CHAP. XXXII.

*a* Ps.45.6,7. ch.39.8. 2 Ch. xxix.–xxxii. ch. 22.20–24; 16.5. Da.7.12–14. Ps.72.2,3; 2.6. ch.9. 6,7. Je.23.5,6. Eze.34. 23,24. Zec.9.9. Ro.5.21. Phi.2.9–11. Mat.19.28. Ep.4.11–13; 1.22, 1 Co. 6.2. Re.5.10; 19.16.

*b* 2 Ch. 32.20,21. ch. 22.21; 4.5,6; 8.14; 25.4; 33.21,22; 44.3. Jn.7.37. Ca. 2. 3. 1 Co.10.4. Jn. 16.33. Ac.3.19.

1 Heb. *heavy.*

2 The reference is primarily to Hezekiah, who, instead of oppressing the poor and weak, as was too often done by tyrannical monarchs, would shield and sustain them.—*P.*

*c* ch.30.26; 29.18,24; 2.5; 11.9; 60.1,19,20; 54. 13; 48.17. Mat.13.11. 1 Jn. 2. 20, 21. Je. 31. 34. Col.1.9,12. Ep.1.17,18. 2 Co.4.6,13.

3 Or, *fearful*, ch. 35.4,6. Mat.11.25. Ne. 8.8,12. Pr.15.26. Zep.3. 9. Ep.4.29. Col.4.6. Ca. 4.11; 7.9.

4 Or, *elegantly.*

A.M. cir. 3279. B.C. cir. 725.

*d* Ps.15.4. Mal.3.18.

*e* Je.13.23. Re.22.11. Mat.15.19; 7.15–23. Job 22.5–9; 24.2–16. Ps.14.1–5. Ro.3.10–18. Lu.11. 52. Ro.8.7.

*f* ver.5. Pr.11.24,26; 2.12. Mi.2.1,2. Am.4.1. ch.1.23; 5.7,23. Ps.58.1, 2; 82.2–4.

5 Or, *when he speaketh* against *the poor* in *judgment.*

*h* Ps.110.3; 37.30. ch. 33.15. Mat. 12. 34, 35. 2 Co. 9. 9. Pr. 11. 24–27. Da.12.1,1 Co.15.33.

6 Or, *be established.*

*i* De.28.56. Am.4.1; 6.1. ch. 33.14; 3.16; 22. 13; 47.8. Je.48.11,12.

7 Heb. *days above a year.*

*j* 2 Ki.18.13,17; 19.9. ch.5.26–30; 7.17–25; 8. 7,8; 9.13–21; xxii.xxiv.; 33.8,9; 27.10,11. Hab.3. 17. Ho.2.8; 3.4

*k* ch.33.14; 22.4,5; 37. 3; 15.2–5,8; 20.2; 47.1–3; 3.16–24. Je.48.37. Am. 8.10. Joel 1.8. Ja.5.5.

*l* La. 2.11; 4.3,4. ch. 37. 30, or Mat. 24. 19. Lu.23.28,29. Joel 1.12.

8 Heb. *the fields of desire.*

*m* ch.7.23; 5.6; 34.13; 27. 10, 11. Ps. 107. 34. Ho.9.6; 10.8.

9 Or, *burning upon*, &c

*o* Ps.48.1,2. ch.22.12, 13; 5. 12. Am. 6. 1, 4–6. Mat.23.38.

*p* ch. 24. 10,12; 25. 2; 27.10; 5.9; 17.2. Ps. 69. 25,2 Ki.25.9, Lu.21.20.

1 Or, *cliffs and watch-towers.*

*q* Pr.1. 22–24. ch. 39. 8. Joel 2.28. Zec. 12.10. ch.29.17; 35 2. Ro.11.11–26. Eze. 36. 37; 39. 29. Lu.24.49. Ac. 1.8; 2.4; 11.18; 26.17,18.

*r* Ps.107.33, &c.

*s* Ps. 94. 14, 15. ch. xxxv. liv. lx. lxi. lxii. lxv. lxvi.; 41.18,19; 2.4; 43. 20. Zec. 8, 3, 20–23. Ro.11. 11–32. Ho. 3. 5. Mat.8.11,12. Ps.lxii.

*t* Ps.85.10; 72.2,3; 119. 165. ch. 26. 3; 48. 18; 54. 13; 33.5,6; 66. 12. Lu. 2. 14. Ro. 14. 17. Ja. 3.17, 18. Mi.4.4,5; 5.5. Jn.14. 27; 16. 33. Ro. 5. 1–21. Ep.2.15.

* '*And his* (the Assyrian's) *rock* (*i.e.* his strength) *from fear shall pass away, and his chiefs shall be afraid of a standard* (or signal, as denoting the presence of an enemy) *saith Jehovah, to whom there is a fire in Zion and a furnace in Jerusalem.* The true explanation of the last clause seems to be that which supposes an allusion both to the sacred fire on the altar, and to the consuming fire of God's presence, whose altar flames in Zion and whose wrath shall thence flame to destroy his enemies' (*Alexander*).—*P.*

5 The[d] vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For[e] the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The[g] instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.[5]

8 But[h] the liberal deviseth liberal things; and by liberal things shall he stand.[6]

9 ¶ Rise up, [i]ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years[7] shall ye [j]be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble,[k] ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for [l]the teats, for the pleasant fields,[8] for the fruitful vine.

13 Upon[n] the land of my people shall come up thorns *and* briers, yea,[9] upon all the houses of joy *in* the [o]joyous city:

14 Because[p] the palaces shall be forsaken; the multitude of the city shall be left; the [1]forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until [q]the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and [r]the fruitful field be counted for a forest.

16 Then[s] judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And[t] the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

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REFLECTIONS.—Many wickedly go far for human help, and to no purpose, when they might have help from God at hand to infinite advantage. But the more we know of men we shall trust them the less; and the more we know of God we shall trust him the more. It is an atheistical disbelief of his all-sufficiency that ever makes us depart from him to depend on a creature: and when we do so, we may expect to have it ruined along with ourselves. But happy are believers whom God defends with infinite compassion and almighty power. His promises are an infallible ground of faith; his goodness ought to lead the greatest rebels against him to a kindly repentance; and every remarkable deliverance should be attended with remarkable reformation. But great is the ruin and the terror which await his implacable foes!

CHAPTER XXXII. Ver. 1–8. Hezekiah and his princes and officers shall govern in equity and wisdom; shall protect the oppressed, promote the instruction of the subjects in the laws of God, and treat every one according to his real character, bad or good.—Jesus shall erect and govern his church in the most righteous manner, and his apostles and ministers shall wisely dispense his ordinances. He shall protect, refresh, quicken, and comfort his people in all their tribulations. Such as have spiritual knowledge shall have it greatly increased; and even the inconsiderate shall be made to know, and the weak to declare, the things of God with great distinctness. Worthless, hypocritical, and mischievous oppressors shall be detected and debarred from offices or honours, while they who are liberal and upright shall be visibly blessed and prosper. 9–14. Terrible shall be the distress and anguish of those cities and wanton women, who, by their pride and vanity, provoked God to wrath; when, through the ravage of the enemy, neither milk, nor corn, nor wine shall be found, but the whole land be turned into, and for many years or ages continued, a desolate wilderness. 15–20. But when God shall pour forth his Spirit, mighty changes shall ensue, and great revivals in souls, in churches, and nations shall be wrought. The gospel shall be received, and righteous judgments executed everywhere. Great shall be the peace and real prosperity of true believers, even while the unbelieving Jews, or others, shall be fearfully destroyed. And great shall be the success of ministers in the conversion of multitudes to Christ.

Ver. 1. Of no king, except Messiah, could it ever be absolutely said that 'he reigned in righteousness;' this is therefore a prophecy of his accession and government.—*Princes.* The apostles of our Lord, who, during their lives, ruled the churches in holy judgment, as may be seen Ac. 15. 28, 29, and who, by their doctrines, decisions, and institutions, still continue to rule in word and discipline. *C.*

Ver. 2. *The shadow of a great rock in a weary land.* Not merely a shadow to protect from the heat, but the shadow of a great rock to defend from enemies. *C.*

Ver. 6. This description corresponds with the picture which our Lord draws of the scribes and Pharisees, Mat. 23. 14, 23. *C.*

Ver. 8. *The liberal deviseth liberal things.* This was accurately fulfilled in our Saviour's charge to his apostles, Mat. 10. 8, 'Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.' *C.*

Ver. 9. *Women* and *daughters* might, no doubt, be understood as emblematic titles for cities and villages; but the words may well be understood literally. In this view the warning seems specially directed to women, seeking to recall them to thoughtfulness and repentance; because society can never be meliorated and reformed, so long as mothers are sunk in indolence, infatuated by gaiety, careless of the instruction of their children, and indifferent to the welfare of the church. *C.*

Ver. 11, 12. 'Upon your loins, upon your breasts, mourn ye for the pleasant field, for the fruitful vine' (*Lowth*). *C.*

Ver. 13. This prophecy may be seen awfully verified in the wretched condition of houses and fields in the Holy Land. *C.*

Ver. 14. *For ever.* Not 'for ever' in its unlimited sense; but 'for ever' '*until* (ver. 15) the Spirit be poured from on high.' *C.*

Ver. 17. There is no righteousness but what arises from the finished work of Christ. This 'work' was 'peace,' because Christ is our peace; 'the effect' is 'quietness' of conscience, Ro. 5. 1; and 'assurance of acceptance with God,' Ep. 1. 6, because it is certain that Christ the righteous, our Advocate, 1 Jn. 2. 1, and Head, Ep. 1. 21, 22, is not only always heard, Jn. 11. 42, but already accepted, He. 9. 14. *C.*

Ver. 19. *Hail* is the emblem of judgments, ch. 30. 30; *forest*, the emblem of the church renovated by the outpouring of the Spirit, ver. 15; *the city*, Ariel, ch. 29. 1, of which it is said, ch. 29. 3, 'Thou shalt be brought down, and shalt speak out of the ground,' &c. But after these disasters of 'hail,' and 'bringing low,' the people shall dwell in a peaceable habitation, and in quiet resting-places.' *C.*

REFLECTIONS.—Greatly beneficial are virtuous

18 And my people shall dwell in [u]a peaceable habitation, and in sure dwellings, and in quiet resting-places,

19 When it [v]shall hail, coming down on the forest; and the city shall be low in a low place.[2]

20 Blessed[x] *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.[3]

## CHAPTER XXXIII.

1 *God's judgments against the enemies of Zion.* 13 *The privileges of the godly.*

WOE to [a]thee that spoilest, and thou *wast* not spoiled; and dealest treacherously,[1] and they dealt not treacherously with thee! when[b] thou shalt cease to spoil, thou shalt be spoiled; *and,* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, [c]be gracious unto us; we have waited for thee: [d]be thou their arm every morning, our salvation also in the time of trouble.

3 At[e] the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And [g]your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The[h] LORD is exalted; for he dwelleth on high: he hath [i]filled Zion with judgment and righteousness.

6 And [j]wisdom and knowledge shall be the stability of thy times,[2] *and* strength of salvation:[3] the[k] fear of the LORD *is* his treasure.[4]

7 Behold, their valiant ones[5] shall cry without; the ambassadors of peace shall weep bitterly.

8 The[l] highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The[m] earth mourneth *and* languisheth; Lebanon is ashamed *and* hewn down;[6] Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits.*

A.M. cir. 3279.
B.C. cir. 725.

*u* He.4.9. ch. 33. 20–22; 60. 18. Eze. 34. 25. Mat.10.13. Zec. 2. 5, 8. Ho 2.18–23. Hag. 2.19.

*v* ch.28.2; 30.30; 10.16 19, 33, 34; 37. 24. Eze. 20.46. Zec.11.2.

2 Or, *and the city shall be utterly abased,* Ps. 110. 5, 6. Na.i.–iii. Zec.2.13. ch. xiii. xiv. xxi. Lu. 19.43, 44. Re.6.12–17; viii. xvi. xviii.

*x* Ec. 11. 1, 2, 6. ver. 15; ch. 33.20–22; 4.2; 30. 23, 24. Je.31.5. Jn. 4.38. Ac.2.41; 4.4; 5.14, &c.; 13.8. 1 Co. 9. 10; 15. 10. Ep 3. 8, 9. Ro. 15. 16–19.

3 See note * below.

### CHAP. XXXIII.

B.C. cir. 720.

*a* ch.5.26–30; 10. 5, 6. 2 Ch. 28. 16, 20, 21. 2 Ki. 18. 13–17. Je. 25. 9–26. Da. 8. 13, 24, 25; 11. 21–29. Re. vi. xii. xiii. xx.

1 *Treacherously.* 'Violently.'—*C.*

*b* ch. 21. 2; 37. 36–38. Na. i.–iii. Je. 25. 12, 14. Hab. 2. 8. Zec. 12. 3. Re. 13. 10; 16. 6. Mat. 7. 2. Ju. 1. 7. ch. xiii. xiv. Je. l. li. Zec. 9. 1. Re. vi. viii. xiii. xvi. xviii.

*c* ch. 8, 17; 25. 9; 26. 8; 30. 18, 19. Ps. 90. 14; 6. 2; 57. 1 Ho. 14. 2.

*d* ch. 25. 4; 30. 30; 51. 9; 52. 2. Ps. 46. 1, 5; 22. 4, 5; 90. 14; 143. 8; 118. 14, 21; lxxiv. lxxix. lxxx. lxxxiii. xciv. cxxiii. Ex. 14. 27.

*e* ch. 9. 4, 5; 17. 12–14; 37. 36, 37. Zec. 9. 13, 14; 14. 13. Re. 6. 14–17; 8. 5; 11. 15–19; 19. 15–21; 20. 9. ver. 10–12.

*g* ver. 23. 2 Ch. 20. 25. 2 Ki. 7. 15, 16. Ps. 68. 12.

*h* ver. 10; ch. 2. 11, 17; 12. 4; 57. 15; 66. 1. Ps. 97. 9; 118. 16; 2. 4, 5; 11. 4–6; 93. 4; 115. 3.

*i* Ro. 3. 26. ch. 31. 9; 1. 27. Ps. 48. 10, 11; 94. 2, 15. ch. 32. 16–18; 24. 21. Da. 11. 35; 12. 10. Zec. 13. 9.

*j* 2 Ch. 32. 27–29. Jn. 17. 3. Mat. 6. 33. 1 Ti. 4. 8; 6. 6. Ec. 7. 12. 2 Ch. 20. 20. ch. 7. 9.

2 *Thy times.* The address is to Zion.—*C.*

3 Heb. *salvations.*

*k* Pr. 14. 27; 9. 10; 8. 18; 24. 3. Da. 12. 3. Ro. 2. 7, 10.

4 *His treasure.* 'The treasure.'—*Boothroyd.*

5 Or, *messengers,* ch. 36. 3, 22; 37. 12.

*l* Ju 5. 6. ch. 32. 13, 14; 10. 6, 7, 22. 2 Ki. 18. 14–16. ch. 36. 1; 10 28–32; 30. 12, 14 Da. 8. 24; 11. 28, 30, 31, 33. Lu. 18. 2.

*m* ch. 1. 6–8; 2. 12–16; 5. 30; 7. 17–25; 8. 7, 8, 21, 22; 14. 8; 37. 24; 24. 1–12; 27. 9–11; 32 10–14. Da. 11. 33; 9. 27. Ro. 8. 20.

6 Or, *withered away.*

* Taking the whole connection into view, the meaning of this last verse seems to be, that as great revolutions are to be expected, arising wholly or in part from moral causes, they alone are safe, for the present and the future, who with patient assiduity, perform what is required; and provide, by the discharge of actual duty, for contingencies which can neither be escaped nor provided for in any other manner' (*Alexander*).—*P.*

A.M. cir. 3284.
B.C. cir. 720.

*o* Ps. 46. 10; 12. 5; 44. 4, 23, 26; 94. 1, 2; 7; 6; 102. 13; 76. 65. De. 32. 30. ch. 50. 10; 30. 17, 18; 2. 11; 5. 16; 26. 11. Zep. 3. 8.

7 *Ye.* The earth, Lebanon, Sharon, and Carmel.—*C.*

*p* Ps. 2. 1–5; 7. 11–16; 11. 4; 9. 15, 16; 83. 1–18. ch. 5. 23–30; 10. 7–19; 17. 12–14; 29. 5–8; 30. 27–33; 9. 4, 5; 31. 8, 9; 14. 25; 37. 23–36, with ch. 26. 18; 66. 10; 59. 18.

*q* ch. 18. 3; 49. 1; 29. 9. Ps. 49. 1, 2. Nu. 14. 21. Mi. 6. 9.

*r* Mat. 22. 12. ch. 28. 14, 15, 17, 18; 29. 13, 14; 5. 8–23; 24. 5; 1. 28; 10. 6; 32. 6. Am. 9. 10. Je. 23. 15. Job 15. 24; 18. 11.

*s* Ps. 76. 7; 90. 11. Na. 1. 2–6. De. 4. 24. He. 12. 29. 2 Th. 1. 8, 9. Mat. 25. 41, 46. Mar. 9. 44, 46. Re. 14. 10, 11; 20. 10, 15; 21. 8.

*t* Col. 2. 6. ch. 56. 1, 2. Tit. 2. 11, 12. Ro. 2. 13. Ps. 15. 2–5; 26. 11; 24. 4; 106. 3; 19. 11; 119. 37. Mi. 2. 7. 1 Jn. 2. 29. Ro. 6. 18. Le. 19. 13. Ps. 101. 2–8. Job 31. 1. Mat. 5. 28. Eze. 18. 5–9.

8 Heb. *in righteousnesses.*

9 Heb. *uprightnesses.*

1 Or, *deceits.*

2 Heb. *bloods.*

*u* Ps. 91. 1–9; 90. 1. 1 Jn. 4. 16. Lu. 16. 9. Jn. 14. 2, 3. He. 11. 10. Pr. 18. 10. 1 Ti. 4. 8; 6. 6. Mat. 6. 33. 1 Co. 3. 22. 2 Pe. 1. 3. Ro. 8. 24.

3 Heb. *heights* or *high places,* Ps. 18. 33.

4 Not as ch. 37. 1, but 2 Ch. 32. 23, or ver. 22. Zec. 14. 9, 16, or Ca. 3. 11; 5. 10–16. 1 Jn. 3. 2.

5 In the 'beauty of holiness,' not in the terrors of judgment.—*C.*

6 Heb. *the land of far distances,* Ps. 31. 8; 119. 45, or ch. 11. 14; 26. 15. Ob. 17–20. Zep. 2. 9, or He. 11. 16.

7 'You shall study it but not feel it.'—*C*

*v* 1 Co. 1. 20. ch. 10. 16–19; 17. 12–14; 37. 36.

8 *Scribe.* To rate the war-taxes.—*C.*

9 Heb. *weigher.*

1 *Receiver.* To enforce the payment.—*C.*

2 *Where is he that counted the towers?* To ascertain how many men were required for their defence.—*C.*

*x* ch. 9. 4, 5; 10. 16–19; 17. 12–14; 29. 5–8; 30. 27–33; ver. 10–12; ch. 37. 36, 37. Ex. 14. 13.

*y* ch. 28. 11; 36. 11. 2 Ki. 18. 26. Eze. 3. 5, 6. De. 28, 49. Je. 5. 15. Da. 8. 23, with ch. 19. 18. Zep. 3. 9.

3 Or, *ridiculous.*

*z* Ps. 48. 12, 13, with ch. 5. 26–30; 10. 7–15. Ps. 46. 1–11; 125. 1, 2; 78. 69; 122. 1–4. Zec. 2. 4–12; 8. 3. Mat. 16. 18. ch. 54. 2, 3. Jn. 10. 1–18, 28. Re. 3. 12.

*a* Zec. 2. 5. Ps. 46. 4, 5; 91. 1–10; 125. 1, 2.

4 Heb. *broad of spaces* or *hands.*

10 Now [o]will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye[7] shall[p] conceive chaff; ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime; *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, [q]ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The[r] sinners in Zion are afraid; fearfulness hath surprised the hypocrites: [s]Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that [t]walketh righteously,[8] and speaketh uprightly;[9] he that despiseth the gain of oppressions,[1] that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood,[2] and shutteth his eyes from seeing evil;

16 He[u] shall dwell on high;[3] his place of defence *shall be* the munitions of rocks; bread shall be given him, his waters *shall be* sure.

17 Thine eyes shall see[4] the king in his beauty:[5] they shall behold the land that is very far off.[6]

18 Thine heart shall meditate [7]terror. [v]Where *is* the scribe?[8] where *is* the [9]receiver?[1] where *is* he that counted the towers?[2]

19 Thou[x] shalt not see a fierce people; a people [y]of a deeper speech than thou canst perceive; of a stammering[3] tongue, *that thou canst* not understand.

20 Look[z] upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But [a]there the glorious LORD *will be* unto us a place of broad rivers *and* streams;[4] wherein shall go no galley with oars, neither shall gallant ship pass thereby.

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magistrates: but much more a gracious, a divine Saviour. Safely may the most guilty rest under his all-covering propitiation; and the most weak and oppressed under his powerful protection. Hopeful is the case when those who are ignorant are willing to be taught, and when everything is called by its own proper name; when persons are held in esteem, according to their real deserts; when they who are active in plotting or practising wickedness are disgraced; and they who are active in contriving or performing what is good are high in repute. But rarely any remarkable reformation happens, but some fearful judgment on the despisers and opposers thereof attends it. And how alarming at last to the sons and daughters of unconcern, gaiety, and mirth, are the terrible, the desolating, and the awful judgments of God! O what remarkable reformation God's Spirit, by the preaching of the gospel, can make among nations, and in ages the most corrupted! Great are the advantages, the solid satisfaction, and substantial comforts which are to be had in real fellowship with and likeness to God! And great is the honour of faithfully preaching the gospel, and abounding in works of charity.

CHAPTER XXXIII. Ver. 1, 3, 4. When God has punished the nations around by the Assyrians, all their ravage, oppression, and treachery shall be revenged on themselves. The destruction of their camp by the angel shall make the remainder to flee home with great precipitation; and the inhabitants of Jerusalem shall, in multitudes, gather up the spoil. 5, 6. While God shall thus exalt himself in the destruction of his enemies and deliverance of his people, he will bless Jerusalem with true religion and righteousness: and by the abounding of real piety, and by the wise and prudent administration of government, shall the nation be preserved, and even rendered wealthy, during Hezekiah's reign? 7–9. The Jewish soldiers shall be quite dispirited and vexed: their ambassadors, sent to supplicate terms of peace, shall return weeping on account of their unsuccessfulness. None shall dare to travel the country. Sennacherib shall disregard his treaty with the Jews; he shall scorn their strength, and reject their entreaties for peace. The country, even the most fertile and populous places, shall be rendered utterly desolate. 10–12. But when all hopes of deliverance to the Jews seem gone, I will exert my almighty power. I will render all the Assyrians' plots fruitless; and their rage against my people shall be revenged in their own sudden and fearful destruction. 13, 14. All around them shall be alarmed; and even the hypocritical Jews terrified, lest like judgments, or damnation in hell, should seize on themselves. 15–24. The righteous, who labour to avoid every evil, however gainful or pleasant, shall be safely preserved and abundantly supplied. They shall behold Hezekiah in health, prosperity, and glory, and freely travel through the whole of Canaan. Nay, they shall, by faith, behold Jesus in his glory and the heavenly felicities. They shall, with solemn awe, wonder how suddenly the Assyrian army is destroyed or fled, and how safe Jerusalem is; and how marvellously the Lord has protected his people, answerably to his relations to them; and how, while the Assyrian army is irrecoverably shattered to pieces, and their spoil gathered by the feeble Jews, Hezekiah and his subjects are delivered from their sickness and distress, and have the tokens of the Lord's favour restored to them.—N.B. It is easy to apply the above explication to the deliverance from the Chaldeans, Syro-Grecians, Romans, or Antichristians.

22 For the LORD *is* our [b]judge, the LORD *is* our[c] lawgiver,[5] the LORD *is* [d]our king; he will save us.

23 Thy tacklings are loosed;[6] they could not well strengthen their mast; they could not spread the sail: then [e]is the prey of a great spoil divided; the lame take the prey.

24 And[g] the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

## CHAPTER XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.*

COME near,[a] ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein:[1] the world, and all things that come forth of it.

2 For[b] the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed[2] them, he hath delivered them to the slaughter.

3 Their[c] slain also shall be cast out, and their stink shall come up out of their carcases, and the[d] mountains shall be melted with their blood.

4 And [e]all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For [g]my sword shall be bathed in heaven:[3] behold, it shall come down [h]upon Idumea, and upon the people of my curse, to judgment.

6 The[i] sword of the LORD is filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah,[4] and a great slaughter in the land of Idumea.

A.M. cir. 3284.
B.C. cir. 720.

*b* Ju.2.16. Ps. 7.6, 8, 11:9,4;20.1;75.7;94.2.

*c* Ja.4.12. Ps.147.19, 20. De. 33. 2. Ne.9.14. Mat.23.8,10.

5 Heb. *statute-maker.*

*d* Ps. 44. 4; 74. 12; 89. 18; 2.6; 72.12–14; 22.27–30.ch.9.6,7. Zec.9.9,10. ch.25.9.

6 Or, *they have forsaken thy tacklings,* 2 Ch.32.21. ver.21. Ps. 48.7.ch.37.36;ver.1.

*e* ver.1,4.2 Ch.20.25. 2 Ki. 7. 15, 16. Zep.2.9. ch. 11. 14, 15. Ps.68.12. Re.19.18.1 Co.1.27.

*g* ch.24.23. Re. 22.2; 21.4. Je.50.20.ch.44.22. Mi.7.18, 19. 1 Jn. 1.7,9. Ps.103.3. ch.40.1,2; 51. 3;61.1,2. Ac.9.31;2.46.

CHAP. XXXIV.

*a* ch.18.3;29.9;33.13. Ps.49.1,2. De. 4. 26; 32. 1.ch.1.2. Je.22.29. Zep. 3.8. Mi.6.9.

1 Heb. *the fulness thereof.*

*b* Zep.3.8.ch.24.1–6. Je.25.15–26. Hag. 2. 6, 7. Re.6.12–17;14.14–19; 17.14; 16. 14, 16; 19. 19–21;20.9, with De. 32.42. ch.63.1,2. Joel 3. 12,13. Zec.14.2,3.

2 *He hath utterly destroyed*—that is, in fixed purpose, though it be future in completion.—*C.*

*c* Re.19.17. Eze.39.4. Joel 2.20.

*d* Ps.97.5. Am. 9. 13. Re.14.20;16.3,4.

*e* Hag.2.7. Re. 6. 13, 14. ch. 24. 23; 14. 13; 13. 10. Mat.24.29. Eze.32. 7, 8. Ps. 102. 26. 2 Pe. 3. 10,12. Joel 2.31;3.15,16.

*g* ch.24.21. Ro. 1.18. Ps.11.5,6. De.32.41. Je. 46.10.

3 Bathed in the blood of the mighty —even of him who, as God, 'sitteth in the temple of God, showing himself that he is God,' 2 Th.2.4.—*C.*

*h* ch. 63. 1. Je. 49. 7. Mal. 1. 2–4. 2 Pe. 2. 14. Re.6.4;16.6; 17.3,4;18. 24. Ps. 21. 8, 9; 92. 7, 9; 110.5,6.

*i* Eze.21.4, 5, 10. ch. 63.1–4. Ps.68.21,30. Je. 46.10;50.27;51.40. Eze. 39.18. Zep.1.7. Re. 19. 15,18,21;17.16.

4 Bozrah was the capital of Edom, and one of its principal fortresses. It is now called Buseireh, and is situated on the crest of the mountain-chain about twenty-five miles S.E. of the Dead Sea. The Bozrah of Edom must not be confounded with another city of the same name in Moab, which became in after years the capital of a Roman province, and the seat of a Christian bishop.—*P.*

A.M. cir. 3284.
B.C. cir. 720.

*j* Ps.22.21;68.30. Eze. 34.17. ch. 24. 2, 4; 9.14–16. Zep.3.8. Joel 3.2,12. Re.6. 15; 17. 14; 19. 18; 16.14,16;14.20.

5 Or, *rhinoceroses.*

6 Or, *drunken.*

*k* ch.35.4;59.18;63.4. Je. 46. 10; 50. 28, 34; 51. 35,36. De.32.35,43. Ps. 94.1. Lu.18.7. ch.49.26. Mi.6.2.

*l* De.29.23. Ge.19.24. Job 18.15. Jude 7.

*n* Re. 18. 18; 19. 2, 3; 14.11. Mal.1.3,4. Je. 7. 20. 2 Th.1.9. Mat.25.41. Mar.9.44.

7 In former days there was a large transit trade by caravans through Idumea. The Nabatheans who possessed it from the third century B.C. and onward were prince merchants. Now it is desolate. It is only at the risk of life any traveller can pass through it. Its transit trade is gone, and can never be renewed. Its rock-hewn temples and palaces are all desolate; its cities are waste without inhabitant. In this respect the words of the prophet have been fulfilled.—*P.*

*o* ch.13.20–22;14. 23. Zep.2.14. Re.18.2.

8 Or, *pelican.*

*p* 2 Ki.21.13. Mal. 1. 3,4.ch.24.17–20. La. 2. 8. Am. 7. 7,8. Zec. 5.4, with 1.16;14.10.

9 The property shall be unsettled and disputed.—*C.*

1 *Emptiness.* Barrenness.—*C.*

*q* ch.3.1–8;14.21, 22. Ec.10.16.

*r* ch.32.13,14. Ho.9. 6. Zep.2.9,14. ch.13.21, 22;14.23. Re.18.2.

2 Heb. *daughters of the owl,* or *ostriches.*

3 Heb. *Ziim,* or *wild cats.*

4 Heb. *Ijim,* or *jackals.*

5 Literally, 'hairy ones.'—*C.*

6 Or, *night-monster.*

*s* ch.30.8;29.18;65.6; 8.20. De. 31.21. Ps 56.8; 119.45. Da.7.10. Mal.3. 16. Jn.5.39. 2 Pe. 1. 19. Ac.17. 11, with Joel 3. 19. Am.1.11.

*t* Mat. 5. 18. Lu. 21. 33.

7 They shall not come as mere visitants, but continue to breed in the land.—*C.*

*u* Ps.33.6. Ge.2.19;7. 9. Ac.17.25. ch.1.20;40. 5,13; 58.14; 59.19. Zec. 4.6. Ps.104.30.

7 And [j]the unicorns[5] shall come down with them, and the bullocks with the bulls; and their land shall be soaked[6] with blood, and their dust made fat with fatness.

8 For *it is* [k]the day of the LORD's vengeance, *and* the year of recompenses for the controversy of Zion.

9 And [l]the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It[n] shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever:[7]

11 But[o] the cormorant[8] and the bittern shall possess it; the owl also and the raven shall dwell in it: and he [p]shall stretch out upon it the line of confusion,[9] and the stones of [1]emptiness.

12 They[q] shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And[r] thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, *and* a court for owls.[2]

14 The wild beasts of the desert[3] shall also meet with the wild beasts of the island,[4] and the satyr[5] shall cry to his fellow; the screech-owl[6] also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of [s]the book of the LORD, and read; [t]no one of these shall fail, none shall want her mate:[7] for [u]my mouth it hath commanded, and his spirit it hath gathered them.

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Ver. 1. This is not an address to Sennacherib, Antiochus Epiphanes, the Romans, or Gog and Magog: but to every unprovoked *spoiler* of God's people. It is a mirror, not a picture—and in it, successively, every spoiler beholds his own image; and though he may 'go his way, and forget what manner of man he is,' the woe will fall wherever the guilt has been incurred. *C.*

Ver. 2. This is a prayer of the church, alarmed for her safety, but trusting in her Redeemer as 'mighty to save.'—*Their arm.* Whose arm? The arm, the strength and defence of those 'who sow beside all waters,' ch. 32. 20; for whom, as 'labouring in the word and doctrine,' the other members of the church thus fervently intercede. *C.*

Ver. 4. *Your spoil.* The address is to the unprovoked spoiler, ver. 1, whom the prophet compares to the caterpillar, the most ravenous and destructive of all living creatures, devouring many times its own bulk and weight of food in a day. Yet as that ravenous caterpillar devours the leaf, so shall a new spoiler, more destructive than his predecessor, spoil the spoiler of the people of God.—*Shall he run.* That is, the new spoiler, like locust bands, shall assail his predecessors. *C.*

Ver. 7. *Their valiant ones.* Ver. 5, 6 being taken as a parenthesis, the 'valiant ones' are the former spoilers upon whom the new spoiler, ver. 4, makes his tumultuous assault.—*Ambassadors of peace.* The messengers of the first spoiler attempting peace with the second. *C.*

Ver. 8. *He hath broken the covenant.* The new spoiler who had made a false peace with the messengers. *C.*

Ver. 17. *They shall behold the land that is very far off.* They shall see by faith, and seek in holiness, a country far off—'that is, an heavenly,' He. 11. 13–16. *C.*

Ver. 20. This address is to the Lord entreating a favourable regard; the reply is from God to his church. *C.*

Ver. 23. The address is to the ship, ver. 21, the emblem of an invading enemy, multitudinous as waters. *C.*

Ver. 24. The inhabitant of Zion, ver. 20, shall no more be sick, Re. 21. 4. The great Physician has healed all their souls, Mat. 9. 12. *C.*

REFLECTIONS.—Wicked men never hesitate at falsehood, fraud, or violence to accomplish their own ends. But the less men provoke them to do evil, the more they provoke God in doing it. And whenever they have filled up the measure of their iniquities, God will awake to punish them. There is no fear of a church or nation while a spirit of prayer continues in it. They who wait on God shall never be forsaken by him. Nay, he often in his kindness exceeds their expectations, and always exalts himself by the judgments which he executes. And where he reigns in the heart, real safety and wealth attend him! True knowledge of his grace is the great stability of the soul; and the fear of God is the Christian's best treasure. They who contemn God are often imperious and abusive to men. But the more hardened and prosperous they are, the nearer is their terrible destruction. The most secure sinners shall be alarmed at last, and made to see God's hand in his judgments. Eternal despair shall at last appear dreadful to the most scornful! But great is the mercy if God's judgments in Zion should awaken her hypocritical professors to flee from the wrath to come to the almighty, the all-saving Jesus Christ! Great piety and comfort, safety and peace, order, health, and forgiveness attend his gracious deliverances! And thrice happy they who have him for their ALL IN ALL.

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CHAPTER XXXIV. Ver. 3–6. The mountains shall run down with large streams of the blood of slain persons. Dreadful shall be the confusion, desolation, and consternation everywhere; for my purposed judgments shall be executed upon the wicked who have given themselves to sin and persons of all ranks shall fall a sacrifice to their own sin. 11, 12. God finds the abominably wicked as with a line and plummet; and none shall be able to govern or help them. 16, 17. In the exact fulfilment of this prophecy shall the Spirit, power, and providence of God collect together, and preserve a succession of these doleful creatures, in these perpetually desolate habitations of wickedness.

Ver. 1. This prophecy is addressed to 'the kingdoms of this world,' and predicts a fearful political revolution, in which 'all rule and authority,' that stands opposed to 'God and his Christ,' shall be utterly, and for ever, subverted. It corresponds with the vision in Re. 19. 13–21. *C.*

Ver. 4. This dissolving and falling of the 'host of heaven' does not refer to the visible heavens and the end of the world (as will appear from the state that is to follow, ch. 36. 5–10), but to the dissolving and falling of all the political and ecclesiastical powers usurped by 'the beast and the false prophet,' Re. 19. 20. *C.*

Ver. 5. *My sword . . . shall come down upon Idumea.* It shall come upon Idumea as a commencement of the prophecy—a specimen and notice of the judgments to come. Nor is there any land, except that of Babylon, whose destruction seems so complete, or whose renovation seems so hopeless. Like judgments were foretold against both, and alike terrible to the nations that forget God should be their fulfilment. *C.*

Ver. 9. Emblems of an overthrow as complete as that of Sodom and Gomorrah; while it is not improbable that the description may have been literally realized in volcanic eruptions. *C.*

Ver. 10. Irby and Mangles, after the greatest difficulties, got a sight of the ancient capital, but were not able to pass through the land.—See *Keith on Prophecy.* *C.*

Ver. 17. *They shall possess it.* That is, the wild beasts and birds of prey and solitude shall possess the forests, rivers, and ruined cities. *C.*

REFLECTIONS.—It is proper that sinners should listen to God's threatenings, as he can quickly make them

GENERAL VIEW OF RAMLEH—NEAR THE PLAINS OF SHARON. [Isaiah, xxxv:2.]—"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." From the top of the tower of Ramleh there may be had a magnificent view of the whole plain of Sharon, from the mountains of Judea and Samaria to the sea, and from the foot of Carmel to the sandy deserts of Philistia. It must have been some such point of view as this that Solomon had of the plain of Sharon when he sang of the roses of Sharon. Ramleh is three hours ride from Joppa, on the great commercial thoroughfare from Egypt to Damascus. Ramleh is surrounded by fruitful gardens of the finest oranges. Here is the largest Latin convent in Palestine, founded in 1420 by Philip of Burgundy. It is used as a home for Franciscan pilgrims.

17 And[v] he hath cast the lot for them, and his hand hath divided it unto them by line: they[x] shall possess it for ever, from generation to generation shall they dwell therein.

## CHAPTER XXXV.

1 *The joyful and flourishing state of Christ's kingdom.* 3 *The weak are encouraged with a view of the blessings of the gospel.*

THE wilderness,[a] and the solitary place, shall be glad for them; and the desert [b]shall rejoice, and [c]blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing; [d]the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they[1] shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen[e] ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful[2] heart, Be[g] strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.

5 Then the [h]eyes of the blind shall be opened, and [i]the ears of the deaf shall be unstopped.

6 Then shall the [j]lame *man* leap as an hart, and the [k]tongue of the dumb sing: for in the wilderness shall [l]waters break out, and streams in the desert.

7 And [m]the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, *shall be* grass,[3] with reeds and rushes.

8 And [n]an highway shall be there, and a way, and it shall be called, The way of holiness; [p]the unclean shall not pass over it; [4]but it *shall be* for those:[5] the [q]wayfaring men, though fools, shall not err *therein*.

9 No[r] lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk *there*.

10 And the [s]ransomed of the LORD shall return, and [t]come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

A.M. cir. 3284.
B.C. cir. 720.

*v* As Ps. 78. 55. Jos. 18.8.Ac.17.26.

*x* ver. 10; ch. 13. 20–22.Zep.2.9–14. Mal. 1. 3.4.Eze.47.11.

CHAP. XXXV.

*a* ch. 32. 13–16. Re. 12.14.Ac.7.37,38.

*b* ch.52. 9; 55. 12, 13. Ps. 48. 11; 58. 10; 97. 8. De.32.43.

*c* ch.4.2;30.23;32.15–17; 41. 18, 19; 43.19, 20; 55.13; 29.17;51.3;65.10; 11. 10, with 33. 9; lx.–lxii.lxv.lxvi. Ro.11.25; 15.10–19.

*d* Ho.14.5,6. Ps.98.1–3; 72.19; 102.16,21.ch. 60,1; 11.16. Re.21.23. 2 Co. 3. 18; 4.6, with ch. 29. 17; 33. 9. Ps.1.3; 80. 11;92.12,13. Je.17.8.ch. 60.13;41.19;55.13. Eze. 34.13,14. Mi.5.3. Ps.23. 2.

1 The parties described, ver.3–6.—*C.*

*e* He.12.12,13. Job 4. 3, 4. Re. 3. 2. Je. 27.14; 31.25. 1 Co.15.58; 16. 3. Mat.9.2;14.27.

2 Heb. *hasty.*

*g* Jos.1.6,7,9. ch. 44. 2;30.27;40.10;25.9;63.4; 66.15. Hab.2.3. He.10. 37. Ho. 1. 7. Mat. 1.21. Lu.21.28.

*h* ch.29.18, 24; 32. 3; 42. 7, 16, 18. Mat. 9.27, &c.; 11.5; 12.22; 20.30, &c.; 21. 14. Jn. 9. 6, 7. Ac.26.18. Ep. 1. 17, 18. 2 Co.4. 6, with ch. 60. 2, 3,20. Eze.47.1–10. Zec. 14.7–9. Re.21.23,24.ch. 2.2–5;11.9; 30.26; 54.12, 13. Ac 2.46. De.32.42.

*i* Mat. 11. 5. Mar. 7. 32, &c. ch.55.3.

*j* Mat.11.5;15.30; 21. 14. Jn. 5.8,9. Ac.3.6,7,8. 7;14.8, &c.

*k* Mat.9.32,33;12.22; 15.30. Lu.1.46,64;2.20; 24.50. Ac.3.8,9. Ro.15. 11. Co1.3.16. Ep. 5. 19. De.32.42. Ro.15.10–12, 18.

*l* ch.41.18; 43. 19, 20; 48. 21; 49. 10,11; 58. 11. Eze.47.1–11. Joel 3.18. Re.22.1, 17. Zec. 13. 1; 14.8. Jn.7.37–39;4.14.

*m* Ps.72.9–17. Ac.26. 18.1Co.6.9–11. Tit.3.3–7, with ch.34.13. De.8. 15.

3 Or, *a court for reeds*, &c.

*o* ch. 40.3; 42. 16; 49. 11,12. Jn.14.6;10.9. Ep. 2.18. 1Co.1.30. Col.2.6. Ac. 24. 14. Ep. 4.4–6. 1 Co.3.11. He.10.20. Ga. 1.7–9.

*p* Re. 21. 27. Joel 3. 17. ch.52.1; 60.21. Zec. 14.20. Eze.43.12;44.9. 1 Co.6.11. Tit.3. 5; 2. 11, 12. 2 Co.7.1.

4 Or, *for he* shall be *with them*, ver. 5, 6,9,10.

*q* Ps.25.8,9; 119. 130. Pr.9.4,5.1Co.1.27.1 Jn. 2. 20, 27. Je. 32. 39, 40. Jude 1.

*r* Eze.34.25.ch.11.6–9;65.25. Ps.10.9. Pr. 28. 15.1 Pe.5.8. Re.20.1,2.

*s* ch.51.11; 43. 10,14; 62.12; 60. 14. Ep.1.7;2. 10.5.2.

*t* Ps. 84. 7; 45. 14, 15. Je.50.4; 31.6,12. ch.24. 14–16; xxv.xxvi.lx.lxi. Ac.2. 41–47. Jn. 16. 22. He.12.22. Re.5.9;7.9–17;14.1–4;15.3,4;18.20; 19. 1–7; 21. 4. Pr. 10. 6. Ro.14.17. 1 Pe.1.8. Jn. 16.22;14.14. Jude 24.

5 But God shall be with them, walking in the way, and the foolish shall not err therein.'—*Lowth.*

A.M. cir. 3292.
B.C. cir. 712.

CHAP. XXXVI.

*a* 2 Ki. 18. 13, &c. 2 Ch.32.1, &c.

*b* ch.1.6–9,24–28; 2.6–17; iii.; 4. 4; 5.13–30; 6. 11,12; 7.18–25; 8.7,8,21, 22; ix.x.xvii.xxii.xxiv. xxviii. xxix.; 30.13, 14; 27.9–11; 32.13,14; 33. 8, 9,14;64.5,6,10.

*c* 2 Ch.32.9–20. 2 Ki. 18.17–37.ch.22.6,7.

*d* Jos. 10. 5; 15. 39. 2 Ki.14.19. Je.34.7.

*e* ch.7.3;22.9.

*g* ch.22. 20–24. 2 Ki. 18.18.

*h* Not ch.22.15.

1 Or, *secretary*, 2 Sa.8.17. Es.3.12. Je.36. 10.

*i* Jude 16. ch. 10. 7–14; 37. 11–13,23–25; 30. 33. 2 Ki.15.19,29; 16. 9; 17. 6. Eze.xxxi. Ho. 8, 10. Ac.12.22,23.

*j* 2 Ki.18.5,19. Ps.42. 3,10; 71.11; 78.19. Mi.7. 10. Ne.2.19. 2 Ch.32.7, 8.

2 Heb. *a word of lips.*

3 Or, but *counsel and strength* are *for the war*, Pr.21.30,31. Job 5.12,13; 20.5.

*k* Ezr.4.15,19. Ac.5. 29. 2 Ki.18.20.

*l* Eze.29.6,7. 2 Ki.18. 21.ch.30.1–7;20.5,6; 31. 3.

*m* 2Ki.18.5,22. Ps.31. 14; 42.5,11; 40.3; 22.8. 2 Ch.32.7,8.

*o* 2 Ki.18.4. 2 Ch.29. 16; 31.1; 32.12. Jn.4.22. De.12.8.

4 Or, *hostages*, 2Ki. 14.14.

*p* 1 Sa.17.42. Ne.4.2. Ps.20.,7,8. ch.2.7; 31.1; ver.9. Ho.14.3.

5 This is said in derision. It is a taunt, and a cutting one. The Jews thought they would be able to defend themselves, and by the aid of Egypt to drive off the Assyrians. Now they are told by the enemy at their very gate, that if two thousand horses were furnished to them, they could not place two thousand warriors upon them. The main strength of the Assyrian army was in its cavalry; they therefore looked with contempt upon the Jews, who could not furnish even a small troop.—*P.*

*q* ch.10.8.2Ki.18.24.

*r* Je.2.36. ch.2.7; 30. 1–7,16;31.1–3;20.5,6; 2. 22. Pr.21. 31. Ps. 20.7; 33.17;147.10.

*s* ver.19,20;ch.10.5–7,9,10; 37.6,7,28,30–35; 10. 6; 8–7, 8. Am.3. 6. 1 Ki.13.18.2 Co.11.14.

6 Rabshakeh had, most probably, heard of some of God's warnings to the land, and as his manner was (ver. 7) to state his subject and reason upon it, inaccurately or sophistically, he here converts a warning to Judah into a warrant to Syria.—*C.*

## CHAPTER XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh, sent by Sennacherib, by blasphemous persuasions solliciteth the people to revolt.* 22 *His words are told to Hezekiah.*

NOW it[a] came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria [b]came up against all the defenced cities of Judah, and took them.

2 ¶ And [c]the king of Assyria sent Rabshakeh from [d]Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the [e]conduit of the upper pool, in the highway of the fuller's field.

3 Then came forth unto him [g]Eliakim, Hilkiah's son, which was over the house, and [h]Shebna the scribe,[1] and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, [i]Thus saith the great king, the king of Assyria, What [j]confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* vain words,)[2] *I have* counsel and strength for [3]war: now, on whom dost thou trust, that thou rebellest [k]against me?

6 Lo, thou trustest in the [l]staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, [n]We trust in the LORD our God: *is it* not he whose high places and whose altars Hezekiah [o]hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now, therefore, give pledges,[4] I pray thee, to my master the king of Assyria, and [p]I will give thee two thousand horses, if thou be able on thy part to set riders upon them.[5]

9 How then wilt thou turn away the face of [q]one captain of the least of my master's servants, and [r]put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? [s]the LORD said unto me,[6] Go up against this land, and destroy it.

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feel what they are averse to hear. Terrible, but righteous, are the judgments which he inflicts, especially upon them who injure his people. And he can easily unite the curses of Sodom and Babylon upon such as refuse to take warning by their fate. It is madness to fix our hearts on earthly things when their end may quickly be so miserable. And let us here seriously consider how dreadful sin must be, the cause of all judgments—and hell, the perfection of them.

CHAPTER XXXV. Ver. 1–4. These fearful judgments shall issue in the great comfort of the church. Multitudes of barren, destitute, bewildered, and ungodly sinners shall be converted to Christ; and by beholding his glories revealed in the gospel shall abound in comfort, holiness, and virtue. The most weak and timorous shall be strengthened and encouraged by the views of their incarnate God and all-conquering and saving Redeemer. 5–7. While multitudes of benevolent miracles on the bodies of men are wrought by Jesus Christ and his apostles, multitudes of sinners shall be savingly enlightened, healed, strengthened, and comforted; and by the influence of the preached gospel, and the Spirit of God poured forth upon them, shall vast numbers of saints, and of good works, be found in places which had been the most noted habitations of wickedness and devils. 8–10. Jesus Christ, as the divinely appointed mean of salvation and holiness, and of all our access to God, shall be exhibited in the gospel; in whom as their way, not the unclean and obstinate sinners, but justified and regenerated men, however weak, shall walk, without erring from it. None can walk therein while under the reign of their unruly and mischievous lusts; nor can earth or hell hurt those believing ones who walk in it: but in attending Christ's ordinances, they shall at last arrive at the complete and everlasting happiness of the heavenly state.

Ver. 1. *Wilderness.* The emblem of the church. Re. 12. 14.—*Shall be glad for them.* For whom? Not for the creatures enumerated in the foregoing chapter, but for the 'weak hands, the feeble knees, the fearful hearts, the blind, and the lame, and the dumb,' described ver. 3–6. *C.*

Ver. 7. *The parched ground.* 'The glowing sand,' on which, by a peculiar action of the sun's rays, lakes of water are often so vividly represented as to tantalize the traveller with a vain hope, which the prophet declares will yet be spiritually realized. See Shaw's *Travels.*—All the curses pronounced upon Idumea, and realized upon it, as the commencement and specimen of the prophetic judgments, shall be reversed and replaced by the contrary mercies and blessings. *C.*

Ver. 8. *A highway.* Free access and passage denied in ch. 34. 10, the emblems of that spiritual intercourse and communion which God will yet promote amongst all churches and nations. *C.*

REFLECTIONS.—God can quickly make the most amazing changes on countries and nations, either in mercy or in judgment. Glorious things are said of our New Testament church, especially in her apostolical and millennial periods. And her extent, comfort, light, life, holiness, and safety inconceivably exceeds that of the old. Believing truly in Jesus Christ's person and fulness effectually quicken, fructify, and comfort the heart. And an assured faith of his approach is sufficient to silence every fear and doubt. How wise are God's bestowals of his Word and Spirit! and how effectual for the illumination, quickening, encouragement, strengthening, and sanctification of men! The grace of the gospel teaches men to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly in his present world. Unspeakable is the joy and transcendent the happiness of ransomed men. Certainly and quickly that holiness, which is now

11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the [t]Syrian language; for we understand *it:* and speak not to us in the [u]Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, [v]Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, [1]that [z]they may eat their own dung and drink their own piss[7] with you?[8]

13 ¶ Then Rabshakeh stood, and [y]cried with a loud voice in the Jews' language, and said, Hear ye the words of the [z]great king,[9] the king of Assyria:

14 Thus saith the king, [a]Let not Hezekiah deceive you; [b]for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus saith the king of Assyria, Make *an agreement* with me *by* a present,[1] and come out to me: and eat ye [c]every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until [d]I come and take you away to a land like your own land, [e]a land of corn and wine, a land of bread and vineyards.

18 *Beware*[g] lest Hezekiah persuade you, saying, The LORD will deliver us. [h]Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of [i]Hamath[2] and Arphad?[3] where *are* the gods of Sepharvaim?[4] and have they delivered Samaria out of my hand?

20 Who [j]*are they* among all the gods of these lands that have delivered their land out of my hand, [k]that the LORD should deliver Jerusalem out of my hand?

21 But [l]they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

A.M. cir. 3292.
B.C. cir. 712.

[t] Da.2.4. Ezr.4.7. 2 Ki.18.26.

[u] ch. 19. 18. Ne. 13 24.

[v] Ps.31.18.

[x] Ex. 15. 9. 1 Ki. 20. 10. Ps.73.8, with ch.3. 15; 9.20. De.28.53–57. 2 Ki. 6. 25–29. Je. 19. 9. La. 4. 9, 10. Eze. 4. 16. Le.26.20.

7 Water of their feet.

8 Rabshakeh here exemplifies an important fact—that *indelicacy* and *infidelity* are often united, if not always inseparable.—*C.*

[y] Ps. 17. 10–13. 2 Ki. 18. 28. 1 Sa.17.8,42–44. Ps.10.3; 73.8,9. Re.13. 5,6.

[z] Ps.82.6,7. Da.4.37. See ver. 4. 2 Ch. 32. 6–16.

9 *The great king!!* Alas! alas! such are the great swelling words of vanity that men delight to utter! No doubt there are 'great kings;' but who are they? Kings *great* in humility before God, and justice and mercy before men, Mi. 6. 8; characters that Sennacherib valued not; for he was proud, selfish, and cruel.—*C.*

[a] Ps.12.2; 55.21. ver. 16,18.

[b] ver.15. Da.3.15,17; 6.20,27; 7.25. Re.13.5,6. Ps.73.8,9; 27.1–3. Jn.19. 10,11. Ro 8 31. 1 Jn.4.4. 2 Ch.32.7,8.

1 Or, *seek my favour by a present,* 2 Sa.8.3,6. 2 Ch.17.11; 26. 8. 1 Sa.11.3. 2 Ki.24.12–16. Heb. *make with me a blessing,* Ge.33. 11. 1 Sa. 25. 27. 2 Ki. 5. 15; 18.15,16,31.

[c] Zec.3.10. 1 Ki.4.25. Mi.4.4 Ca.4.12.

[d] Pr.12.10.

[e] Ex.3. 8. De. 8. 7–9; 11. 9–12; 33. 13, 14. Job 20.17; 29.6.

[g] Da.3.15. ver.7,10, 14–16; ch.37.10. Ps.12. 2; 55.21; 78. 9. Re.13. 5,6, with 2 Pe.2.9.

[h] 2 Ki. 18. 33–35; 19. 10–13. ch.37.10–13; 10. 10, 11. Hab.1.15,16. Ps. 115.3–8; 135.5,6,15–18. Je.10.2–16. Ch.44.9–20. De.32.31.

[i] Je. 49. 23. 2 Ki. 17. 24, 30, 31; 18.10,34; 19. 12, 13. ch.10.7,10,11; 37. 12,13.

2 A district north of Canaan, and extending from the Mediterranean to the kingdom of Damascus, Eze. 47.17. The city was situated on the river Orontes. It still exists, and contains a population of 30,000, of whom 300 families are Christian.—*C.*

3 A city in the neighbourhood of Hamath; but little is accurately known either of its site or its history.—*C.*

[j] ch. 37.18,19; 45.16, 17.

[k] Ps. 73. 8, 9; 50. 21. Re. 13. 6. Mi. 7.10. Ps. 42. 3, 10; 71. 11; 78. 19, with 2 Ch.32.7,8.

[l] Mat.7.6. Pr.9.7; 26. 4. Am. 5.13. Ps. 38. 13, 14.

4 The site of the city is uncertain, being placed by some geographers in Media, while others identify it with Siphora on the Euphrates.—*C.*

[n] ch.22.20–25; ver.3, 11. 2 Ki. 18. 18, 20, 37. ver 3.

[o] Ge. 37.29,34. 1 Sa. 4 12. 2 Sa 1.11; 3 31; 13. 31. 1 Ki.21.27. Job 2 12. Je. 36.24. Ezr.9.3. Mat 26.65. 2 Ki. 5.7. ch.37.1. 2,33.7.

CHAP. XXXVII.

[a] 2 Ki.19.1, &c. ch. 36. 22; 22. 12. Ezr. 9. 3. Mat. 26. 65. 1 Sa. 4. 12. Ja.4.9,10.1 Pe.5.6. Job 1.20.

[b] 2 Ch. 6.24,25; 7.14, 15. Ps.50.15; 91.15. Ja. 5.13 10. ver.14,15.

[c] ch. 36. 3, 11, 22; 22. 20,22. Es. 4.16. Joel 1. 13.

[d] ch. 1. 1. Lu. 3. 4, with 1 Ki.22.13. 2 Ki.3. 11; 22.12. Ja. 5.16,17. 1 Sa.7.8.

[e] Ps.50.15; 39.11; 123. 3,4. Ho. 5. 9, 15. ch.30. 4,7,15,18,20.

[g] ch.25.8. Re.3.19.

1 Or, *reviling.*

2 Or, *provocation,* ch.36.20.

[h] Ho. 13. 13. ch. 26. 17,18; 66. 9. De. 32. 36 Ge.22.14.

3 The meaning is, there was imminent danger; all natural powers were weak; all natural means of defence were exhausted; of themselves these were vain. Now in the critical moment, human aid was insufficient, the power of God alone could save.—*P.*

[i] Am. 5.15. Ps. 65. 2. 5.1 Sa.14.6. 2 Sa.16.12. Ex.2.23–25; 3.7. ver.23, 24; ch.51.7,8.

[j] Ps.50.21. ver.3.

[k] Ro. 9. 27. Ja.5.14–18. Ex.8.8. 1 Sa.7.8; 12. 19,23. 2 Ki.19.4. Joel 2. 17. 1 Ti.2.1,2. Ps.50.15; 91.15.

4 Heb. *found,* 2 Ch. 28.5,6. 2 Ki.17.5,6; 18.13.

[l] Ex.14.13. Jos. 1. 9. 2 Ki.6 16; 19.6. 2 Ch.20. 17,20. Mar.5.36. ch.51. 12,13; 41.10,14–16; 43.1, 2.

[n] Ps. 11. 6; 58. 9. ch. 17.12–14; 5.4,5; 29.5–8; 30.27–33; 31.8,9; 33.10–12, 23; 10. 15–19, 23–27, 33.34; 14.25. 2 Ki.7.6,7. ver.30.38.

5 Or, *put a spirit into him,* 1 Sa.16.14. 1 Ki.22.22,23.

[o] 2 Ki.19.8; 8.22; 14. 19. Jos.12.11,15; 10.29, 31–34; 15.39,42. Nu.33. 20,21. Jos.21.13. 2 Ch. 21.10.

6 Libnah was situated in the plain of Philistia, between Makkedah and Lachish; and consequently to the northwest of the latter. The name has disappeared, and the site is now unknown. It may perhaps have stood on the isolated tell, at present occupied by Arak-el-Menshiyeh, five miles west of Eleutheropolis.—*P.*

[p] 1 Sa.23.27,28 2 Ki. 19.9. Ge.22.14. Re.12 16.ch.43.3.

22 Then came [n]Eliakim the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah [o]with *their* clothes rent, and told him the words of Rabshakeh.

## CHAPTER XXXVII.

1 *Hezekiah mourning, sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 8 *Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 21 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 36 *An angel slayeth the Assyrians.* 37 *Sennacherib is slain at Nineveh by his own sons.*

AND it[a] came to pass, when king Hezekiah heard *it,* that he rent his clothes, and covered himself with sackcloth, and [b]went into the house of the LORD.

2 And he sent [c]Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, [d]unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* [e]a day of trouble, and of [g]rebuke,[1] and of blasphemy:[2] for[h] the children are come to the birth, and *there is* not strength to bring forth.[3]

4 It[i] may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will [j]reprove the words which the LORD thy God hath heard: wherefore [k]lift up *thy* prayer for the remnant that is left.[4]

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, [l]Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, [n]I will send a blast upon [5]him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So[o] Rabshakeh returned, and found the king of Assyria warring against Libnah:[6] for he had heard that he was departed from Lachish.

9 And [p]he heard say concerning Tirhakah king of Ethiopia, He is come forth to make

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begun in them, is graciously rewarded, and their sanctified sorrows are balanced with the everlasting joys of the Lord.

CHAPTER XXXVI. Ver. 1. Most part of this narrative will be found in the contemporary portion of the book of 2 Ki. xviii. and 2 Ch. xxxii. It is here repeated to show how history and prophecy reflect mutual light upon each other. *C.*

Ver. 2. *Lachish.* A city of Judah about 30 miles south-west of Jerusalem. On account of its idolatry, it was threatened with divine judgments, Mi. 1. 13, which fell upon it first during the invasion of Sennacherib, and more fully during that of Nebuchadnezzar, 2 Ki. 18. 17; Je. 34. 7. It continued a city till at least the fourth century of the Christian era; but since the occupation of Palestine by the Arabs, even its ruins have almost totally disappeared. *C.*

Ver. 6. *Broken reed.* The marshes of the river Nile abounding in reeds, 'the reed' became an apt emblem of Egypt. But, as the 'broken reed' is represented as 'piercing' the hand that leans on it, 'broken' must refer, not to a fracture in the reed itself, but to a fracture from the stem on which it grew. There is therefore some covert allusion to a change of dynasty, that rendered dependence upon Egypt more precarious than usual. *C.*

Ver. 7. *Is it not he,* &c. This is one of those accusations that malicious ignorance so readily prefers upon partial evidence. Hezekiah had certainly pulled down altars. Ignorant malice, without examination, pronounces them 'altars of Jehovah;' truth would have described them 'altars of devils.'—*Note,* It was thus the Reformers were accused of rending the 'seamless garment of Christ.' Now, that they did rend 'the synagogue of Satan' is unquestionable; but that they, in part and in commencement, delivered the 'church of Christ,' is certain. *C.*

Ver. 17. It is evident that the Israelites were about this time seized with a spirit of emigration, either with a view to a safer country, or, as the world calls it, to 'better their condition,' see ch. 30. 2; 31. 1; and that Rabshakeh takes advantage of this prevailing disposition to persuade them by flattering promises to an ignominious submission to a heathen power.—*Note,* It is thus by prospect of deliverance from a present danger, or by promise of a future advantage, that sinners continue to tempt the people of God to reject truth and embrace error, to forsake Christ and follow the world. *C.*

REFLECTIONS.—How quickly Providence fulfils some awful predictions! And people may meet with great distress in the way of their duty, in order that their faith may be exercised, their graces brightened, and their glory increased. Let us then always look out and prepare for it, and not wonder if our most impious and treacherous enemies for a time prevail against us, and both with threats and derision tempt us to faint in, or desert, the good ways of the Lord. Let us never marvel if pride intoxicate sinners, and make them talk big of themselves, their works, and wealth; or if they should pretend power equal to God, or a commission from him. If we maintain our confidence in God, and continue in his service, we need not fear the want of his protection. It is base to make appeals to the people while the affair is but debated between princes; or to take occasion from soft speeches to banter the more outrageously; or to talk of bettering men's condition when their ruin is really intended. How horridly insolent is it to compare JEHOVAH to an idol! or to imagine ourselves a match for his power! And though it be not always prudent to answer the blasphemy of railers, yet we ought always to be deeply affected with it.

CHAPTER XXXVII. Ver. 2. The doctrine of intercessory prayer runs through the whole Word of God. It was exemplified when Abraham prayed for the cities of the plain: when Aaron

war with thee: and, when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [q]Let not thy God in whom thou trustest[r] deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold,[s] thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* [t]Gozan,[7] and [u]Haran,[8] and Rezeph,[9] and the children of [v]Eden which *were* in Telassar?[1]

13 Where *is* the king of [w]Hamath, and the king of Arphad, and the king of the city of Sepharvaim,[y] Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah [z]went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah [a]prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest[b] *between* the cherubims, [c]thou *art* the God, *even* thou alone, of all the kingdoms of the earth; [d]thou hast made heaven and earth.

17 Incline[e] thine ear, O LORD, and hear; open[g] thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, [h]the kings of Assyria have laid waste all the nations,[2] and their countries,

19 And have cast[3] their gods into the fire: for[i] they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

20 Now therefore, [j]O LORD our God, save us from his hand, that all the kingdoms of the earth [k]may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah, the son of Amoz, sent unto Hezekiah, saying, Thus saith the LORD God of Israel, [l]Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The [m]virgin, the daughter of Zion, hath despised thee, *and* [o]laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom[p] hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the [q]Holy One of Israel.

A.M. cir. 3292.
B.C. cir. 712.

*q* ch.36.4,5,15,18,20. 2 Ki.19.10–13, 2 Ch.32. 7,8, 15–19. Ke. 13.5,6. Da.3.15; 7.25. Ps.7.1,8, 9; 42.3,10; 71.11. Jn.19. 10,11.

*r* 2 Ki.18.5. Ps.22.8. Mat.27.43,63.

*s* 2 Ch.32.13–17.2 Ki. 19.11–13; 18.33–35. ch. 14.17; 10.7–14. ver. 18, 19;ch.xv.–xxi.

*t* 2 Ki.17.6;18.11;19.12.

7 Gozan was in Assyria, and through it flowed the river Habor, which is now called Khabûr. It would seem that Habor was also the name of a small province, watered by the lower Khabûr; while the upper part of the same river flowed through the province of Gozan, and was thence sometimes called the river of Gozan. Both Gozan and Haran were provinces of Mesopotamia, bordering upon the Euphrates.—*P.*

*u* Ge.12.4; 28.10; 11. 31;29.4. Eze.27.23. Ac. 7.2.

8 *Haran*—the same as *Charran*, a city in the north-west of Mesopotamia.—*C.*

9 *Rezeph* — supposed to be the *Rezipha* of Ptolemy; also situated in Mesopotamia.—*C.*

*v* Ge.2.8. Eze.27.23; 28.13. Am.1.5.

1 *Eden—Telassar.* Of these places nothing is certainly known; but they are supposed to have been situated in Mesopotamia or Armenia.—*C.*

*w* ch.10.9. 2 Sa.8,9. Nu.13,21. Ge.10.18. Je. 49.23. Eze.48.1;27,8.

*y* 2 Ki. 17. 24, 30, 31; 18.34;19.13.

*z* ver.1.1 Ki.8.28,33, 34, 44, 45. Ps. 123. 3,4; 121.1,2;25.1;130.1. Joel 2.17–20.

*a* Ps. 50, 15; 91. 15. Ho. 5. 15. Ja. 5. 13–18. Phi.4.6. Mat.7.7. 1 Ti. 2.1,8.2 Sa.7.18,27. Eze. 36. 37. Da. 9. 2,3. Mat. 26.39.

*b* Ex.25.22. 1 Sa.4.4. Ps.80.1;99.1. 2 Co.5.19.

*c* ch. 43. 10, 11; 44. 6; 45. 22. Ps.86.8–10. ver. 20. Da.4.34,35.ch.54.5. Ezr.5.11. Ps.68.33. De. 10.17.

*d* Je.10.11,12; 32.17. Ps.96.5. Je.10.11.

*e* Ps.5.1,2;10.17;31.2; 130.1,2. Da.9.18. 2 Ch. 6.40.

*g* Job 36.7.

*h* 2 Ki.16.9;15.29;17. 6,24, &c. ch.14.20.

2 Heb. *lands.*

3 Heb. *given*, 2 Sa. 5. 21. De. 7.25. Ex. 32. 30.

*i* ch. 40. 19, 20; 41. 7; 44.9–20. Je.10.3–16. Ps. 115.4–7; 135.15–17. Je. 2.13.

*j* 1 Ki.8.28. Da.9.15–19. Ex.32.11. Ps.106.47; 119.94.

*k* ch. 42. 8. Jos. 7. 9. Ps. 46. 10; 83. 13–18; 9. 16, 20; 58.10,11; 59. 13. Eze.35.12,15; 36.23;38. 23;39.7. De.6.4. Ne.9.6.

*l* Pr.15. 29. Lu.18.1. 2 Ki.19.20–24. Da.9.20 –23. ch.58.9; 65.24. Ps. 65.2. Ac.4.31. Ps.50.15; 91.15;81.7;34.6.

*m* Ps. 31. 18; 46. 1, 2. La.1.15;2.13. ch.23.12; 47.1. Je.14.17;18.13;31. 4,21.

*o* Ps.22.7;44.13.

*p* ch. 36. 4, 10, 15, 18, 20, 2 Ch. 32. 10–19. Ps. 73.8,9. Ex.5.2. Pr.21.4. 1 Sa.2.3. Pr.8.13.

*q* Ex.15.11. 1 Sa.2.2. Jos.24. 19. Hab. 1. 12, 13. ch.1.4; 5. 16; 10. 17, 20; 12.6; 17.7; 29. 19, 23; 41. 14, 16; 43. 3, 14; 48. 17. Eze.39.7.

* The grass which in early spring, while rain is falling, grows up rapidly on the flat clay roofs of eastern houses, withers and dies the moment the rain ceases, and the fierce beams of the summer sun fall upon it. The figure is beautiful and expressive.—*P.*

A.M. cir. 3292.
B.C. cir. 712.

4 Heb. *by the hand of thy servants.*

*r* Ex. 15 9. ch.10. 7–14;14.13. Ps.20.7. ch.36. 10, 20; ver. 10. 1 Ki. 20. 10.

*s* Eze.17.3. ch. 35.1. Zec.11.1.

5 Heb. *the tallness of the cedars thereof*, and *the choice of the fir-trees thereof*, ch. 10.18.

6 Or, *the forest* and *his fruitful field*, Mi. 7.4.

7 The word 'Carmel,' as employed here and in ch. 29.17, is not a proper name. The prophet does not refer to the mountain range of Carmel. It signifies a rich and beautiful country—a country blooming like a garden with fruit-trees and flowers. It is descriptive of Lebanon, the slopes of which are covered with vineyards and orchards.—*P.*

*t* ch.36.12;44.27.

8 Made a permanent settlement in the country.—*C.*

9 Or, *fenced and closed*, or Egypt, ch. 19.6;7.18. Eze.29.10.

1 Or, *hast thou not heard* how *I have made it long ago*, and *formed it of ancient times*? *should I now bring it to be laid waste*, and *defenced cities* to be *ruinous heaps*? ch.10.5,6;45.7. Am.3.6.

2 Have you not heard how, 'long ago,' I have adjudged cities and kingdoms to be laid waste for their sins? and heard from the prophecies of 'ancient times' that I had formed the purpose of so chastising the wicked and idolatrous people whom you have overthrown? —*C.*

3 Heb. *short of hand*, Je.5.10. Nu.11. 23;14.9. Ps.127.1,2. ch. 50.2;59.1.

*u* Ps. 37. 2;90.5,6;103. 15;129.6.ch.40.6.

4 See note * in first column.

*v* Ps.139. 1–3; 10. 11–14. De.28.19. He. 4. 13. Je.16.17,18.

5 Or, *sitting.*

6 I know where to find you when the time of thine own judgment arrives.—*C.*

*x* ver.10; ch. 36. 4, 7, 10,15,20;10.7–14. Na.1. 9,11. Eze.31.10. Ac.9.4.

*y* ch.30.28. Eze.29.4; 38.4. Am. 4. 2. Ps.32.9. Job 41.2;40.11,12. Ja.3. 3. Ps.39.2;32.9.

*z* ch.7.14;38.7. Ex.3. 12.

7 *A sign.* The word also signifies an evidence of an assertion or confirmation of a promise — this address is to Hezekiah. —*C.*

8 The preceding verses were addressed to Sennacherib. These are addressed to Hezekiah. Judgmentwas pronounced on the haughty Assyrians; in that judgment was implied the deliverance of Israel. In mercy and condescension to human weakness God now gives a sign to Hezekiah that in due time the promised deliverance would be effected.—*P.*

*a* Ps.37. 3. Lc. 25. 4, 5. Ex.23.10,11.

9 Heb. *the escaping of the house of Judah that remaineth*, ch.1.9;4.2;10.20,21;27. 6. Ps.80.9. 2 Ch.32.22.

*b* ch.4.2;10.22. Ro.9. 27.

1 Heb. *the escaping.*

*c* 2 Ki.19.31. ch.9.7;59. 17; 63. 5. De.32.36. Ps. 135.4,14. Zec. 1. 14, 15. Joel 2.18. Nu.14.14,15.

24 By thy servants[4] hast thou reproached the Lord, and hast said, [r]By the multitude of my chariots am I come up to the height of the mountains, to the sides of [s]Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof:[5] and I will enter into the height of his border, *and* the forest[6] of his Carmel.[7]

25 I[t] have digged, and drunk water;[8] and with the sole of my feet have I dried up all the rivers of the besieged[9] places.

26 Hast[1] thou not heard long ago, *how* I have done it;[2] *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of small power,[3] they were dismayed and confounded: they were [u]*as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops,[4] and *as corn* blasted before it be grown up.

28 But[v] I know thy [5]abode,[6] and thy going out, and thy coming in, and thy rage against me.

29 Because [z]thy rage against me, and thy tumult, is come up into mine ears, therefore [y]will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* [z]a sign[7] unto [8]thee, [a]Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah[9] shall again take root downward, and bear fruit upward:

32 For [b]out of Jerusalem shall go forth a remnant, and they that escape[1] out of mount Zion; the [c]zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, [d]He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By[e] the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will [g]defend this city to save it for mine own sake, and for my servant David's sake.

36 ¶ Then the [h]angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and

*d* ch.10.32;29.3;36.2. *e* ver.29. Pr.21.30. Je.14.13. ch.17.–3,14. *g* 2 Ki.8.19; 20.6. ch.38.6; 10.32,33;27.3;31.5. Eze.20.9;36.22,32. 1 Ki.11.12,34. Ps.89.49. *h* 2 Ki.19.35. 2 Sa.24.16. 1 Sa.6.19. Ps.34.7;35. 5,6. Ac.12.23. Da.12.1. 2 Ch. 32. 21,22. ch.10.12,16–19,25–27,33,34; 14.25; 17.12–14; 24.21, 22;27.1,4; 29.5–8;30.27–33;31.8,9;32.19; 33.1–3,11,12,18,19,23.

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ran with the censer between the people and the plague; when Job sacrificed for his children, and was directed to pray for his friends; when Paul prayed for the churches, and entreated them in turn to pray for him; and when James directs the sick to send for the elders of the church to pray over him both for health and forgiveness. It does not supersede private and personal prayer, as the case of Hezekiah shows, see ver. 15–20. Yet does it present (1) a more public testimony for God and his providence than secret prayer can furnish; (2) it excites him who is called to pray to godly sympathy with his brethren in distress; and (3) it reminds the believer of his only surety of salvation, the righteousness and intercession of Jesus his Redeemer and Advocate. *C.*

Ver. 7. *I will cause him to fall by the sword.* God did not command the sons of Sennacherib to assassinate their father; then would God have been the author of sin, which it is blasphemy to assert, but God judicially gave up his wicked sons to their own evil passions and devices, and to the will of Satan, whom they serve. *C.*

Ver. 9. *Tirhakah king of Ethiopia.* There can be no doubt that the name of Ethiopia was, in the days of Isaiah, given to Upper Egypt and the adjoining districts, see 2 Ch. 12. 2, 3; and it appears that Ethiopia at this period under Tirhakah, by profane historians called Taracus and Tearcon, had attained the supremacy. *C.*

when[t] they arose early in the morning, behold, they *were* all dead corpses.[2]

37 ¶ So Sennacherib king of Assyria [j]departed, and went and returned, and dwelt at Nineveh.[k]

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer [l]his sons smote him with the sword; and they escaped into the land of Armenia:[3] and Esar-haddon [m]his son reigned in his stead.

## CHAPTER XXXVIII.

1 *Hezekiah, having received a message of death,* 4 *by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward, for a sign of that promise.* 9 *His psalm of thanksgiving.*

IN those[a] days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order:[1] for thou shalt die, and not live.[2]

2 Then Hezekiah [b]turned his face toward the wall, and prayed unto the LORD,

3 And said, [c]Remember now, O LORD, I beseech thee, how [d]I have walked before thee in truth, and with a perfect[3] heart, and have done *that which is* good in thy sight: and Hezekiah wept sore.[4]

4 ¶ Then[e] came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the [g]God of David thy father, [h]I have heard thy prayer, [i]I have seen thy tears: behold, I will [j]add unto thy days fifteen years.[5]

6 And [k]I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* [l]a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, [m]I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward.[6] So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The[o] writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:[7]

10 I said, [p]in the cutting off of my days, I shall go [q]to the gates of the grave: I am deprived of the residue of my years.

11 I said, [r]I shall not see the LORD,[8] *even* the LORD, in the land of the living: I shall [s]behold man no more with the inhabitants of the world.

12 Mine[t] age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; [u]he will cut me off with pining sickness:[9] from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that,* [v]as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.[1]

14 Like[w] a crane, *or* a swallow, so did I chatter; I did mourn as a dove: [y]mine eyes fail *with looking* upward: O LORD, [z]I am oppressed; undertake for me.

15 What[a] shall I say? he hath both [2]spoken unto me, and himself hath done *it:* [b]I shall go softly all my years in the bitterness of my soul.[3]

16 O Lord, [c]by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to [4]live.[5]

17 Behold, for peace I had great [6]bitterness; but thou hast in love to my soul *delivered it* from the pit[7] of corruption: for [d]thou hast cast all my sins behind thy back.[8]

18 For [e]the grave cannot praise thee; death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The[g] living, the living, he shall praise thee, as I *do* this day: [h]the father to the children shall make known thy truth.

*e* Ps.6.5; 30.9; 88. 10–12; 115.17, 18. *g* Ec.9.10. Ps.146.2.
*h* Ps.78.3,4; 145.4. Joel 1.3. Ge.18.19.

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A.M. cir. 3292
B.C. cir. 712.

*t* 1 Th.5.2,3. Job 20.5; 24.24; 31.3.
2 See note on 2 Ki. 19.35.—*C.*
*j* ver. 7, 29. Ps. 68. 2. ch.17.13.
*k* Ge.10.11,12. Jonah 1.2; 3.3. Na.2.8.
*l* ch.14.9–12. Job 20. 5; 24.24; 31.3. Da.11.20.
3 Heb. *Ararat,* Ge. 8.4. Je.51.27.
*m* 2 Ki.17.24. Ezr.4.2.

CHAP. XXXVIII.

*a* 2 Ki.20.1–11. 2 Ch. 32.24. Ac.14.22. Ja.1.2. Ps.34.19. Jn.10.33. He. 12.6–11. Ps.94.12. Job 5. 17–19.
1 Heb. *give charge concerning thy house,* 1 Co.14.26,40. 2 Sa.17. 23.
2 Thy disease is in its nature mortal, and admits of no human remedy.—*C.*
*b* Ps.39.9,12; 50.15; 91. 15. Ja.5.13, with 1 Ki.8. 30, or Mat.6.6; 7.7. He. 5.7.
*c* Ne.5.19; 13. 14, 22, 30. He.6.10. Ps.19.11.
*d* Ge.6.9. Job 1.1, 8. 2 Co.1.12. Ac. 24.16. Ps. 16.8. Ro.2.29, with Ex. 20. 1, &c. De. 5. 33; 30. 16.
3 *Perfect.* 'Upright.' —*C.*
4 Heb. *with great weeping,* He.5.7. 2 Ki. 20.6; 21.1. Ps.6.5; 102.9.
*e* ch.65.24; 58.9. Mat. 7.7.
*g* Ex.3.6. Ps.89.3,4.
*h* Ps.65.2; 34.6; 50.15; 91.15. ch.58.9; 65.24.
*i* Ps.39.12; 56.8. He.5. 7. Mal.3.16.
*j* Job 14.5. De.6.2.
5 Thy days, that are naturally at an end, I shall miraculously prolong fifteen years. —*C.*
*k* ch. 37.7, 31–35. Ps. 91.14. 2 Ti.4.17. 2 Co.1. 10. ch. 46. 4; see ch. 37. 22, 29–35; 31.4, 5.
*l* Ge.9.13. Ju.6.36, 37, 39. ch.7.11–14.
*m* 2 Ki.20.11. Jos.10. 12–14. 2 Ch.32.31.
6 Heb. *degrees by* or *with the sun.*

* In the parallel passage in 2 Ki. xx. this psalm or song of thanksgiving is wanting. Whether it was originally composed by Hezekiah himself, or written by Isaiah and adopted and sung by the king on his recovery, cannot now be known. The style is concise, and in places obscure.—*P.*
† Alexander supposes that the word *Jehovah* is understood in the first clause of this very obscure verse, and the sense will then be, *I set Jehovah before me, i.e.* I viewed him as present, I imagined or conceived of him as a lion, and expected him to act as such, saying, *As a lion he will crush all my bones.*—*P.*

A.M. cir. 3292
B.C. cir. 712.

*o* ch. xii. xxv. xxvi. Ex.xv. Ju.v. 1 Sa.ii. Ps. xviii. xxx. xxxiv. cxiv.
7 See note * in first column.
*p* Job 7.7, &c. Ps.77. 3, &c. ver.1,12. 2 Co.1. 9.
*q* Ps.9.13; 107.18; 89. 48. Job 38. 17. Mat. 16. 18.
*r* Job 35.14. Ps.27.4, 13; 42.2,5,11; 84.7; 116.9; 31.22, with Ps. 63. 2; 34. 8.
8 I shall see the Lord no more in the ordinances of the temple. Ps.63.2.—*C.*
*s* Ec.9. 5, 10. Job 14. 21. Ps.31.12; 88.11,12.
*t* Ps.55.23; 102.11, 23, 24. Job 7.6. Je. 4. 10. 2 Pe.1.13. 2 Co.5.4.
*u* Ps.39.10. Le.26.39. Job 4. 20; 7. 4; 17.1. Ps. 31.22; 109.23.
9 Or, *from the* thrum.
*v* 1 Ki. 13. 26. Da. 6. 24. Job 10.16, 17. Ps. 51. 8; 50.22; 102.10. 1 Co.11. 32. Re. 3.19. Am.3.2. He. 12. 6–11. Job 4. 20. ver.12.
1 See note † in first column.
*x* Ps.77.3,4; 102. 4–6. Job 30.29. Je.8.7. Eze. 7.16. Ca.2.14. ch.59.11.
*y* Ps.119.81; 123.2–4. 2 Ch.20.12.
*z* Ps.143.7; 130.1; 119. 122. Job 33.24.
*a* Ps.39.9, 10; 119.116. ver.5,14. Nu.23.19.
2 'He hath given to me a promise, and he hath already fulfilled it.'—*C.*
*b* Mi.6.8,9. Ac.24.16. Job 7.11; 10.1.
3 'Through the remnant of my years I shall go to thy house in remembrance of this bitterness of my soul.'—*C.*
*c* Jn.6.63. Ps. 107.20; 71. 20; 103. 1–5; 119. 25, 37. De.8.3. Mat.4.4. ch. 64. 5. Job 33.22–28. Ps. 13.5,6; 85.6.
4 By these gracious promises and faithful performances.—*C.*
5 The language is very obscure, but the general sense of the passage seems to be, that all life, and especially Hezekiah's life under existing circumstances, is wholly dependent upon the power of God.—*P.*
6 Or, *on my peace* came *great bitterness,* Job 3.24; 10.16, 17.
7 Heb. *thou hast loved my soul from the pit,* Ps.40.2; 55.23; 118.18; 86.13.
*d* ch.43.25. Ps. 85. 2; 32.1,2; 103.12. Je.31.34. Mi.7.18, 19. 1 Jn. 1.7, 9. Ac. 13. 38, 39. Ep. 1.7. Col.2.13, with Je.16.17. Ho.7.2.
8 'Lo, to peace my intense bitterness (is turned), and in love hast thou brought my soul from the pit of destruction, for thou hast cast behind thy back all my sins.'—*P.*

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Ver. 21. *Thou hast prayed against Sennacherib.* The duty of praying for enemies by no means forbids praying against them, that is, against their evil designs. Had Hezekiah been bound to pray for Sennacherib without this limitation, he would, by necessary consequence, have been praying for the ruin of his kingdom, the captivity of his people, the overthrow of religion, and the establishment of idolatry; for all these designs were openly avowed by Rabshakeh. *C.*

Ver. 30. Some have supposed the first to have been the sabbatical, and the second the jubilee year. But that the sabbatical year and the jubilee coincided, seems probable, according to the computation of the *Universal History.* See Jenning's *Jewish Antiquities,* p. 398. Is it not likely that from the spring of the first year till the spring of the second, the Assyrian invaders had interrupted agriculture, and that God gives as a sign or evidence of his protection the unexampled fruitfulness of these two years, confirmed by his foretelling the precise period at which peace and prosperity were again to return? *C.*

REFLECTIONS.—The best way to baffle the malicious designs of enemies is to be driven to God and our duty by them. And the greatest ought to engage the prayers of Christ's ministers and saints in their favour. The more pinching our distresses, the more earnest ought to be our supplications. The weakest hopes of mercy should encourage, and the fearful reduction of God's people should excite, us to that duty. When we are ready to despair, God can eminently magnify his power and grace in our deliverance. God's proud enemies may hiss against his people, but they cannot hurt them. And they who attempt to terrify them from their holy profession will soon be made a terror to themselves. Those who delight in war shall have enough of it at last; and their terrors do but presage their ruin. Success ordinarily hardens men in their evil ways, and renders them more and more deliberate in blasphemy. Earnestness and liberty in prayer is of infinite importance in a time of danger. And believing views of God's leading characters powerfully encourage distressed minds. If he give us inward satisfaction in his promise, we may bear with every possible abuse from men. All our fears of great destroyers ought to drive us to the great God our Saviour: and while we plead his glory in our own behalf, he will quickly answer our prayers, and manifest that he takes all the injury done to us as done to himself. He will show himself at once a kind benefactor and almighty protector, who takes notice of all the motions, projects, and speeches of our enemies. And such as magnify themselves against him and his people do but render themselves contemptible. They will find that there is no standing before his judgments, when they come with his commission to destroy.

CHAPTER XXXVIII. Ver. 1. *In those days.* It appears from ver. 6, that Hezekiah's sickness was during the invasion, and before the miraculous discomfiture of the Assyrians. This event occurred in the fourteenth year of Hezekiah's reign, as he lived fifteen years after; and reigned, in all, twenty-nine years. *C.*

Ver. 3. *And Hezekiah wept sore.* The melancholy prospects of his family, of his country, and of religion, and not any mere dread of dying, must be looked to as the causes of Hezekiah's grief. Such godly sorrow is by no means inconsistent with the most decided resignation. Even Jesus wept at the sorrows he meant to relieve—he wept over Jerusalem in the prospect of its ruin; and, 'in the days of his flesh, he offered up prayers and supplications, with strong crying and tears,' He. 5. 7. *C.*

Ver. 8. *The sun returned ten degrees. The sun,* by an ordinary and necessary abbreviation of speech, here stands for the *sunbeams.* It is of no use to show how a certain condensation of the atmosphere might inflect the sun's rays backward. The whole was a miracle; and God alone can tell how it was effected. *C.*

Ver. 12. *Mine age . . . is removed from me as a shepherd's tent.* The shepherds of Palestine and the adjoining countries move their tents frequently from place to place in search of pasture and water—an apt emblem of the unsettled condition of man, who should always feel that here he has no continuing city, and therefore seek a 'city that hath foundations, whose builder and maker is God.'—*From day even to night wilt thou make an end of me.* 'In the course of the day thou wilt finish my web' (*Lowth*). There are no phrases more common, or more expressive, than the *thread* or *web* of life. *C.*

Ver. 13. *As a lion, so will he break all my bones.* They must have felt the agony of certain forms of fever racking the bones, who would judge of the expressive and terrible accuracy of this description. *C.*

Ver. 14. *I am oppressed* with sorrow for my family, my country, and the church—overwhelmed with a feeling of my own unworthiness and incalculable mercies of my gracious God. *C.*

Ver. 18. *They that go down into the pit cannot hope for thy truth.* 'They cannot hope for' any more discoveries of 'thy light and truth,' Ps. 43. 3, as the subject of consoling thought, Ps. 51. 6, and godly conversation, ver. 19. *C.*

REFLECTIONS.—Death being the common fate of mankind, every one ought seriously to prepare for it.

MOSQUE OF OMAR—STANDING ON THE SITE OF THE TEMPLE OF SOLOMON. [ISAIAH, xl : 9.]—"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." The Mosque of Omar stands upon the site of the Holy Temple that constituted the center of Jewish life and history and worship. It was in the temple that the Jews were taught the knowledge of one God, and by means of the rites and ceremonies and symbols of the temple they were trained into their conception of God and man's duty to obey him, that made them a peculiar people. It is a sad reflection that upon this historic place should now stand a place of worship dedicated to one God, it is true, but where there is no longer taught that man is under obligation to love as himself his brother man.

20 The[i] LORD *was ready* to save me: therefore we will sing my songs[9] to the stringed instruments, all the days of our life in the house of the LORD.

21 For Isaiah had said, [j]Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the [k]sign that I shall [l]go up to the house of the LORD?

## CHAPTER XXXIX.

*1 Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures. 3 Isaiah, hearing thereof, foretelleth the Babylonian captivity.*

AT that[a] time Merodach-baladan,[1] the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was [b]glad of them,[2] and showed them the house of his [c]precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [3]armour,[4] and all that was found in his treasures: there was [d]nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, [e]What said these men? and from whence came they unto thee? And Hezekiah said, They are come from [g]a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, [h]All that *is* in mine house have they seen: there is nothing among my treasures that I have not showed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, [i]that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And [j]of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [k]Good[5] *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be [l]peace and truth in my days.[6]

## CHAPTER XL.

*1 The promulgation of the gospel. 3 The preaching of John Baptist. 9 The preaching of the apostles. 12 The prophet, by the omnipotency of God, 18 and his incomparableness, 26 comforteth the people.*

COMFORT ye,[a] comfort ye my people, [b]saith your God.

2 Speak ye comfortably[1] to Jerusalem, and cry unto her, that her warfare[2] is accomplished, [c]that her iniquity is pardoned: for she hath received of the LORD's hand [g]double for all her sins.

3 ¶ The[h] voice of him that crieth in the wilderness, [i]Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every[j] valley shall be exalted, and every mountain and hill shall be made low: and [k]the crooked shall be made straight,[3] and the rough places plain.[4]

5 And[l] the glory of the LORD shall be revealed, and all flesh shall see *it* together: [m]for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? [o]All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The[p] grass withereth, the flower fadeth:

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A.M. cir. 3292. B.C. cir. 712.

*i* Ps. 109. 31; 136. 23; 46.1;9.13, 14; 66. 12, 13; 27,1–6;84.10–12.
*j* *My songs.* 'Our songs'—*Vulgate* and *Spanish*.—*C.*
*j* 2 Ki. 20. 7. Mar. 7. 33. Ju.9.6.
*k* ch.7.14. Ju.6.36,37, 39.
*l* Ps.27.4;42.1,2;84.1, 2,10;122.1;42.2;63.2;26. 8.

CHAP. XXXIX.

B.C. cir. 710.
*a* 2 Ki. 20. 12, &c. 2 Ch.32.23,31. 2 Co.12.7.
1 *Merodach*, in the Syriac, signifies 'little lord,' and was the name of one of the Chaldean idols. *Baladan* may be rendered 'son of death.'—*C.*
*b* 2 Ch. 32. 25,31. Pr. 4.23. Je.17.9.
2 That Hezekiah was somehow in fault, the language of Isaiah (ver. 3, 4) seems decidedly to testify. It is not easy, however, to determine precisely wherein his fault lay. But, most probably the error lay in his good-natured desire to please the Babylonians, rather than to instruct the heathens; and in his greater alacrity to exhibit the temporal, rather than the spiritual, riches of his kingdom.—*C.*
*c* Or, *spicery*, Ge. 37.25;43.11.
3 Or, *jewels*.
4 Heb. *vessels* or *instruments*.
*d* Ps.39.5,6. 2 Ch.32. 25,26,31. Ec.7.20. 1 Jn. 1.8.
*e* 2 Sa. 12. 1. Ps. 119. 21.
*g* Je.4.16; 30.10. De. 28.49.
*h* Jos.7.19. Pr. 23. 5; 28. 13. Job 31. 33. 1 Jn. 1.9.
*i* Je.20.5. 2 Ki.xxiv. xxv.2 Ch.33.11; xxxvi. Je. xxxix. lii. Da. 1. 2, with Le.26.33,34. De. 4.27;14.1,2.

* He does not mean that the evil predicted against his family and kingdom was good in itself; but that it was good in its judicial origin—the sentence of a wise, just, and merciful God, He. 12. 6;—good in its object to "rebuke and chasten," Re. 3. 19;—and good in its end, 'the peaceable fruits of righteousness,' He. 12. 11.—*C.*

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*j* 2 Ki. 24. 10; 25. 1. Da.1.2–7.
*k* Le.10.3.1 Sa.3.18. 2 Sa. 15. 26. La. 3. 22. Job 1.21. Ps.39.9. 2 Ch. 32.26.
5 See note * in first column.
*l* Zec.8.16,19. Ro.15. 5. He.12.14. ch.33.6.
6 This was not a selfish satisfaction that he should escape and others suffer; but a grateful acknowledgment for the mercy that stayed so long the sentence of judgment.—*C.*

CHAP. XL.

*a* He.6.17,18. ch.41. 27;61.2;57.18;51.12;52. 7; 65.13,14; 9.3–6. Zec. 9.9. Ne.8.10. Lu.2.38. 2 Th.2.16.
*b* 2 Sa.23.2. Ac.13.2. He.1.1.
1 Heb. *to the heart*, Ho.2.14. Ge.34.3;50.21.
2 Or, *appointed time*, Ps. 102. 13–16. Hab.2.3. Ca.2.11. Job 7.1;14.1. Ga.4.4.
*c* Ps.32.1–6. ch.44.22; 43.25. Ac.13.38,39. Ep. 1.7.
*g* ch.61.7. Job 42.10, or Je.16.18; 17.18. Re. 18.6. Zec.9.12. Da.9.12. Am. 3. 2, or Ro. 5. 20, 21. 2 Co. 9. 8. Jn. 1. 16. Ep.1.3.
*h* Mal.3.1. Mat.3.2, 3,5. Mar.1.3. Lu.1.76; 3.4. Jn. 1. 23, with ch. 27.12,13.
*i* ch. 41.18; 49.10,11; 62.10,11; 57. 14. Je. 31. 21,22. Zec.9.9. Mal.3.1; 4.5,6. Ps.68.4. Mat.3.1, 2,6. ver.5,9,10.
*j* Lu. 3. 5. ch. 11. 15, 16;42.11;57.14. Zec.4.7. Lu.1.53. Mat.5.4. Lu. 6. 25. Mat. 9.13. Lu.7. 37–51. 1 Ti.1.15. 2 Co. 10. 5. Re.11.15. Da. 2. 44,45.
*k* ch.45.2.
3 Or, *a straight place*.
4 Or, *a plain place*.
*l* Eze.36.23. ch.60.1; 44. 23; 11. 9, 10. Ps. 72. 19; 98.2,3. Lu.2.10–14. Jn.1.14;2.11;17.5. 1 Ti. 3.16. 2 Pe.1.16. 1 Pe.1. 20,21. He.1.3;2.8,9. Jn. 3.34. Is.52.6.
*m* ch.1.20; 34.16; 58. 14.
*o* Job 14.2. ch.37.27. Ps.102.11; 90. 5, 6; 103. 15; 92. 7. Ja. 1. 10, 11. 1 Pe.1. 24,25. Ro.4.1,11. He.7.16; 10.1. Ro.3.20. Ga.2.16.
*p* Ps. 103. 16; 147. 18. Ho.13.5. Zec.4.6. 2 Co. 4.18. 1 Co.7.31;1.26,29.

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And nothing can be more seasonable than fervent prayer in a time of great trouble; nor anything more pleasant than the testimony of a good conscience, washed in Jesus' blood. It is a relief to a distressed heart to unbosom itself to God, whose ears are open to its cry. Nor can pious souls take much pleasure in life or personal comforts, unless God's church be revived and comforted along with them.—God takes pleasure in showing his people the immutability of his counsels, that they may have strong consolation. And if *one* miracle served to confirm Hezekiah's faith, why do not *thousands* confirm ours in the glorious Redeemer? And why are we so careless of keeping memorials of our afflictions and deliverances, and of the working of our hearts under them, for the benefit of ourselves and others?—It is hard to keep the heart from despondency under sore and complicated troubles. God's providences indeed ought to affect our spirits with humility and constant fear; and in him alone should we hope for support and deliverance. Great is the kindness, the full forgiveness, that he manifests in delivering from the utmost extremity of trouble. And the opportunity of living to his glory ought to be our principal reason for esteeming or desiring life. Blessed are those parents whose great care is to inform their children concerning Jesus and his truths! No means of relief ought to be used without dependence on the power and kindness of God. And we ought as eagerly to thank him for our deliverances as ever we prayed for them.

CHAPTER XXXIX. REFLECTIONS.—It highly becomes us to rejoice with them that rejoice, and weep with them that weep; and to honour them whom God delights to honour. They are often courted in prosperity who were contemned in adversity. Even men who hate God will caress his people on secular accounts; but often their kisses are deceitful. It is hard to be duly humble amidst great providential advancements. But to be fond of carnal respect marks very great weakness. And an intimacy or connection with the wicked usually proves a fearful plague in the issue. In showing to our friends what we are or have, pride is ready to start up, and we forget God the giver.—Ministers ought always to be plain, impartial, and faithful in their rebukes. And if God love us, he will find means to pull down our proud spirits, if not to take from us the things of which we are proud. Let me then never be fond of that which in the end may turn out *vanity and vexation of spirit!* Let me evidence the truth of my repentance by a cordial reception of faithful reproof, and a kindly submission to the chastisements of Providence. Let me reckon every moment's reprieve from hell or trouble a great mercy; and especially if God avert the storms of his judgment till I be entered into my eternal rest.

CHAPTER XL. Ver. 2. God punished the Jews in Babylon enough to answer the purposes of his glory, and more than he did many of the heathens; and in Christ he received the most abundant satisfaction to his justice; and bestows great and manifold blessings instead of punishments. 3–8. By the providence of God and proclamation of Cyrus everything shall tend to promote the return of the Jews from Babylon; and no human power shall, in the least, be able to hinder the fulfilment of his promises. And by the preaching of John Baptist shall the Jewish nation be prepared for the manifestation of the Messiah in his sufferings and glory; and all attempts of men to hinder the erection of his kingdom shall quickly be frustrated. 9–11. Let the Jews loudly triumph in God's powerful and tenderly-careful deliverance of them from Babylon, and conducting them back to their own country. And especially let the gospel church rejoice in the incarnation and mighty works of the great God our Saviour: his erection, nourishment, preservation, and government of her, and every one of her members, however weak and distressed. 21, 22. Do not even ye Gentiles know, by the light of nature, and by information derived from your ancestors, that JEHOVAH, the Creator and Governor of the world, is of such infinite perfection, that no image can represent him. 23, 24. He, with infinite ease, destroys the most powerful princes, and bereaves them of their power. 27, 28. Since God is so infinitely powerful, wise, and good, why should his own people ever distrust him, as if he disregarded their afflictions, or could not find out a way for their deliverance, or as if he neglected to redress their grievances? Know they not that he never becomes unable to help or take care of his people, and that there is no finding out the reasons of his dispensations? 30, 31. Whatever may become of persons of the greatest natural abilities, they who depend on the Lord for his assistance, and the performance of his promises, shall grow stronger in grace, and easily overcome every difficulty in the way of their duty.

Ver. 1. The second great division of the Book of Isaiah begins with this chapter. It is supposed to have been written towards the close of the prophet's life. It constitutes by far the most important part of his writings, and in some respects the most important part of the Old Testament. Its style is sublime; its subject the highest and holiest on which the human mind can dwell; its delineation of the work and character of the Messiah clear and full almost as the gospel narrative. It is this part of his writings which gives Isaiah a just title to the name 'evangelical prophet.' Professor Alexander has given the following clear summary of

because the spirit[5] of the LORD bloweth upon it: surely [q]the people *is* grass.

8 The grass withereth, the flower fadeth: [r]but the word of our God shall stand for ever.

9 ¶ O Zion, that [s]bringest good tidings,[6] get thee [t]up into the high mountain; O Jerusalem, that bringest good tidings,[7] lift up thy voice with strength; lift *it* up, [u]be not afraid; say unto the cities of Judah, [v]Behold your God!

10 Behold, the Lord GOD will come [x]with[8] strong[9] *hand,* and his arm[1] shall rule for him; [y]behold, his reward *is* with him, and his work before him.[2]

11 He shall [z]feed his flock like a shepherd, he shall [a]gather the lambs with his arm, and carry *them* in his bosom, *and* shall [b]gently lead those [3]that are with young.[4]

12 ¶ Who[c] hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure,[5] and weighed the mountains in scales, and the hills in a balance?

13 Who[d] hath directed the Spirit of the LORD, or *being* his counsellor[6] hath taught him?

14 With whom took he counsel, and *who* instructed him,[7] and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?[8]

15 Behold, [e]the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles[9] as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor[g] the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as [h]nothing; and they are counted to him less than nothing, and vanity.

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5 Or, *wind.*
*q* ch.6.9,10;8.6,11;9.12. Jn.1.11.
*r* ch.14.26,27; 55.10,11. Ps.33.10,11; 119.89,91. Da.4.35. Mat.5.18. Mar.13.31. 1 Pe.1.23–25. Jn.12.34. Ro.3.3. Nu.23.19.
*s* Ezr.1.1,2. ch.2.3. Lu.24.47. Ro.10.15,18. ch.52.7;41.27.
6 Or, *O thou that tellest good tidings to Zion.*
*t* As Ju.9.7. 1 Sa.26.13,14. 2 Ch.13.4. Je.22.20. Ex.20.1. Mat.5.1.
7 Or, *O thou that tellest good tidings to Jerusalem.*
*u* ch.35.3,4. Ps.42.5,11;43.5.
*v* ch.12.2;25.9;62.11. Ca.3.11. Hag.2.7. Zec.9.9. Mal.3.1. Jn.1.29,36. Ac.13.32,33; 2.36;9.19; 11.19; 13.46. Ps.68.11.
*x* Jn.12.13,31. Ge.3.15. Mat.12.29. Lu.24.19. 1 Jn.3.8. Col.2.15. He.2.14. ch.53.12; 49.24–26;63.1–5. Je.31.10.
8 Or, *against the strong,* Mat.12.29. Jn.14.30. He.2.14. Ro.16.20.
9 'Against the strong one.'—*Louth.*
1 *His arm.* The emblem of active power, even 'Christ the power of God.'—*C.*
*y* ch.62.11. Re.22.12.
2 Or, *recompense for his work.*
*z* Eze.34.23;34.11–14,23. Mi.5.3. Zec.13.7. Jn.10.11. Ps.23.1–6; 80.1. He.13.20.1 Pe.2.25.
*a* ch.42.3;46.4. Mat.11.28;23.37.
*b* Mat.9.13,14,17. Jn.16.12. He.5.2. 1 Co.3.1,2, with Ge.33.13.
3 Or, *that give suck,* 1 Co.4.15. Ga.4.15. Ac.20.28. 1 Pe.2.2. 2 Co.12.10.
4 See note * below.
*c* Pr.30.4. Ps.148.4. Pr.3.19;8.26,27. Job 28.25. Je.10.12. Job 26.13. Ps.33.6. Job 11.7–9. ch.48.13.
6 Heb. *a tierce.*
*d* Job 21.22;36.22,23. Ps.147.5. ch.55.8,9. Ro.11.34. 1 Co.2.16; 1.19, 23. 2 Pe.2.9. Jn.8.12;1.9. ch.29.14;33.18.
6 Heb. *man of his counsel.*
7 Heb. *made him understand.*
8 Heb. *understandings.*
*e* Ps.62.9;146.3,4; 86.3,9;89.6,8.
9 Or, countries, ch.11.11;20.6;59.18. Je.47.4.
*g* Ps.50.8–12. Mi.6.6,7. Ps.40.6.
*h* Da.4.35. Ps.39.5; 62.9. ver.15,22. Job 25.6. Ro.8.6–8.
* This is equally true, graphic, and beautiful. I have often seen eastern shepherds act as here described. In rugged and difficult mountain paths I have seen the shepherd put his arm round the very young lamb or kid, raise it up, and put it into the open breast of his capacious robe; there, resting upon his girdle, two, three, or even four little ones, can lie in comfort and security.—*P.*

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*i* Ac.17.20. Ex.15.11. Ps.86.8–10; 89.6,8; 96.4,5. De.4.15. Ac.17.29. Je.10.2–16. Job 11.7.
*j* ch.41.6,7; 44.9,12–20. Je.10.3–5,8,9. Ps. 115.4–8; 135.15–18. Ex. 20.4. Ps.97.7.
1 Heb. *is poor of oblation.*
2 No price wherewith to buy a gold or silver image.—*C.*
*k* ch.41.7; 44.14–19; 46.1,2,6,7. Je.10.4,5. Ps.115.7.
*l* Ps.19.1–5. Ac.14.16,17. Ro.1.19,20; 3.1, 2. ch.1.3;27.11. Ho.4.6, with ch.41.4; 48.16. He.11.3.
3 Or, *him that sitteth,* &c., Job 22.14. Ps.33.13;113.5,6.
*m* Nu.13.33. ver.15, 17.
*o* Ps.104.2. ch.42.5; 44.24. Job 9.8;26.11. Je.10.12. Zec.12.1.
*p* Da.2.21. ch.57.15; 66.1. Ps.115.16; 18.11. Job 12.17,21. Ps.107.40; 75.5; 2.9; 76.12. Ac.12.23. Ex.15.1,4. 2 Ch.32.21. 1 Ki.22.34.
*q* ch.14.21,22. Je.22.28,30. Job 15.29–33; 18.6,16–19. Ps.37.35. Eze. xvii. Da.iv. Na.1.14.
*r* ver.7. Job 21.3,6; 4.9. Ex.15.10. ch.11.4; 30.33; 14.18,19. Da.5.2–30. Ps.18.15.
*s* Ex.20.4. De.4.15, 23, &c. Ac.17.29.
*t* ch.6.3. Jos.24.19. Ex.15.11. Re.15.4.
*u* ch.51.6. Job 35.5. Ge.1.1; 2.1,2. Ps.8.3; 147.4; 148.1–13; 19.1. Ju.5.20. ch.48.13;45.12. Je.10.11–13; 32.17–19. Ro.1.20,23. He.11.3.
4 No planet faileth in his orbit—no comet in his return—no fixed star from his place.—*C.*
5 Can he forget you, who remembers all the stars?—*C.*
*v* ch.49.14;41.10. Job 3.21,23. Eze.37.11. Ps. 77.7–9. Job 27.2; 34.5. Mal.2.17. Ps. xliv. lxxiv. lxxix.; 89.38–50. He.13.5,6.
*x* ch.59.1. Ps.94.7–11. Mat.15.16,17. Co.3.16; 9.15,16,19. Ps.44.1–3. De.33.26–29. Je.32.17. Ge.18.14. Jn.5.17. ver. 29,31.

18 ¶ To whom then will ye [i]liken God? or what likeness will ye compare unto him?

19 The[j] workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished, that he [1]hath no oblation,[2] chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* [k]shall not be moved.

21 Have[l] ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth[3] upon the circle of the earth, and the inhabitants thereof *are* [m]as grasshoppers; that [o]stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23 That[p] bringeth the princes to nothing: he maketh the judges of the earth as vanity.

24 Yea, [q]they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also [r]blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To[s] whom then will ye liken me, or shall I be equal? saith [t]the Holy One.

26 ¶ Lift[u] up your eyes on high, and behold who hath created these *things,* that bringeth out their host by number: he calleth them all by names: by the greatness of his might, for that *he is* strong in power; not one faileth.[4]

27 Why sayest thou, O Jacob, and speakest, O Israel,[5] My[v] way is hid from the LORD, and my judgment is passed over from my God?

28 Hast[x] thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not,

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the leading points embraced in this division. A preliminary examination of them will help to prepare the reader for a full understanding of the various parts:—'1. The carnal Israel, the Jewish nation, in its proud self-reliance and its gross corruption, whether idolatrous or only hypocritical and formal. 2. The spiritual Israel, the true church, the remnant according to the election of grace, considered as the object of Jehovah's favour and protection, but at the same time as weak in faith and apprehensive of destruction. 3. The Babylonish exile and the restoration from it, as the most important intermediate point between the date of the prediction and the advent of the Messiah, and as an earnest or a sample of Jehovah's future dealings with his people both in wrath and mercy. 4. The advent itself, with the person and character of Him who was to come for the deliverance of his people not only from eternal ruin, but from temporal bondage, and their introduction into glorious liberty. 5. The character of this new condition of the church or of the Christian dispensation, not considered in its elements, but as a whole; not in the way of chronological succession, but at one view; not so much in itself, as in contrast with the temporary system which preceded it.' *P.*

——*Comfort ye my people.* The parties exhorted to give comfort are such as hear 'the voice in the wilderness,' ver. 3, and in faith of his coming, 'prepare in the desert a highway for their God.' —*Note,* It is thus the duty of believers to comfort one another, 1 Th. 4. 18. *C.*

Ver. 2. *She hath received . . . double.* Not double chastisement, for that is simply impossible, but the blessings of 'grace, mercy, and peace'—the double of all the miseries sin had brought upon her. *C.*

Ver. 4. The fulfilment of this prophecy began in the days of John the Baptist, and will, like the formation of a highway amidst forests, morasses, rugged mountains, and deep valleys, progressively advance to completion in God's good time. *C.*

Ver. 6. *The voice said, Cry.* That is, the voice of the Lord who had spoken, ver. 5. 'And he said,' that is, he that 'cried in the wilderness' said, 'What shall I cry?' *C.*

Ver. 7. This verse is liable to be misunderstood in its present form. The spirit of the Lord is not the Holy Spirit. Such an interpretation does not suit the passage. The literal rendering would be 'the breath of Jehovah;' and the figure is that of a person breathing upon the tender grass and delicate flower, and thus causing them to droop and die. The whole verse may be translated as follows:—'The grass is dried; the flower is faded; for the breath of Jehovah has blown upon it.—Surely the people is grass.' *P.*

Ver. 9. 'Ascend, O virgin daughter, into the high mountain, thou that bringest good tidings to Zion: exalt thy voice with strength, thou that bringest good tidings to Jerusalem.'—*Note,* The title 'virgin daughter,' ch. 37. 22, is inserted to express the feminine form of the Hebrew: and is in strict accordance with the custom of the Jewish women in celebrating victories. See Ex. 15. 20, 21; Ju. 11. 34; 1 Sa. 18. 6, 7.—*Behold your God!* It is not possible to imagine any stronger evidence that Jesus was 'God manifest in the flesh,' 'seen of angels,' and seen also of men. *C.*

Ver. 12. The object of the voice is twofold: (1) comfort to Jerusalem, (2) the preparation of the way of the Lord; and to remove all doubt that the Lord can bring comfort by his Spirit, and prepare the way for his people, see ver. 13, 26–31, the prophet here describes at length the almighty power.—*Measured the waters.* There is no fact more demonstrable than the perfect exactness of the proportion of water to dry land for all the uses of vegetables and animals. See Whewell's *Bridgewater Treatise.* —*Meted out heaven.* So exact is the measurement of the heavens, that astronomers have calculated where an undiscovered planet should be, and have thus been enabled to find it. See Herschel's *Astronomy.*—*Comprehended the dust . . . in a measure.* This fact follows from the relative extent of land and water, as already stated.—*Weighed the mountains.* Every planet takes its place and orbit in exact proportion to its weight: the earth is depressed at the poles and elevated at the equator in virtue of its weight and rotation; and, so far as known to man, every object on earth and in the heavens is literally 'weighed in a balance.' *C.*

Ver. 17. How can anything be less than nothing? The *rhetoricians* call it a hyperbole; but such a mode of speech seems unbecoming the Spirit of God. The Hebrew word signifies 'a defect.' The nations are worse than what is merely defective: besides being defective in righteousness, they are positively wicked. *C.*

Ver. 20. *A graven image that shall not be moved.* The smaller metallic images were carried about; the wooden images were nailed immovably to the walls, ch. 41. 7. *C.*

Ver. 24. How awfully has this truth been verified in the fall of every empire of antiquity, and the many revolutions of modern times! O that kings would be wise to acknowledge Jesus as their King and Lord! Ps. ii. *C.*

Ver. 31. *They that wait.* Who wait in faith, in patience, in watchfulness, in cheerfulness, in love—who wait as subjects bound, as servants bought, as friends invited, as children beloved. *C.*

REFLECTIONS.—God's abundant consolations graciously follow his messages of terror and conviction; and he takes pleasure in the comfort and prosperity of his servants. How delightful is the real preaching of the gospel of Christ! It proclaims that forgiveness of sins, without which it is impossible to obtain any true comfort. God easily removes every bar out of his way in coming to us. And it is necessary that we lay aside every weight, and the sin which doth so easily beset us, in our approaches to him. It is a happy token of deliverance when our hearts are levelled by his grace, and made to behold his glory! Human power is little to be feared when against us, or trusted to when on our side! But infinite is the power, the faithfulness, the duration of the truths of Christ. Happy tidings are those which relate to him and his salvation! and happy is the period when he comes and performs all in all in and for his church; when he manifests his activity, care, and tenderness in gathering sinners to himself, and in bearing and nourishing them up to eternal life! What empty nothings are all creatures in comparison of him! Why then should we not trust him in every difficulty, cleave to him under every discouragement, and revere him in the receipt of every favour! What image can ever truly represent the infinite JEHOVAH! What idol can deserve a comparison with the Almighty Maker of heaven and earth! It is weak and sinful to suspect that he has or can cast

neither is weary? [v]*there is* no searching of his understanding.

29 He[s] giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even[a] the youths shall faint and be weary, and the young men shall utterly fall:

31 But [b]they that wait upon the LORD shall renew *their* strength; they shall [c]mount up with wings as eagles; they shall run, and not be weary, *and* [d]they shall walk, and not faint.

## CHAPTER XLI.

1 *God expostulateth with his people, about his mercies to the church,* 10 *about his promises,* 21 *and about the vanity of idols.*

KEEP silence[a] before me, O [b]islands;[1] and let[c] the people renew *their* strength:[2] let them come near, then let them speak; let us come near together to judgment.

2 Who [d]raised up the righteous[3] *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings?[4] he gave *them* as the dust to his sword, *and* as driven stubble to his bow.[5]

3 He pursued them, *and* passed safely;[6] *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, [e]calling the generations[7] from the beginning? I the LORD, the [g]first, and with the last; I *am* he.

5 The[h] isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They [i]helped every one his neighbour; and *every one* said to his brother, Be of good courage.[8]

7 So[j] the carpenter encouraged the goldsmith,[9] *and* he that smootheth *with* the hammer him that smote[1] the anvil, saying, It *is* ready for the sodering:[2] and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, [k]*art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.[1]

9 *Thou* [m]whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* [o]my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear[p] thou not; for I *am* with thee: be not dismayed; for I *am* thy God: [q]I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, [r]all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee[3] shall perish.

12 Thou[s] shalt seek them, and shalt not find them, *even* them that contended with [4]thee: they that war against thee[5] shall be [t]as nothing, and as a thing of nought.

13 For I the LORD thy God will [u]hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear[v] not, thou [x]worm Jacob, *and* ye [6]men of Israel; I will help thee, saith the LORD, and thy [y]Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp [z]thrashing-instrument having teeth:[7] thou [a]shalt thrash the mountains, and beat *them* small, and shalt make the hills as chaff.[8]

16 Thou shalt [b]fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou [c]shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* [d]the poor and needy seek [e]water, and *there is* none, *and* their tongue faileth for thirst, I the LORD [g]will hear them, *I* the God of Israel [h]will not forsake them.

18 I will open [i]rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I[j] will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together;

20 That[k] they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ Produce[9] your cause, saith the LORD: bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and [l]show us what shall happen: let them show the former things what they *be*, that we may consider [1]them, and know the latter end of them: or declare us things for to come.

23 Show the things that are to come hereafter, [n]that we may know that ye *are* gods: yea, [o]do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, [p]ye *are* of nothing,[2] and your work of nought:[3] an abomination *is he that* chooseth you.

25 I[q] have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

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*y* Ps.147.5. ch. 55, 8, 9. Ro.11.33.
*z* ch. 50. 4. Mat. 11. 28. 2 Co.12,9,10. Phi.4. 13. Col.1.11. De.33.25. Zec.10.12.
*a* Ps. 33. 16; 34. 10. Am.2.14. Lu.12.19,20. Ps 39.5.
*b* ch.8. 17;25.9;30.18. Ps.84.7; 103.5; 25.3; 37. 9;130.5. La.3.25. He.9. 28.1 Th.1.10. He.11.33, 34. 2 Co.1.8–10; 4.8–10, 16;12.9,10. Job 17.9.
*c* Ca.3.6; 8.5. Ex.19. 4. Ro.8.31–39. Phi.1.6; 2.12, 13; 4.13. Ps.37.24; 92. 1. 12–14. Joel 3. 10. Zec.10. 12; 12. 8. Ju. 5. 31. ch.27. 31; 33.24; 40.4. He. 12. 1, 2, 12. 1 Co. 9. 24,26;4.11. 2 Co.4.8;11. 26,27. Ro.8.37.
*d* Mi.4.5.

CHAP. XLI.

B.C. cir 708.

*a* Zec.2.13. ch. 49.1; 52.15.
*b* Ge.10.5. ch. 11.11; 42. 4; 49.1; 24.14,15; 40. 15;51.5. Ps.72.10. Zep. 2.11.
1 The word rendered 'islands' signifies also 'maritime countries,' and sometimes 'distant countries,' without any specific reference to their physical position. Here it seems to signify 'heathen lands.'—*P.*
*c* Job 38.3;40.7; 23.4; 9.19,20.ver.21.
2 By 'waiting upon the Lord,' ch. 40. 31. —*C.*
*d* Ge.15.6; 11.31; 12. 1;14.14,15. Ro.4.3. He. 11.8, 17. ch.44.28;45.1–6,13;46.11;ver.25. Ezr. 1.1,2. Je.51.9; 50.41,42; 23.5,6. Ps.72. 8–12. ch. 63.1–4, or Ac.13.2; 26. 17,18. Ro.15.19.
3 Heb. *righteousness.*
4 See note * below.
5 Exemplified in Abraham's conquest of four kings, Ge. 14. 1–16.—*C.*
6 Heb. *in peace.*
*e* ch.46.10. Da. 4.34, 35. Ro.4. 17. Ac.17.26. Da.2.21.
7 Predicting the permanence and multiplication of Abraham's posterity, which none but God could verify.—*C.*
*g* ch.43. 10; 44. 6; 48. 12. Re.1.11,17;22.13;2. 8. Ps.102.28.
*h* Ex.15. 15, 16. Jos. 5. 1; 10. 1–4; 11.1–5.ch. xiii.xiv.xxi.Je.l.li.
*i* Ex.15. 5,6,9.1 Sa.4. 6–9. Ps.64.5.
8 Heb. *be strong.*
*j* ch.40.19, 20; 44. 12. Ac.19.25.
9 Or, *founder.*
1 Or, *the smiting.*
2 Or, *saying of the soder, It is good.*
*k* Ex.19. 5, 6. Le.25. 42. De.7.6; 10.15; 14.2. Ps.135.4. ch.43.1; 44.1; 46.3. De.4.37;7.6,7. Ps. 135.4. Mat.3.9. Jn.8.39.
*l* 2 Ch. 20.7. Ja.2.23. Ge.18. 19. Ne.9.7. Ro. 5.10. Jn.15.13–15.
*m* Jos. xxiv. Ne. ix. Ps. cv. cvi. cxxxv. ch. 48.12. Je.6.22;25.32;31. 8. Ho.11.1. Mat.24.31. Jn.6.39–57. 1 Sa.12.22. Ps.94.14.
*o* ver.8;ch.44.21. Ps. 63.4. Ro.11.1,5.
*p* ver.13,14; ch.43.1, 2,5. Lu.12.31,32. Ro.8. 31. Zec.10.12. Mat.28. 20. He.13.5. De.31.6,8; 33.27–29. Phi.1.6; 4.13; 2.13. Col.1.11, 2 Co.12. 9,10. Ep.1.19. Ps.118.6, 7;27.1,14. 1 Co.16.13.
* This remarkable passage has been variously interpreted. Some think the *righteous one* refers to the Messiah; others think Cyrus is intended; others suppose it must mean Abraham. Gesenius and some later German writers translate the passage in another way altogether. They maintain that the Hebrew word rendered 'right-

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eous man,' or 'righteous one' cannot be so translated; that it can only mean 'righteousness;' and that it is not the object of the verb in the first clause, but the subject of the verb in the second.—'Who hath raised up from the east? Righteousness shall call him to its foot; it shall give nations before him, and cause him to tread upon kings.'—*P.*
*s* Job 20.7–9. Ps.9.5; 6;10.15;37.35,36. Da.2. 35.
4 Heb. *the men of thy contention.*
5 Heb. *the men of thy war.*
*t* ch.40.23. Ps.39.5,6.
*u* De. 33. 26–29. ch. 42.6; 51.18; 45.1. Ps.80. 17; 63. 8; 73. 23; 109.31. Zec.10.12.
*v* ver. 10, 13. Ps. 3.6. He.13.5,6. Ac.4.29;26. 22. Mat.10.28.
*x* Job 25.6. Ps.22.6.2 Co.5.5,6. Ge.32.10.
6 Or, *Jew men,* Ps. 105.12. Lu.12.32.
*y* Nu. 35. 25. Ge. 48. 16. ch.63.9. Job 19. 25. ch.43.1,14;49.26; 48.17; 60.16.
*z* ch.21.10;28.27. Je. 51.33. Hab.3.12.
7 Heb. *mouths.*
*a* ch.2.2,14;42.15;25. 10; 17. 13; 40.4. Re. 11. 15. Mi. 4. 10, 13. Zec.4. 7. Ps. 18. 42. Da. 2. 35. Re. 8. 8. Joel 3.14. Ps. 18.22. 2 Co.10.4,5. Phi. 4.13.
8 The thrashing-instrument was a heavy flat piece of wood, about the size and shape of an ordinary door, but slightly turned up in front, and studded over on the lower side with knobs of flint or iron, not unlike the nail-heads in the door of a prison. These knobs, or 'teeth,' when drawn over the grain in the thrashing-floor, cut and tear the straw to pieces, in the end reducing it to powder. —*P.*
*b* Mat.3.12. Je. 51.1, 2.ch.17.13;68.12. He.4. 12. Tit. 1. 13. Re. 11. 5. ch.11.4.
*c* Ro.5.11.ch.25.1–5; 26.1–6;12.1–6;24.14–16. Mi.2.13. Ps. 118.10–13; 18.29;110.2;45.5.ch.49. 2;45.25.
*d* Ps. 68. 10,18; 72. 4, 12–14; 102. 17; 107. 4. 1 Co.1.26.ch.11.4. Re.3. 17,18. Mat.9.13.
*e* ch.12.3. Jn.4.10,14; 7.37–39. Re.22.1,7.
*g* Ps.102.17; 107.5,6; 34.6.2 Co.12.9.
*h* Ge.28. 15. Jos.1.5. Ps.37.28;94.14.1 Sa.12. 22. He.13.5.ver.9.
*i* ch.35.6,7; 44. 3; 48. 21;30.25; 43.19. Ps.105. 41; 107.3,35. Joel 3. 18. Eze.47. 1–11. Re.22.1. Zec.14. 8, with Ps. 78. 15,16.
*j* ch.55.13;58.11. Re. 22.2. Eze.47.12. ch.60. 13,21. Ps.92.13,14, with 121. 6. ch. 25.4,5; 32.2; 61.3,11. Ca.4.12–14.
*k* Ps.107. 43; 109. 27. Job 12.9. ch.43.1. Mat. 16.18. Nu.23.22,23. Ep. 2.4–10.
9 Heb. *cause to come near,* Job 23. 4; 38.3;40.7.ver.1.
*l* ch.44. 7; 45. 21; 46. 10;48.14. Jn.13.19.
1 Heb. *set our heart* upon them.
*n* Ac.15. 18. Ps. 147. 5. He. 4. 13. Jn. 21.17. Ep.1.11.ch.46.10.
*o* Ps.115. 4–8. Je. 10. 4, 5. Am.3. 6. ch. 45. 7. Zep.1.12.
*p* ver.29.1 Co.8.4. Je. 10.8,14,15;51.17,18. ch. 44.9;40.17;59.5.
2 Or, *worse than nothing.*
3 Or, *worse than of a viper.*
*q* ver.2; ch.44.28; 45. 1–6, 13; 46. 11; xiii.xxi. Je.l. li. Ezr.1.2. Mi. 7. 10. Je.51.23,28.

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*g* ch.40.29. 35.25,26. Mi.7.10.
*r* Ex.23.22.ch.60.12;45.24;54.17; 49.26. Zec.12.3. Ac.13.8–11. Ps.48.10;58.9–11;
3 Heb. *the men of thy strife.*

off his people. To them that wait on him, his infinite power and grace are a never-failing and abundant source of strength, quickening, and comfort.

CHAPTER XLI. Ver. 1, 2. Attentively hear my challenges, ye heathens; muster up all the arguments you can in your own defence. Who but myself called Abraham to his travels from his native country, enabled him to conquer the eastern kings, and his seed to conquer the Canaanites? Who besides me disposed and enabled Cyrus to execute my righteous judgments on the Chaldeans, and to grant deliverance to my people? Who raised up the all-conquering Immanuel, or enabled Saul the persecutor and other apostles irresistibly to conquer the nations to Christ by the preaching of the gospel? 4, 5. Who hath disposed of all the generations of mankind? Have not I, the eternal God? Observing with dread my wonderful works, the heathens have consulted together how to preserve themselves and their idols. 8–16. Ye Jews, being mine by special covenant, whom I originally brought from among your neighbours in Chaldea to Canaan, and notwithstanding your repeated rebellions, have never rejected, ye must not worship idols. Indulge

26 Who[r] hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that showeth; yea, *there is* none that declareth; yea, *there is* none that heareth your words.

27 The first *shall say*[4] to Zion, Behold, behold them:[5] and I will give to Jerusalem [s]one that bringeth good tidings.

28 For I beheld, and [t]*there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer[6] a word.

29 Behold,[u] they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

## CHAPTER XLII.

1 *The mission of Christ, graced with meekness and constancy.* 5 *God's promise to him.* 10 *An exhortation to praise God for his gospel.* 18 *He reproveth the people of incredulity.*

BEHOLD my[a] servant, whom I [b]uphold, mine[c] elect, *in whom* my soul [d]delighteth: I[e] have put my spirit upon him; he shall bring forth judgment to the Gentiles.

2 He[g] shall not cry, nor lift up, nor cause his voice to be heard in the street.[1]

3 A[h] bruised reed shall he not break, and the smoking[2] flax shall he not quench:[3] he [i]shall bring forth judgment unto truth.

4 He [j]shall not fail nor be discouraged,[4] till he have set judgment in the earth: and [k]the isles shall wait for his law.

5 ¶ Thus saith God the LORD, [l]he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein;

6 I the LORD [m]have called thee in righteousness, and will [o]hold thine hand, and will keep thee, and give [p]thee for a covenant of the people,[5] for [q]a light of the Gentiles;

7 To [r]open the blind eyes, to [s]bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.

8 I *am*[t] the LORD; that *is* my name: and my glory[u] will I not give to another, neither my praise to graven images.

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*r* ver.23; ch.43.9; 44.7; 45.21; 46.10; 48.6,14. Hab.2.18,19. 1 Co.8.4; 12.2. Ps.115.4–8. 1 Th. 1.9.

4 Or, I *the first* say, ver.4; ch.43.10; 44.6; 48.12. Re.2.8; 1.11; 22.13.

5 'I first to Zion (declare things past and to come, ver. 22, 23), saying, Behold, behold them.'—*C.*

*s* ch.44.28 Ezr. 1.2. ch.40.1,2,9; 52.7. Lu.2.10,11. Mat.23.37. He.2.3. 1 Ti.1.15.

*t* ch. 46.8. Je.10.7,8, 14. ch.63.5; 44.25. Da.2.10,11; 4.7; 5.8.

6 Heb. *return.*

*u* Ps.39.5. ch.40.17–23; 44.9–20; 45.19,20; 41.7. Ps.115.4–8; 97.7; 135.15–18. Je.10.2–16. Hab.2.18,19. 1 Co.8.4.

CHAP. XLII.

*a* Mat.12.18–21. ch.49.3; 52.13; 53.11. Phi.2.7. Jn.4.34; 10.18.

*b* ch.49.8. Jn. 16.32; 17.2. ch. 50.4, 7,9. Ac. 10.38. Jn.11.42.

*c* ch.43.10. Jn. 6.27. 1 Pe.1.20; 2.4. Ps. 89.19, 20, 3,4. Fr.8.23. ch.49.1, 5.

*d* Mat.3.17; 17.5. Jn. 3.35; 5.20; 15.9. Ep.1.4, 6; 2.14, 18. Col.1.13.

*e* ch.11.2–5, 10; 2.2–5; 61. 1–6. Jn. 1.33, 34; 3.34. Ro.15.8–12. Ps.72.8–11. Ac.1.–xx.

*g* Mat. 12. 16–20; 11. 29. Zec.9.9, 10. Ep.2.17. 2 Ti.2.24. 1 Pe.2.23.

1 He shall produce no turbulent commotions, make no complaints when injured. —*C.*

*h* Mat. 12. 19; 11. 28. ch.40.11, 29–31; 50.4, 10; 57.16–18; 66.2. Je.31.25. Lu.19.10. Phi. 1. 6. Ps. 147.3; 103.13, 14. He. 2. 17, 18; 4.15. Mat.11.28.

2 Or, *dimly burning.*

3 Heb. *quench it.*

*i* ver.1; ch.11.3, 4. Jn. 7.24; 1.17; 18.37; 14.6. 2 Co.6.7; 11.10. Ps.94.15.

*j* Jn. 17.4. He.12.2, 3, ch. 52. 13–15; 53. 2–12; 49.1–26; 9. 7. Ps. 89. 21, 22. ver.1, 3.

4 Heb. *broken.*

*k* Ge.10.5. Ps.2.8; 22. 27–31; 72.8–10, 19. ch. 2. 2–4; 51.5; xlix. lx.–lxii. Ge.49. 10. Zec. 2. 11; 8. 20–23. Ro.15.12.

*l* ch.40.22, 26; 44. 24; 51.13. Je.32.17. Zec.12. 1. Ps.33.6; 104. 1–31; 136. 6–25. Ac. 17. 25, 28. Ps. 94.10. Job 35.11.

*m* ch. 45. 13; 49. 1–8. He.5.4,5. Jn.6.27. Pr.8. 23. Ro. 3. 25, 26; 8. 3, 4. Ga.4.4,5.

*o* ch.41.13; see ver.1.

*p* ch.49. 8; 53. 10–12. He.7. 22; 9. 15. Ge. 22. 18; 17. 8. Ro.15. 8–12. 2 Co.1.20. Ga.3.16.

5 'A purifier' or 'covenant-sacrifice of the people.'—*C.*

*q* ch. 49. 6; 51. 4; 9. 2. Lu.2.32. Ac. 13. 47; 22. 21; 26.17, 18.

*r* ch.35.5. Mat. 11.5. Ac. 26. 18. 2 Co. 4. 4, 6. Ep.1. 17, 18. Re. 3. 18. Col.1.9, 12. Ep.5.8.

*s* 1 Pe.2.9. ch. 28, 18; 35 5; 61.1. 19.2; 49.9. Zec. 9.11. Ps.142.6. Lu.4.18–21. He.2. 14, 15. 2 Ti. 2. 26.

*t* Ex.3.14, 15; 6.3; 15.3. Ps.83.18.

*u* ch.48.11. Ex.20.3,5.

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*v* Jos. 21.45; 23. 14. 1 Ki.8.23,24.

*w* ch.44.7,8; 46.9, 10.1 Pe.1.10–12. He.1.1. Jn. 13.19. ch.41.23.

*x* Ac.15.18.

*y* Re. 5. 9. ch. 44. 23; 49.13; 24.14–16. Ps.xcv. –c. cxvii. xlvii. lxvi. lxvii. cxlv.–cl. cvii.

6 Heb. *the fulness thereof.*

*z* ch. 35. 1–10; 43. 21; 44.23; 49.13. Ps.72.8–10, 17. Ro.15.9–13. Re.5.9, 10; 7.9–12; 14.1–4; 15.2–4; 18.20; 19.1–7. Lu.2.10–14. 1 Pe.4.11. Ep.3.20, 21.

*a* Ge.25.13. ch.21.16. De.33.2. Hab.3.2.

*b* Ps.117.1.

*c* Ex.15.3. Ps. 78. 65; 110.1–7; 45.3–5; 2.9. ch. 63. 1–4; 59. 17. Re. 6.2, 17; 19.17. ch.31.4; 40.10; 49.26. Am.1.2; 3.8. Da. 2.44. 2 Co.10.4,5. Re.6. 2; 11.17; 17.14; 19.16–21; 12.7.

7 'Vengeance.'—*Lowth.*

8 Or, *behave himself mightily.*

*d* Ps.50.21; 83.1. Ac. 14.26; 17. 30. Ro. 9. 22. Lu.18.7. Je.15.6; 44.22.

*e* Job 32. 18–20. ver. 13. Ro.5.20, 21. Zec. 1. 14. Ro. 15. 18. Mat.11. 12. Mar.9.1. 1 Th.1.5. 2 Co.10.4,5.

9 Heb. *swallow* or *sup up.*

*g* ch. 49. 11; 2. 12–16; ver.25; ch.40.3, 4; 50.2; 44. 27. Zec.10.11. Hag. 2.6, 7. Re.6.14–17; 14.16–20; viii. xvi. xviii. xix.

*h* Ho.2.14. Ep. 5. 8. Je.31.9. Ps. 98. 2, 3. ch. 29.18, 24; 9.2; 35.5, 8, 10; 48.17; 54.13; 60. 1, 2, 19, 20; 58.10. Ps.107.4. He. 10.20. Lu.1.78, 79.

1 Heb. *into straightness.*

*i* Je.32.39, 40. Jn.13.1. He.13.5. See ch. 41.9, 17.

*j* Ps.97.7; 129.5; 35. 4; 70.3. ch.1.29; 44.11; 45. 16.

*k* ch.6.9, 10. Je. 4.22. Eze. 12. 2. Ro. 1. 20. Mar.7.34, 35.

*l* Je.5.21. Eze. 12. 2. Je.5.31; 23.14. ch.56.10; 43.27. Ro. 11. 25. Mat. 15.14. 2 Co.3.14. Ro. 2. 17–23. Jn.7.49; 9.40, 41, with Ex. 19.6. Eze.16. 8–10. De.32.10, 11

2 *Perfect.* 'Perfectly instructed.'—*Lowth.*

*n* ch.1.3, with Ps.107. 43; 106. 7–39. ch. 58. 2. Je.42.2, 5, 6; 5.21; 6. 10. Eze.12. 2; 14. 3; 33. 30, 31. Ro. 2. 22, with Ps. 147.19, 20. De. 4. 3–5, 8; 29.2, 3.

*o* De.4.6, 7. Ps. 71.16, 19; 147. 19, 20. Eze. 20. 11. Ne.9.13. Ro.9.4; 10. 3,4. Phi.3.9. 2 Co. 3. 7, 8. Ga.6.2, or Mat.3.17. 2 Co.5.19–21.

3 Or, him, Jn.17.1.

4 'Yet Jehovah loveth him for his own truth's sake; he will exalt and make honourable the law.' —*Boothroyd, Lowth.*

*p* 2 Ch. 28. 5, 6, 17, 19. ch.18.2; 36.1. 2 Ki.17.6–17. ch.9.12–21. Je.50.17, 33. Lu.19.42–44; 21. 20–24. Mat.23.35–39.

9 Behold, [v]the former things are come to pass, and [w]new things do I declare; [x]before they spring forth I tell you of them.

10 ¶ Sing[y] unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein;[6] the isles, and the inhabitants thereof.

11 Let[z] the wilderness and the cities thereof lift up *their voice*, the villages *that* [a]Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the top of the mountains.

12 Let[b] them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The[c] LORD shall go forth as a mighty man, he shall stir up jealousy[7] like a man of war: he shall cry, yea, roar; he shall [8]prevail against his enemies.

14 I[d] have long time holden my peace; I have been still, *and* refrained myself: *now* will I [e]cry like a travailing woman; I will destroy and devour[9] at once.

15 I[g] will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And[h] I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [1]straight. These things will I do unto them, and [i]not forsake them.

17 ¶ They shall be [j]turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, [k]ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but [l]my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect,[2] and blind as the LORD's servant?

20 Seeing[n] many things, but thou observest not; opening the ears, but he heareth not.

21 The[o] LORD is well pleased for his righteousness' sake; he will magnify the law, and make [3]*it* honourable.[4]

22 But[p] this *is* a people robbed and spoiled;

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no slavish or desponding fears, for I am your infinite ALL IN ALL; and I will strengthen, help, and uphold you by my almighty power, manifested in the righteous destruction of mine adversaries and deliverance of my people. All your enemies shall quickly be overwhelmed with confusion and ruin; for I will guide, strengthen, and keep you from falling. And however weak, despised, and oppressed you may be, I will enable you to subdue your most lofty, proud, and powerful adversaries, and make you to rejoice in and glorify me, as the author of all your privileges. 17–20. When poor indigent sinners are reduced to the most wretched condition, I will grant them comfort and relief; and will spread the gospel, and plant the ordinances thereof, and persons eminent for gifts and graces, among both Jews and Gentiles, in such a manner as will manifest my infinite power and holiness to every observer. 25–27. I foretell that Cyrus the Medo-Persian shall subdue the Chaldean and other empires. But which of your idols can manifest their true divinity by foretelling anything? It is only I, the eternal God, who can represent things future as if they were present, and enable prophets to foretell temporal or spiritual deliverances to my church.

Ver. 2. *The righteous man.* Abraham, who 'believed God, and it was counted unto him for righteousness,' Ro. 4. 3. *C.*

Ver. 5. *The isles.* The original word does not necessarily signify places surrounded by water, but places bordering on the sea.—*Saw it.* They saw God's power and judgment in the deliverance of his people, and judgment of idolatrous nations, as in the case of Abraham (see note on ver. 2), the exodus and possession of Canaan, &c.—*The ends of the earth were afraid.* They were not moved to 'the fear of the Lord,' but to the fear of the Jews, and the overthrow of their beloved idolatry. *C.*

Ver. 6. *They helped every one his neighbour.* The nations associated against the truth, and in support of idolatry. See Ps. 83. 2–8, 12. *C.*

Ver. 9. *Thou whom I have taken,* &c. The address is here to Israel, as the 'seed of Abraham—taken from the ends of the earth—chosen, and not cast away;' consequently it is prophetic of an event yet to come, not descriptive of an event that is past. That event to come is the restoration of the Jews to the possession of their land, ver. 9, political power, ver. 11, 15, and the knowledge of Jesus the Holy One of Israel, ver. 16. *C.*

Ver. 11. That the destruction of their Babylonian and Syro-Grecian oppressors is the commencement of a series of events by which this prophecy will be accomplished, there can be no doubt —but the series does not conclude until the time of the national conversion of Israel to 'the truth as it is in Jesus,' ver. 16. *C.*

Ver. 15. The 'mountains and hills' are the prophetic emblems of those empires and kingdoms by which the Jews have been, or shall be, persecuted and oppressed, and which are doomed to fall, as a punishment for their infidelity, cruelty, and pride. *C.*

Ver. 17. *The poor,* are the 'poor in spirit,' Mat. 5. 3; the *water,* is the word of truth, 'springing up into everlasting life,' Jn. 4. 14. *C.*

Ver. 19. In the garden of Eden God himself planted 'every tree that is pleasant to the sight, and good for food;' and put Adam into that garden 'to dress it, and to keep it.' And since that hour, wherever the Spirit of God renews the heart of man, that same Spirit renews the face of nature. So evident is this fact, that in several parts of Europe the progress of the Reformation can be traced by the progress of improvement in dwellings, plantings, and cultivation. *C.*

Ver. 21. *Produce your cause.* This is addressed to the confederate idolaters, ver. 6–8, and the nations by whom Israel was persecuted and oppressed, ver. 11, 12; and their gods are challenged to establish their claims to worship by any word of prophecy or any act of power, ver. 22–24. *C.*

Ver. 25. *I have raised up one from the north.* This has been interpreted as descriptive of Cyrus coming from Media, which lay north from Babylon. But is it not rather spoken of Messiah, who came with glad tidings to Jerusalem, ver. 27, from Nazareth in Galilee, in the north of the Holy Land? And is it not prophetic

SITE OF JOSEPH'S WORKSHOP—WHERE CHRIST IS SUPPOSED TO HAVE WORKED AS A CARPENTER. [Isaiah, xlii:1-4.]—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." Joseph's workshop is pointed out in Nazareth as standing upon the site of the ancient shop where our Savior labored as a carpenter. Through the Christian ages Nazareth has been growing in interest and importance. Antoninus Martyr visited Nazareth in A. D. 600, and speaks of the reverence with which the place was held at that time, and compares it to a paradise on earth.

*they are* all of them snared[5] in holes, and they are hid in prison-houses; they are for a prey, and none delivereth; for a spoil,[6] and none saith, Restore.

23 Who[q] among you will give ear to this? *who* will hearken, and hear for the time to come?[7]

24 Who gave Jacob for a spoil, and Israel to the [r]robbers? did not [s]the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore[t] he hath poured upon him[8] the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet [u]he knew not; and it burned him, yet he laid *it* not to heart.

## CHAPTER XLIII.

1 *The Lord comforteth the church with gracious promises.* 8 *He calleth the people to witness his omnipotency.* 14 *He foretelleth the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the neglect of his service.*

BUT now thus saith the LORD [a]that created thee, O Jacob, and he that formed thee, O [b]Israel, [c]Fear not; for I have redeemed thee, I have [d]called *thee* by thy name; thou *art* mine.

2 When[e] thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.[1]

3 For I am the LORD thy God, [g]the Holy One of Israel, thy Saviour: [h]I gave Egypt[2] for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast [i]precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.[3]

5 Fear[j] not; for I am with thee; [k]I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: [l]bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have [n]created him for my glory, I have formed him; yea, I have made him.

A.M. cir. 3296. B.C. cir. 708.

5 Or, *in snaring all the young men of them.*
6 Heb. *a treading.*
*q* ch.1.2,3;5.12–24;6.9,10;22.11,12;30.9;53.1;26.11. Je.9.12;5.21;6.19. Ps.107.43. De.32.29. Mi.6.9.
7 Heb. *for the after-time.*
*r* 2 Ki.17.5–23;18.13; xxiv. xxv. 2 Ch.xxviii. xxxii.xxxiii.xxxvi. ch.10.5,6;33.1;21.1. Je.50.7,17,33;51.34,35.
*s* ch.45.7. Ju.2.11–14; 3.12; 4.1,2. Ne.9.26,27. 2 Ki. 17. 7–17. 2 Ch.15.6;36.16. Ps. 75.7. Ho.4.1,2. Am.3.6. La.1.8; 3.38. Da.9.5–14. De.29.24–28.
*t* Le.26.15–39. De.28.15–68. 2 Ch.29.8. Da.9.5–16, 27. De. 32. 22–28. Mat.23. 35–39. Lu. 21.20–24. 1 Th. 2. 16. Lu. 16.23,24. Ps.79.6.
8 *Poured upon him* —that is, upon Jacob, ver.24.—*C.*
*u* Je. 5. 3; 35. 13–15. Ho.7.9. Re.9.18–21;16.8.

CHAP. XLIII.

*a* Je.33.24–26. ver.7. Zec. 12. 1. Ex. 19. 5,6. De. 32.6;4.20,39. ch.44.1,2;41.14,16. Ex.33.17.

* *I gave Egypt*—in the destruction of the first-born, or in subsequent subjugations, the enemies of Israel being diverted from Judea by the richer prize of Egypt, Ethiopia, and Seba. —*C.*

A.M. cir. 3296. B.C. cir. 708.

*b* Ro.9.6; 11.7; 2. 28, 29. Jn.1.48. 1 Pe.2.9. ch. 62.12.
*c* See ch. 41. 10, 13; 44.2;48.17;49.26.
*d* ch.48.12;55.5. 1 Co. 1.9. 2 Ti.1.9. 1 Pe.2.9.
*e* Ps.66.10–12. Ac.27. 20–25. Am.3.2; 9. 8–10. Mal.3.2,3. Je.30.11. ch. 1.9,25,27;0.13;10.22;17.6; 27.8,9. 1 Co. 10. 13. 2 Co.12.9. De.33. 25; 32. 36. Ps. 91. 3; 124. 2, 3. Mat. 16. 18. Jn. 16. 33. Da.3 21,25,27. Zec.13.9. 1 Pe.1.7.
1 *The waters, rivers, and fire* are emblems of national afflictions, invasions, persecutions, and captivities.—*C.*
*f* ch.41.14; 49.26; 60.16; ver. 14.
*h* Ex.vii.–xiv. 2 Ch. 14. 9–14. ch.xviii.–xx.; 37.9. Pr.11.18;21.18.
2 See note * in first column.
*i* Ex.19.5,6. De.7 6–8:4.7,37. Je 31.2,3. Mal. 1.2;3.17.
3 Or, *person.*
*j* ch.40.1,2; 41.10,13, 14. Je.30.10; 46.27. ver. 1.
*k* De.30.3,4. Ps. 106. 47;107.3. Zec.8.7;10.10. Ps.72.16,17; 87.3,4. ch. 11. 11, 12; 66. 19; 27. 12, 13; 49.12. Je. 29. 14; 30. 18;31.8,9. Mi. 2.12. ch. 60.1–11;55.5;54.2,3; 49. 18–23; 45. 6. Ge. 49.10. Mat.24. 31; 8. 11. Jn. 6. 37;10.16; 11.51. Re. 11. 15.
*l* ch.18.7. Ja.2.7.
*n* ver.1. Ps.100.3. ch. 29.23; 60.21. Jn.3.3,5. 2 Co.4.6; 5.17. Ep. 2.10. Tit.3.5–7. 1 Pe. 1.3,23; 2.9. Ep.1.5,6.

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of his coming as King, in providential power and judgment, to smite the nations for their rebellion against his authority? Ps. 2. 9–12. *C.*

Ver. 28. *There was no man. No man* found in the image of God, in knowledge, righteousness, and holiness—the essential characteristic of a true man. *C.*

REFLECTIONS.—The enemies of Jesus and the gospel may do their worst, it will but issue in their own confusion. The truths of the Bible will bear the strictest scrutiny. And since it is God who founds and protects the church, and assists her helpers, it is in vain for idolaters to unite in their efforts against her. But what fightings without, and fears within, have the people of God to encounter! Nothing but almighty power and grace can enable to conquer them, or can afford comfort under them. And seasonably does Jesus relieve his people in their extremity, and plant ordinances and true converts where he pleases. Be still then, my soul, and consider the insignificancy of every idol which thou hast put in JEHOVAH'S room. How late is their existence! how short-lived and uncertain their continuance! how limited their knowledge! how small their power, and unimportant their work! God forbid I should make that my god which did not make me out of nothing; and which cannot warn me of every danger, protect me from every enemy, and through eternity be my all-sufficient portion.—But let Jesus, and JEHOVAH in him, be my ALL IN ALL: my *Friend* to love me at all times; my *Companion* to guide me to glory; my *Helper* to assist me in every work; my *Captain of salvation* to slay my foes, and make me in all things more than a conqueror; my *Supplier* and my *Provision;* my *Comforter* and my *Consolation.*—What have I to do any more with idols? Let me cast them to the moles and to the bats—cast them away as a menstruous cloth—as vanity and confusion.

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CHAPTER XLII. Ver. 1–4. With wonder and love contemplate and believe on Jesus Christ, my eternal Son, whom I have appointed *my Servant,* as Mediator for the salvation of sinful men; whom I will assist in his work, and furnish with all gifts and graces without measure, that, in consequence of his finishing the undertaking, he may effectually spread the gospel tidings of his redemption among the Gentiles, and render them his peculiar people. Not with carnal contention or pompous ostentation, but in a meek, humble, and peaceful manner, shall he make his personal appearance, and erect his kingdom on earth. He shall not discourage the broken-hearted, nor cast off such as have but very weak grace, but shall encourage, strengthen, and deal kindly with them: and while he renders his word effectual, he shall judge every person uprightly and impartially. No difficulty shall in the least discourage him, nor hinder his finishing his work, or his spreading the gospel of men's salvation, erecting his spiritual kingdom among them, and subduing the opposers thereof. And all nations, particularly those along the coast of the Mediterranean and in the islands, shall readily embrace his truths, and become his obedient subjects.—5–9. I, the eternal JEHOVAH and almighty Creator, have called him to his work for the manifestation of my righteousness and faithfulness, and will conduct, assist, and preserve him in it. I set him forth as the Mediator, Surety, and Administrator of the promise of grace to men, that he may endue with saving knowledge, and may conduct to everlasting happiness, poor ignorant sinners of mankind, and deliver them from their spiritual thraldom to Satan and their lusts.—As I am being itself, and do give being to every creature, and fulfil every promise, I will, by him, through the gospel, abolish idolatry out of the world. I have already fulfilled multitudes of my promises, and now give you new promises of release from Babylon, and of redemption from sin, that, when they are accomplished, you may believe that I am the only true God.—13–17. After long forbearing to take judgment, I will, in the most sudden and certain manner, destroy the Chaldeans and other enemies of my church, and remove every hindrance of my glory and my people's salvation; and will enlighten, renew, and direct them as their need requires. 18–20. Attend ye careless, ignorant, and obstinate sinners: for none are so blind and obstinate as you my professed people, who reckon yourselves the only enlightened and righteous persons. Notwithstanding all my revelations given to you, and the wonderful works which I have wrought for you, ye never duly consider any. Notwithstanding all your pretences to hearken, ye never regard what is said. 21. While I, in the honourable fulfilment of my promises, have continued my favours to you, or will magnify my word in accomplishing my threatenings upon you, Jesus shall, by his complete righteousness, fulfill divine justice, and restore with advantage to the holy law whatever honour it had lost by men's sin. 22. For the obstinate disobedience of most of you, ye shall be rendered inexpressibly miserable by the Romans and others, and yet shall be so stupified as never to search out, or repent, of the sinful causes of your trouble.

Ver. 1. *Judgment.* The true interpretation of the divine law, whose typical sacrifices are all realized in Christ, so that the Gentiles are admitted as fellow-heirs with the Jews, and set free from any yoke of bondage to the rites of the ceremonial law, Ac. 15. 1, 12–29; Ep. 2. 11–19; Ga. 5. 1–6. *C.*

Ver. 3. The heart that, by reason of sorrow for sin, is as 'a bruised reed,' he will bind up and heal. The purpose of repentance that is ready to expire, like the 'smoking flax' in the lamp, he will not, in judgment, quench because of its smoke and offensiveness, but gently guard, till it kindles into a flame of love. *C.*

Ver. 4. 'The isles;' *i.e.* distant nations—nations which lie on the shores of the sea, and beyond the sea. They shall wait for and long for the blessings and civilizing influences of his law. The prophecy was fulfilled in the spread of Christ's gospel over the world. The fulfilment will reach away forward still into the distant future. *P.*

Ver. 7. Most probably an allusion to the cruel custom of putting out the eyes of prisoners, as illustrative of the cruelty of 'the god of this world,' blinding the mind of them who believe not, 2 Co. 4. 4. *C.*

Ver. 10. *A new song.* It is *new,* because it is the dictation of a new spirit, Eze. 11. 19, the outpouring of a new heart, Eze 18. 31. *C.*

Ver. 11. 'The wilderness,' or *midbar,* is a pastoral, as contradistinguished from an agricultural country. Arabia is chiefly referred to. Though most of its inhabitants were nomads, roaming about in tents from pasture to pasture, yet it had always a considerable number of towns; it has them still in the very heart of the so-called desert. To these towns reference is here made. *P.*——*Kedar.* Arabians dwelling in movable tents, Ps. 120. 5; and these are contrasted with 'the inhabitants of the rock'—the people of Petra, who had the most permanent habitations cut in the sides of the mountains. And in these places was the blessed gospel preached by Paul, Ga. 1. 17. *C.*——The word translated 'rock' is *Sela,* which is the ancient name of the 'rock city' of Petra, the capital of Idumea. It is probable that the word is here used as a proper name; and if so, the concluding clause of the verse is very expressive. Petra is situated in the very heart of the mountains; and some of its rock-hewn temples and houses are high up on the sides of the wild cliffs. *P.*

Ver. 14. *At once* the Lord overwhelmed the world by a flood; at once he destroyed Sodom; at once he smote the first-born in Egypt; at once he gave up Jerusalem to plunder, the temple to fire, and the remnant of the nation to death or exile; and at once he will smite Gog and Magog, and lay spiritual Babylon in ruins. *C.*

Ver. 15. The meaning is, that the mountain and hill sides, now covered with terraced vineyards and orchards, would be left desolate; that the streams, whose abundant waters irrigated and fortilized vast tracts of country, would be left completely dry; that the pools or cisterns, in which water was collected during the rainy season for the wants of man and beast, would be entirely exhausted. *P.*

Ver. 19. *Who is blind but my servant?* Who is this *servant?* Is he the servant upheld, even Christ? ver. 1; or is he Jacob, Israel personified? ch. 43. 22, comp. with ver. 10. Jacob is expressly called the chosen servant of the Lord, 1 Ch. 16. 13; see also Is. 44. 1, 2; 45. 4; 48. 20. Wherefore, considering how difficult, if not impossible, it is to apply *blind* and *deaf* to Messiah; and how easy, natural, and consistent with fact is their application to Jacob, it follows that of Jacob the passage is to be interpreted. *C.*

Ver. 20. *Thou observest not. Observest* them *not*—as evidences of the being, perfections, grace, and judgment of God.—*Opening the ears.* Opening the outward ears of others by the preaching of the law, but shutting his own inward ear against the love and the power of it. *C.*

Ver. 25. *Knew not*—considered not the real origin of his calamities; ascribed them to secondary causes and agents, and forgot to trace them to the righteous judgments of God. *C.*

REFLECTIONS.—Infinite is the excellency of Jesus Christ! How dear to his Father and useful to men! How glorious the nature and end of his mediation! And with tenderness, fidelity, courage, and success, he executes it. Grand and irreversible is his commission; and his character is answerable to our infinite needs. What ground of gladness is this to sinners, the wildest Arabs and most distant islanders not excepted! And infinitely offensive to JEHOVAH, and ruinous to men, must be the rejection of him. By the most fearful shaking of nations does Jesus often introduce his

8 ¶ Bring forth [o]the blind people that have eyes, and the deaf that have ears.

9 Let[p] all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or [q]let them hear, and say, *It is* truth.

10 Ye *are* my [r]witnesses, saith the LORD, and my[s] servant whom I have chosen; that [t]ye may know and believe me, and understand that I *am* he: [u]before me there was no God formed,[4] neither shall there be after me.

11 I, *even* I, [v]*am* the LORD; and beside me *there is* no saviour.

12 I[w] have declared, and have saved, and I have showed, [x]when *there was* no strange *god* among you: [y]therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, [z]before the day *was*[5] I *am* he; [a]and *there is* none that can deliver out of my hand: I will work, and who shall [b]let it?[6]

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel, [c]For your sake I have sent to Babylon, and have brought down all their nobles,[7] and the Chaldeans, whose cry *is* in the ships.[8]

15 I[d] *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which [e]maketh a way in the sea, and a path in the mighty waters;

17 Which[g] bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinct, they are quenched as tow.

18 ¶ Remember ye not [h]the former things, neither consider the things of old.

19 Behold, I will do a [i]new thing: now it shall spring forth; shall ye not know it? I [j]will even make a way in the wilderness, *and* rivers in the desert.

20 The[k] beast of the field shall honour me, the dragons and the [9]owls:[1] because [l]I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This[m] people have I formed for myself; they shall show forth my praise.

22 ¶ But[o] thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou[p] hast not brought me the [2]small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices: [q]I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no [r]sweet cane[3] with money, neither hast thou filled[4] me with the fat of thy sacrifices; but thou [s]hast made me to serve[5] with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that [t]blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put[u] me in remembrance: let us plead together: declare thou, that thou mayest be justified.

A.M. cir. 3296. B.C. cir. 708.

*o* ch. 42. 19: 6. 9, 10. Eze. 12. 2. Ps. 115. 5, 6, 8. Je. [illegible]

*p* ch. 41. 21–26. 44. 7: 45. 21. 48. 14, 20.

*q* ver. 18–22. 45. 21. Pr. 23. 23, 26. Jude 3. Rev. 3. 22.

*r* ch. 44. 8. Jos. 24. 22, 27. Ac. 10. 43. 1. Jn. 1. 7.

*s* Phi. 2. 7. ch. 41. 8. 44. 1, 26. 49. 1, 19. Mal. 3. 2. Re. 1. 5, 13, 14.

*t* Jn. 20. 31. 1 Jn. 5. 10. Ro. 10. 10. 2 Co. 4. 13.

*u* Col. 1. 17. ch. 41. 4. 44. 6, 8. 48. 12.

4 Or, *nothing formed of God.*

*v* ch. 45. 15, 21, 22. 60. 16. 63. 8. Ps. 18. 2. Ps. 130. 7, 8. 1 Ti. 1. 1. De. 32. Ho. 13. 4. Ps. 83. 18. 86. 10. Ac. 4. 12.

*x* ch. 37. 7, 35, 36. 46. 10.

*y* De. 32. 12. Ps. 16. 4. ch. 42. 8.

*z* See ver. 10.

*a* Jn. 8. 58. Ps. 90. 2. ch. 46. 3, 4. Pr. 8. 23–30. Mi. 5. 2. ch. 9. 6. He. 7. 25. Ge. 18. 14. Je. 32. 17. Mat. 19. 26.

5 'Before time was.' —*Lowth.*

*b* Job 9. 12. Pr. 21. 30. ch. 14. 27. 46. 10. Da. 4. 35.

6 Heb. *turn it back.*

*c* ver. 3, 4; ch. 44. 28; 48. 14–21. 1–10; xiii. xiv. Je. l. li. Lu. 18. 7. Re. 18. 11.

7 Heb. *bars.*

*d* Ex. 20. 2. ch. 42. 8; 45. 14, 15, 17; ver. 1, 21; ch. 9. 1, 2, 6; 33. 22; 54. 5. Ps. 74. 12. Hab. 1. 12.

*e* Ex. 14. 16, 21, 22. Jos. 3. 13, 16, 17. ch. 51. 10; 63. 11–13. Ps. 74. 13, 15; 66. 6; 78. 13; 77. 19; 136. 13–15; 114. 3, 5. Ne. 9. 11.

*g* Ex. 14. 4–9, 17, 23; 15. 4. Ps. 46. 9; 76. 5, 6. ch. 14. 21, 22; 1. 31.

8 The acts are described as past:—'I have sent,' 'I have brought.' It must not be concluded on this account either that the author is relating history, or that his language is incorrect. We find a similar mode of expression in nearly all parts of the prophetic writings. The certainty of the occurrence is so great that the events are mentioned as if they had already occurred. 'The events, although still future to the writer, are described as past, in reference not only to the purposes of God, but also the predictions of the prophet.'—*P.*

*h* ch. 41. 22. 42. 9. Ps. cv. cxxxvi. lxxviii. Je. 16. 14, 15. 23. 7.

*i* Je. 31. 22. ch. 65. 17. Je. 31. 31. Eze. 36. 26. Jn. 14. 12. Ep. 2. 10.

*j* ch. 35. 6, 8. 41. 3, 4; 42. 16. 48. 20, 21. 51. 10.

*k* Mat. 15. 26. Ep. 2. 12, 13. ch. 11. 6–10. 35. 9; 42. 11. Ps. 91. 13. Lu. 10. 19. Tit. 2. 8, 5. 1 Co. 9. 9. 11. Mar. 16. 15. Ac. 13. 40.

9 Or, *ostriches.*

1 Heb. *daughters of the owl.*

*l* ch. 35. 6. 41. 17, 18. Joel 3. 18. Re. 22. 1, 17. 7. 17.

*m* Lu. 1. 74, 75. Ps. 102. 18. 1 Pe. 2. 9. Ep. 1. 6, 12; 2. 7; 3. 21; 4. 11. ch. 60. 21. 62. 3. 61. 3. 1 Co. 6. 19, 20. 10. 31.

*o* Ps. 79. 6. Je. 10. 25. Da. 9. 13. Mal. 1. 13. with Ga. 4. 24. He. 2. 15.

*p* Am. 5. 25. Mal. 1. 13, 14; 3. 8. ch. 1. 11–15; 66. 3. Mi. 6. 6, 7. Ps. 50. 8. Ho. 5. 6, 7; 6. 6. Je. 6. 20; 7. 21, 22. Zec. 7. 5, 6. Pr. 15. 8; 21. 27.

2 Heb. *lambs* or *kids.*

*q* Mat. 11. 30.

*r* Ex. 30. 7, 8, 34, 36. Le. 3. 16; 4. 35.

3 For the daily incense offering, Ex. 30. 7, 34–36.—*C.*

4 Heb. *made me drunk* or *abundantly moistened.*

*s* Ro. 2. 4, 5. Jude 4. Am. 2. 13. Eze. 16. 43 Mal. 2. 17. ch. 1. 14.

5 'Thou hast burdened me with thy sins.' God's name being blasphemed, and his worship turned into contempt, through the idolatry and immorality of a professing but insincere people.—*C.*

*t* Eze. 36. 22, &c. ch. 44. 22; 1. 18; 48. 9. Ps. 51. 1. Col. 1. 14. Mi. 7. 18, 19. Je. 50. 20; 31. 34; 33. 7, 8. He. 8. 2, 16, 17; 8. 12. Ec. 3. 6. Ps. 102. 27. Ex. 34. 6, 7. Ps. 25. 7, 11; 79. 8; 86. 5; 130. 3. Ro. 3. 24–26. 1 Co. 1. 30. 2 Co. 5. 21. Ac. 3. 19.

*u* Job 23. 4. Je. 2. 29, 35. Lu. 16. 15; 18. 11–14. ch. 41. 21. Ro. 8. 33.

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kindest favours. And with earnestness, power, and grace he convicts and calls sinners to himself. But, alas! how dreadful is it to have the god of this world blinding our minds and hardening our hearts, that the light of the gospel may not shine into them, nor the love of it captivate them to the obedience of faith! And fearful will be the issue when they who have the best means of grace, have them least blessed and profit the least by them.

CHAPTER XLIII. Ver. 1. God formed the Israelites into a church and state, redeemed them from their Egyptian and other enemies, and made them his peculiar people. 2. Whatever great troubles churches or saints endure, they are not hurt nor destroyed by them. 3, 4. God destroyed the Egyptians and others to advance the glory and happiness of the Israelites; and has and will destroy nations for the preservation of his gospel church. 5–7. God gathered the captive Jews from the different places of the Chaldean empire, and brought them to Canaan as his people; and, in like manner gathers believing sinners from all nations to Christ. 8–13. Let either the heathen idols or their votaries, who are almost as stupid and senseless, produce proofs of their foretelling such events, or else own me to be the only true God.—The several events, which I have foretold concerning you Jews and my Servant the Messiah, and which, by mighty power, I have performed, or will accomplish, are demonstrative evidences that I am the only true God. 14–17. In order to your deliverance from Babylon, I will send the Medes and Persians to destroy the Chaldean empire, and will remove all hindrances of your return. 19–21. Nay, the division of the Red Sea, and drowning of Pharaoh and his army in it, and other things which I have done for you, shall not be comparable to what I will do, in safely conducting you from Babylon, and re-establishing you into a glorious church for myself; and especially in spreading the gospel and the gospel church, and convicting multitudes of the most stupid and mischievous sinners by Christ for the manifestation of my glory. 22–24. But though I never required of you any services that were really burdensome, ye have neglected and been weary of my true worship; ye have not offered me sacrifices in obedience to my commands, or for my glory, but for some selfish respects; and have even grudged the expense of them, while ye were liberal in the service of idols; ye have abused my revelations, ordinances, and bounties of providence, to encourage you in wickedness, till I can no longer bear with you. 25. Nevertheless, merely for my own name's sake, I still offer you a full and free forgiveness of all your iniquities through the blood of my Son. 26. Let this my gracious pardon and promise be pleaded by you; or, if you think you have a righteousness of your own to plead upon, which I have not observed, point it out if you can. 27, 28. Ye cannot plead the merits of your ancestors or rulers in church or state, as all of them have been sinners, and most of them notorious transgressors. Yea, on that very account have I exposed your chief priests to contempt and ruin, and your whole nation to dreadful misery and ignominy.

Ver. 1. The fulfilment of this prophecy, in part at least, has been referred to the time of Shalmaneser, Sennacherib, or Cyrus; and it is possible the series of events included may have commenced at any of these periods, or even earlier, at the exodus; but it is evident from ver. 6, 7, that the great purpose of the prediction is still future—even the wondrous and (ver. 7) complete restoration of the Jews to their own land. *C.*——'The main object of this chapter,' says Alexander, 'is the true relation of Israel to Jehovah, and its application in the way both of warning and encouragement. The doctrine taught is, that their segregation from the rest of men, as a peculiar people, was an act of sovereignty, independent of all merit in themselves, and not even intended for their benefit exclusively, but for the accomplishment of God's gracious purposes respecting men in general. The inferences drawn from this fact are, that Israel should certainly escape the dangers which environed him, however imminent, and, on the other hand, that he must suffer for his unfaithfulness to God.' The last clause of the verse embodies a glorious and cheering truth. God claims Israel—Israel after the flesh as a type of the spiritual Israel, the church—he claims them as his own. He has redeemed them: they are therefore his by right of purchase. He has given them his name; he has adopted them; they are therefore his by right of sonship. *P.*

Ver. 10. *Ye are my witnesses.* Since the calling of Abraham the Jews have been the most prominent witnesses for God, and that partly by doctrine, partly by ritual worship, but chiefly by their being the principal exemplification of prophecy. And if there be any that can read the prophecies peculiar to the Jews in the Bible, and the completion of them in history, and still remain an infidel—'neither would he believe, though one rose from the dead.' *C.*

Ver. 14. Babylon proud of her walls, the Chaldeans 'boasting in their ships'—proud of their naval power and commercial wealth. —*Note,* Though not a prophecy concerning Britain, how much doth she need this record as a warning. How ready hath she been to boast of her 'wooden walls,' and the inexhaustible extent of her 'national resources!' And may the Lord defend her from her enemies, and increase her riches a thousand fold. But may the Lord preserve her from pride and self-confidence, and trusting in uncertain riches, to the forgetting of the living God. *C.*

Ver. 19. Is not the *wilderness,* with its inhabitants, the adverse and uncultivated Gentile world, whom, by conversion to Jesus, the Lord will render favourable to the restoration of his people? And it is a fact undoubted, that, just in proportion as the love of Jesus is revived in a church, in the same proportion is anxiety for the conversion of the Jews revived. *C.*

Ver. 25. *For mine own sake.* Every sinner hates God, Ro. 8. 7, and is therefore, as such, hateful to him, Ps. 5. 5. It follows that the salvation of a sinner cannot originate from any quality in the sinner himself; but in the mercy, compassion, love, and undeserved grace of God, Jn. 3. 16; Ro. 5. 8, 10; Ep. 2. 8. *C.*

REFLECTIONS.—O how grace much more abounds where guilt and ignominy had abounded! Thrice happy are those troubles which occasion the peculiar presence, supports, and comforts of a reconciled God! How important that relation which is the source and foundation of such divine favours! Happy are they whom God has chosen for himself! Neither opposition, guilt, nor distance shall be able to prevent their access to and enjoyment of him. But unhappy are they who stand in the way of their mercy. Incomparably better is JEHOVAH than any of his rivals, both enemies and friends being judges. And great and glorious things his people ought to attest concerning him in their profession and practice; for mighty are the things which he hath showed or done, or will do, for them! Marvellous is the change which his grace in the gospel

27 Thy[v] first father[6] hath sinned, and thy teachers[7] have transgressed against me.

28 Therefore I have [x]profaned the princes of the sanctuary,[8] and have given Jacob to the curse, and Israel to reproaches.

## CHAPTER XLIV.

1 *God again comforteth his church with gracious promises.* 9 *The vanity of idols, and folly of idol-makers.* 21 *God exhorteth Israel to trust in his mercy, and promiseth restoration by Cyrus.*

YET now hear, [a]O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that [b]made thee, and formed thee from the womb, *which* will help thee; [c]Fear not, O Jacob my servant; and thou, Jesurun, [d]whom I have chosen.

3 For I will [e]pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring;

4 And they shall [g]spring up *as* among the grass, as willows by the water-courses.

5 One[h] shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.[1]

6 Thus saith the [i]LORD, the King of Israel, and his Redeemer the LORD of hosts; [j]I *am* the first, and I *am* the last; and [k]beside me *there is* no God.

7 And [l]who, as I, shall call, and shall declare it, and set it in order for me, since [m]I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

8 Fear[o] ye not, neither be afraid: [p]have not I told thee from that time, and have declared *it?* ye *are* even [q]my witnesses. Is there a God beside me? yea, [r]*there is* no God;[2] I know not *any.*

9 ¶ They[s] that make a graven image *are* all of them vanity; and their delectable[3] things shall not profit: and they *are* their own witnesses; [t]they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be [u]ashamed; and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The[v] smith with the tongs[4] both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, [w]he is hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it [y]may remain in the house.

14 He [z]heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth[5] for himself among the trees of the [6]forest: he planteth an ash, and the rain doth nourish *it.*

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A.M. cir. 3296. B.C. cir. 708.

*v* Ro. 5. 12–19. 1 Co. 15. 22. Ps. 78. 8; 106. 6, 7. Je. 3. 24, 25. Eze. 16. 2. 2 Ki. 16. 10, 11, 16. Ac. 7. 51. Mal. 2. 7, 8; 3. 7. Eze. xx. xiii. Mat. 15. 1–15.

6 Adam, head of thy race—Abraham, head of thy religion—or any other thou mayest select as leader—each and every one has been a sinner.—*C.*

7 Heb. *interpreters.*

*x* ch. 47. 6. La. 2. 2, 6, 7; 4. 13, 14. Je. 32. 32. Eze. v.-vii. Zep. 3. 11, 12. Am. 9. 10. 2 Ch. xxviii. xxxii. xxxvi. Lu. 21. 20–24. 1 Th. 2. 16.

8 Or, *holy princes.*

CHAP. XLIV.

*a* ch. 41. 8; 43. 1; 10. 20, 21. Zep. 3. 12. Je. 30. 10; 46. 27. Ex. 19. 5, 6. Ge. 17. 7. Ac. 2. 39.

*b* Ps. 46. 5. He. 4. 16. De. 32. 6. ch. 43. 1, 7, 21; 46. 3. Eze. 16. 6–14; 20. 5–12. Ge. 17. 1–14. De. 4. 7, 8, 20, 31–37. Ex. 19. 5, 6.

*c* ch. 41. 10, 13, 14; 43. 1. De. 32. 15; 33. 5, 26.

*d* Ro. 8. 30. Ep. 1. 4, 5. 1 Th. 1. 4.

*e* ch. 35. 6, 7; 30. 25; 43. 20; 41. 17–19. Eze. 34. 26. Joel 2. 28, 29; 3. 18. Zec. 12. 10; 14. 8. Mal. 3. 10. Lu. 11. 13. Jn. 7. 37–39. Ac. 2. 18; 10. 45. Tit. 3. 5, 6. Ep. 1. 3–13. Ge. 17. 7. ch. 59. 21; 49. 22.

*g* ch. 55. 10; 66. 14; 32. 15, 16; 58. 11. Ep. 4. 13, 16. Col. 2. 19. 2 Pe. 3. 18. Job 17. 9. Je. 17. 8. Ps. 92. 13; 1. 3.

*h* Je. 50. 5. ch. 45. 23, 24. Zec. 13. 9; 8. 20–23. Ps. 116. 7, 16; 119. 106. ch. 19. 21–25. 2 Co. 8. 5. Ac. 2. 41–47. Ga. 6. 16. 1 Pe. 2. 9. Ex. 32. 26. ch. 43. 1, 7; 48. 1. Ge. 4. 26.

1 See note * below.

*i* ch. 43. 11, 14, 15; 48. 17. Tit. 2. 13, 14.

*j* ch. 41. 4; 48. 12. Re. 1. 8, 17; 22. 13.

*k* ver. 8; ch. 43. 10, 11; 45. 6, 21, 22; 42. 8. De. 4. 35, 39; 32. 39; 6. 4. 1 Co. 8. 5, 6. 1 Jn. 5. 20. Ep. 4. 6.

*l* ch. 41. 4, 22; 43. 9; 46. 9–11; 45. 21; 48. 3, 15. Ro. 11. 29. 2 Ti. 1. 9. 1 Co. 1. 9.

*m* Ep. 1. 4, 5. Re. 13. 8. De. 32. 8. Ge. 17. 7, 8. ch. 41. 20–22.

* This will be the natural and necessary result of the gift of the Holy Spirit, and the outpouring of the divine blessing. There will be a general desire to make public and formal profession of covenant relationship to God. Reference may be made to some definite period of Israel's history; but the principle involved is general, and applies to every age and people.—*P.*

*o* Pr. 3. 25, 26. ch. 8. 12, 13; 35. 3, 4; 41. 10, 13, 14; 43. 1. Ver. 2. Je. 10. 2.

*p* Ge. 15. 13–21; 28. 13–15; 46. 4; xlix. Le. xxvi. De. xxviii. – xxxiii., with Ge. xxi. to Es. x.

*q* ch. 43. 10, 12. Jos. 24. 22, 27. Jn. 15. 27. Ac. 1. 8; 10. 39, 43. 1 Jn. 1. 2; 5. 10.

*r* De. 4. 35, 39; 32. 39. 1 Sa. 2. 2. ch. 45. 5, 22. 1 Co. 8. 4, 6.

2 Heb. *rock*, De. 32. 4. Ps. 18. 31; 91. 2.

*s* ch. 41. 24, 29; 42. 17. Ps. 97. 7; 115. 4–8. Je. 3. 23; 50. 38; 51. 44, 47; 2. 11.

3 Heb. *desirable*, i.e. *idols*, Da. 11. 38.

*t* Ps. 115. 4–8; 135. 15–18. Hab. 2. 18, 19. 1 Co. 8. 4. Je. 2. 11, 13, 26, 27; 3. 24, 25; 16. 19.

*u* Ps. 97. 7. ch. 1. 29; 42. 17; 45. 16. Ho. 4. 17. Ac. 19. 19, 24–29.

*v* ch. 40. 19, &c.; 41. 6, 7; 46. 6, 7. Je. 10. 3, 4, 9, 14. Da. 3. 1. Ex. 32. 4.

4 Or, *with an axe.*

*w* Hab. 2. 13. ch. 50. 11.

*y* ch. 40. 20; 46. 7. Je. 10. 4, 5. Ps. 115. 7. Ju. 17. 4. 1 Ki. 11. 7; 12. 29.

*z* ch. 40. 20. Ho. 4. 12. Hab. 2. 19.

5 Or, *taketh courage.*

6 The meaning of this obscure clause appears to be that the manufacturer of idols is not only careful in selecting the best wood for his purpose, but by careful culture, and constant attention he rears (strengtheneth for himself) forest-trees better fitted for his work than could be obtained from mere natural growth. The last clause of the verse is a farther development of the same idea.—*P.*

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makes on hearts and nations. And every mercy received is but a pledge of another. Surely then we should, with the most ardent affections, show forth his praise! But, alas! by what fearful sins of omission and commission many professors provoke him, to their own and their neighbours' destruction! Yet transcendently tender are his gracious pardons. And hopeful is the case if, under a deep sense of our own and our fathers' iniquities, we supplicate for and receive them.

CHAPTER XLIV. Ver. 2. God formed the Jews into rational creatures, and into a church for himself: and forms believers, and renders them members of Christ's mystical body and gospel church. 3–5. I will publish my gospel, and pour out my Spirit in an abundant manner upon corners and persons destitute of them; that, being rooted and grounded in Christ, they may quickly grow in grace and good works, and may be determined solemnly to devote themselves to the faith, profession, and obedience of Christ, and the fellowship of his church. 7, 8. Which of the heathen idols can foretell, and in order accomplish, events as I have done, since the creation, or the taking of Israel into covenant with me? And why then do you fear that any of them should hinder me from fulfilling my present promises, when they have never been able hitherto to hinder the predicted events which have befallen you? 21–28. Consider, my people—whom I have chosen, because of faith, and will never forsake—the vanity of idols, and madness of their votaries, and the judicial blindness to which they are given up; and return to me, your Redeemer, by faith and repentance, in the view of my having graciously pardoned all your great and numerous transgressions. And let all the inhabitants of heaven and earth, and particularly the Gentiles, praise God for the deliverance of the Jews from Babylon, and the redemption by Jesus typified thereby. The God who hath promised is he who made and governs all things, who can easily frustrate the predictions of the Chaldean soothsayers, and blast all the political designs of their statesmen; and who takes pleasure to fulfil that which he has foretold by his prophets concerning the rebuilding of the Jewish cities, and the removal of impediments out of his way, and drying up the Euphrates, that Babylon may be taken by Cyrus the Persian, whom he has appointed for releasing his people, and causing them to rebuild his temple at Jerusalem.

Ver. 2. *Jesurun* signifies *upright*—the proper characteristic of a renewed spirit, having 'a conscience sprinkled from dead works,' 'void of offence towards God and towards man,' and therefore enabled by grace to look up towards God, and stand upright, and not downcast or 'ashamed before him at his coming,' He. 9. 14; Ac. 24. 16; 1 Jn. 2. 28. *C.*

Ver. 4. *And they shall spring up*, &c. 'As grass among the waters'—an image forcibly impressive in the Arabian or African deserts, where the traveller may journey many weeks, and never see grass except where he occasionally discovers a spring of living water. *C.*

Ver. 7. The meaning may be thus expressed:—'Who shall call events into existence as I, the Lord, have done, and announce them beforehand, and set them in order before me,—since the time when I set apart this ancient people, Israel? Who will declare the things which are now approaching, or which shall take place hereafter?' The power, the wisdom, and the omniscience of God are here contrasted with the weakness and ignorance of man. *P.*——*Ancient people.* The history of nations, rightly read, is the history of divine providence—the development of the government and character of God. Therefore an 'ancient people' becomes to the pious and contemplative mind more interesting than a modern people, not merely as deeper studies of curiosity, but as clearer, because more varied, illustrations either of divine mercy or judgment. *C.*

Ver. 9. *Their own witnesses.* The idolater knows that he can make or destroy his idol, and is therefore a *witness* to himself that the idol has no power, and so cannot be God. *C.*

Ver. 12. If the workman who forms the idol become *faint* by the toil of making it, and must borrow strength from *water*, how weak must be the dead idol that cannot do what water can! The Rev. J. Williams states, that when the South Sea Islanders were engaged in making an idol, they strictly abstained from food and water, though the work sometimes continued three days. It is not improbable that a similar practice may have prevailed amongst the Jews during the period of their idolatry; and if so, it well explains the difficulty in this passage. *C.*

Ver. 13. *The carpenter.* The introduction of both the *smith* and *carpenter* presents, what is still common amongst heathens, a wooden idol covered with metallic plates. The whole description manifests an advanced state of the arts of metallurgy and carpentry, sadly contrasting with that spiritual stupidity into which idolatry had reduced a refined and civilized people. *C.*

Ver. 17. A man prostrate before an idol, and praying to it for aid and deliverance, is a melancholy evidence of human degradation. No doubt idolaters generally deny that they pray to the idol; but affirm that they use it as 'an aid to devotion,' and pray to the god it represents. But God rejects all such subterfuges, and detests the idol, as he condemns the idolater. *C.*

Ver. 18. *He hath shut their eyes.* Not by leading or inducing them to become idolaters—for then had he been the author of their sin—but by judicially giving them over to their own delusions, as a righteous punishment for their forgetfulness of his mercies. *C.*

Ver. 20. *He feedeth on ashes.* A diseased state of the stomach often produces such depravity of appetite as leads to eating of ashes, or even clay; by which destructive regimen, and self-chosen substitute for medicine, the disease is constantly rendered worse. And such is the condition of a heart *deceived* by false doctrine, led by youthful lusts, or chained by aged habits, labouring for that which is not bread, eagerly swallowing the lies of Satan, and rejecting Jesus the only Physician. *C.*

Ver. 24. It is surely impossible to read this verse, and compare it with Jn. 1. 3; Col. 1. 6; He. 1. 2, and fail to see that the JEHOVAH of the Old Testament is JESUS in the New; and it is impossible to search both Old and New Testaments, without perceiving that JEHOVAH is the living and the true God. *C.*

Ver. 27. The drying up of a great river is one of the most improbable events. Yet, by cutting a new channel for the Euphrates, and draining off its waters, Cyrus was enabled to enter Babylon, and transfer the Chaldean power to the Medes and Persians. *C.*

REFLECTIONS.—Thrice happy are the people saved by the Lord in their manifold relations to him, and blessings received from him! Happy are they who are, both themselves and their seed, interested in the new kingdom! Infinite is the fulness of the Holy Ghost; and liberally God bestows upon him destitute, withered, and wretched men, His influences invite them truly to God, and render holiness, and the most solemn dedication of themselves to God, as a Saviour, Husband, and Governor, their delight! What madness is it to forsake JEHOVAH, the fountain of living waters, whose unbounded excellencies are unnumbered, and to choose or form an idol in his room! When men are given up to their own hearts' lusts they soon become sottish and diligent in sin! And unpardoned iniquities greatly interrupt our fellowship with God. But it is pleasant to return to him in the view of his full forgiveness and effectual redemption, and with thankful joys to contemplate what he is to us, and has

15 Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth *it*, and baketh bread; yea, [a]he maketh a god, and worshippeth *it:* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he [b]falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my god.

18 They[c] have not known nor understood: for he hath shut[7] their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none considereth in his heart,[8] neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it;* and shall I make the residue thereof [d]an abomination? shall I fall down to the stock of a tree?[9]

20 He [e]feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember[g] these,[1] O Jacob and Israel; for[h] thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I[i] have blotted out, [j]as a thick cloud, thy transgressions, and, as a cloud, thy sins: [k]return unto me; for I have redeemed thee.

23 Sing,[l] O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus[n] saith the LORD, thy Redeemer, and [o]he that formed thee from the womb,[7] I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself;

25 That[p] frustrateth the tokens of the liars, and maketh diviners mad; that [q]turneth wise *men* backward, and maketh their knowledge foolish;[2]

26 That [r]confirmeth the word of his servant, and performeth the counsel of his [s]messengers; that saith to Jerusalem, [t]Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed [3]places thereof:

27 That[u] saith to the deep, Be dry, and I will dry up thy rivers;

28 That saith of Cyrus, [v]*He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, [w]Thou shalt be built; and to the temple, Thy foundation shall be laid.[4]

## CHAPTER XLV.

1 *God calleth Cyrus for his church's sake.* 5 *By his omnipotency he challengeth obedience.* 20 *He convinceth the idols of vanity by his saving power.*

THUS saith the LORD to his [a]anointed, to Cyrus,[1] whose right hand I have [2]holden, [b]to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut:

2 I[c] will go before thee, and make the crooked

A.M. cir. 3296. B.C. cir. 708.

*a* Ge. 31. 19, 30. Ex. 32.4.2 Ch.28.2;33.7. Ps. 115.4–8; 135.15–18. ch. 40.19,20; 41.6,7; 45. 20; 46. 6, 7. Je. 10. 3–16. Hab.2.13,18,19.

*b* Ex.20. 5. 2 Ki.5.18. ch.2.8; 45.20; 46.6. Da. 2.46, with Ps.95.6.

*c* ch. 45. 20. Je. 10. 8, 14. ch. 6. 9,10; 29. 9,10; 42.16,19. 2 Th.2.11. Ps. 81.12. Ac.14.16. Ep.2. 2.Eze.12.2. Mat.13.14. Ro.11.8,10.2 Co.4.3,4.

7 Heb. *daubed.*

8 Heb. *setteth to his heart,* ch.46.8. Ho.7.2.

*d* De.27.15. 1 Ki. 11. 5,7. 2 Ki.23.13. 2 Ch.13. 8. Je. 8. 6. ch. 41. 24. Eze. 5.11. 1 Ki.21.26.

9 Heb. *that which comes of a tree.*

*e* Ho.12.1; 4.12. ver. 9,10. Je. 16. 19; 8. 9,10. ch.41.29. Je.2.29; 10.3, 4. Ps.115.3;135.5. Eze. 20.32. Ro.1.21,22.2 Th. 2.11. Ac.17.29. Zec.10. 2. Hab.2.18.2 Ti.3.13.

*f* ch.42.18,23. Lu.9. 44. De.32.1,7,18,29.

*g* Remember these things which I have now stated.' The prophet, speaking in the name of the Lord, has fully exposed the folly and absurdity of idolatry. He has shown the weakness —the utter impotence of idols as contrasted with the omnipotence of Jehovah; and now he follows up the scathing exposure by a practical exhortation to Israel.—*P.*

*h* ver.1,2; ch. 49. 14–16. Ro.9.6,7;11.29.

*i* ch.1.18; 4.4; 43. 25; 53.11. Ps.103.12. Je.31. 34; 33. 8. Mi. 7. 18, 19. Ro.3.24-26.Col.2.13;1. 14.

*j* Job 37.11. Ps.18.12; 68.2. ch.59.2. La.3.44.

*k* Ho.14.1–4. Je.3.1, 14,22;31.18–20. Eze.16. 62,63;36.22–31. ch.55.6, 7;31.6. Lu.1.74,75. 2 Co. 5.14,15. 1 Co.6.19,20. 1 Pe.1.18.

*l* ch. 42. 10; 52. 9; 55. 12, 13; 49. 13. Ps.69.34; 96.11,12; 98.7,8. Je. 51. 48. Lu.2.10–14. Re.5.8–13; 12.12; 18.20. Ep.1.6, 7; 3.21. 1 Pe.4.11. 2 Th. 1.9,10. Eze.36.1,8.

* There have been in all ages and countries men who falsely laid claim to a divine commission, and attempted to establish their claim by fraudulent and pretended miracles. God, in his own time and way, can expose all such evil arts and practices.—*P.*

*n* ver.6.

*o* Ga. 1. 15, ch. 43. 1; 40. 22; 42.5; 51.13. Job 26.7,9. 8. Ps.104.2;24.2; 136.4–6. Jn.1.1,2. Col.1. 14–17. He.1.3. Phi.3.21.

*p* 2 Ch.18.11, 34.1 Ki. 22.6. ch.47.12,13. Je.50. 36. ch.8.19,21. Da.2.2.

*q* Job 5.12–14. Ps.33. 10; 37.12–15. ch.19.3,11–14; 29. 14. 2 Sa.15.31. 1 Co.1.20; 3.19.

2 See note * in first column.

*r* Nu.23.19. Zec.1.6. Mat.5.18. 2 Pe.1.19,21. He. 2.2-3. Tit.1.2.

*s* Hag.1.13. Mal 3.1.

*t* ch. xlix. li. lii lx.–lxii. Je. xxx.–xxxiii. Eze. xxxiv. xxxvi. xxxvii.

3 Heb. *wastes.*

*u* ch.11.15,16; 43.16; 51. 10, 11. Re.16.12, or Je.50.38; 51.32,36.

*v* ch.41.2,3,25; 45. 1–6,13; 46.11; 48.14,15. Je. 50.6, with ch.63.11.

*w* 2 Ch. 36.22,23. Ezr. 1.1–4; 6. 3–5. ch. 45. 13; ver.26.

4 It was under the rule and by express orders of Cyrus that Jerusalem was rebuilt after the captivity, and the second temple founded. It is here expressly stated that God's purpose in raising up Cyrus was to accomplish this great work of restoration and reconstruction. We are informed by Josephus that Cyrus was made acquainted with this remarkable prophecy which had been written two centuries previously; and there can be no question that it operated powerfully upon his mind, and was, in the providence of God, the means of leading him to release and aid the Jewish captives.—*P.*

CHAP. XLV.

B.C. cir. 706.

*a* 1 Ki.19.15. Je.25.9; 27.6. ch.44.28; 48.14,15

1 This prediction was uttered about 200 years before its accomplishment, and the name and acts of the conqueror particularized as if the statement were a history of the past. But the past and the future are alike present to God.—*C.*

2 Or, *strengthened,* ch.41.10,13; ver.13. *b* Je.51.27,28. Da.5.6,28,30; 7.5; 8.3. ch.41.2,3,25; 46.11; 48.14,15; xiii. xiv. xxi. xlvi. xlvii. Je.l.li. ch.5.27. Job 12.18. Na.2.1. *c* ch.13.3–6,9,17; 48.15; 46.11; 40.4.

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done, and will do for us! And even angels rejoice at the conversion of men. What pleasure God takes to disgrace false teachers, and to honour his ministers of truth! Easily he can retrieve the most forlorn condition, and find proper instruments for his work. And it is an honour for the greatest of men to be his agents in doing good to his people.

CHAPTER XLV. Ver. 1–3. I, the Lord, will assist Cyrus, and enable him to overthrow far greater armies than his own. I will dispirit and weaken his opposers; procure him entrance into Babylon and other fortified cities; remove all obstructions out of his way; and give him the wealth of the Lydians, Chaldeans, &c. 5, 6. I will make him strong and active, and will fit and dispose him for these great undertakings. 7. Comfort and calamity, prosperity and adversity, are overruled, in all their circumstances, by my power and wisdom. 8. I will bestow such plenty of favours upon you, through the righteousness of my Son, and in equity of procedure, as if they rained from heaven, or burst forth in floods, or grew in crops out of the earth. 9–11. Instead of presumptuously quarrelling with my procedure, humbly ask of me whatever information or blessings you or my church need, and you shall have your request granted. 13. I have qualified Cyrus to manifest my righteousness, truth, and goodness in the punishment of the Chaldeans, and the gratuitous deliverance of the Jews. 14. Part of the wealth of the Egyptians, Ethiopians, Arabians, &c., shall be bestowed upon the temple at Jerusalem; and multitudes of them shall humbly join themselves to the gospel church. 19. Not in the manner of the heathen oracles or idols, but in the most public and plain manner, and for your real advantage, I have promised what is true, and commanded what is just and good. 20–25. Ye who have escaped in the devastation of countries, inflicted to punish their abominable idolatries, and who can produce nothing to support the cause of your idols, know that I, the alone God and Saviour, have foretold these things. Renounce all your idols; believe in and acknowledge me as your only, almighty, and effectual Saviour; thus shall ye be graciously delivered from sin, and all the miseries which it entails, and advanced to everlasting happiness.—I have sworn, and will most faithfully perform my promise, to manifest myself the true God, and lead men of all nations to accept gladly my worship: and they shall, each one for himself, heartily receive, and solemnly acknowledge, that all their righteousness, for justification, was performed by me, and all their strength, for the performance of duties, is conveyed from me. Even to me shall all sinful ones come; and all the finally impenitent shall be overwhelmed with misery and ignominy. In a state of union to my person and through my righteousness, shall all who accept Jesus Christ have their sins pardoned and their persons accepted; and in me shall they rejoice and boast.

Ver. 1. The entry of Cyrus into Babylon arose, first, from the neglect of closing the river-gates on a night of festival; and secondly, from the opening of the palace-gates to inquire into the cause of the tumult, whereupon the Persian soldiers rushed in and slew the emperor, Da. 5. 30. *C.*

Ver. 8. 'Every good gift and every perfect gift is from above;' and as 'righteousness' is eminently the work and gift of God, through Jesus Christ, its heavenly origin and commission to the earth, as the only seed of salvation, are here beautifully described.—*Note,* Every dispensation of Providence, whether it come in light or in darkness, has but one end—the manifestation of the righteousness of God, which ever was of old, as it now is, and ever will be, through faith of Jesus Christ, unto all and upon all them that believe—even upon all that believe the testimony of God, and rest upon his faithfulness, mercy, and power. *C.*

Ver. 11. *Command ye me.* How can the creature command his Maker? Observe, he is first to ask the Holy One, consequently by the Holy Spirit, Ro. 8. 26; and concerning sins, consequently by addressing a Father; and thus, not striving against his Maker, but bowing to his Redeemer, the march of providential events moves onward at the prayerful command of the believer. *C.*

Ver. 13. Who is this? It has been applied to Cyrus—but he was not 'raised up in righteousness;' and though overruled to fulfil God's purposes, God could not be said to 'direct all his ways;' neither did he build the city of Jerusalem, but aided merely to the laying of the foundations of the temple. Is not the whole rather a description of Messiah, the *Adam* of the foregoing verse, who, when sent forth upon earth, made of a woman, was manifested in creature-condition and servant-form—truly raised in righteousness, Spirit-led in 'all his ways,' the builder of the 'New Jerusalem,' and the free-grace deliverer of 'the captives' of sin and death? Ep. 4. 8. *C.*

Ver. 15. God is essentially invisible, manifest only in providence, but hid as it were behind second causes;—manifest in his silent word, but hid from the wise and prudent;—'manifest in the flesh,' but hid behind 'the form of a servant;' or 'seen of angels' in glory, but hid from all but the eye of faith and hope. *C.*

Ver. 20. This summons refers to a time still future, when 'in the Lord shall all the seed of Israel be justified, and shall glory,' ver. 25. By the word *escaped,* it indicates that the return of the Jews will be as much against the will of oppressing nations as was the exodus from Egypt; and by the reference to 'graven images,' that idolatry will still be prevalent amongst an ignorant people 'perishing for lack of knowledge.' *C.*

Ver. 23. When this verse is compared with Ro. 14. 8–12, the reader finds (ver. 8) that we live or die unto the Lord; he also finds (ver. 9) that this Lord is Jesus—we all then find ourselves 'at the judgment-seat of Christ;' and thus (ver. 11, identical with Is. 45. 23) we find ourselves before that tribunal, fulfilling this prophecy and bowing to JEHOVAH, confessing to God. And surely it is impossible to weigh these things and continue to deny that JESUS is 'God manifest in the flesh.' *C.*

REFLECTIONS.—God, for the welfare of his church, often casts down the great and mighty, and raises up the weak and obscure. Uncertain are all the enjoyments of this world: it is therefore proper that they all be used for the glory of God and in kindness to his people. But let me never forget Jesus, who hath ascended up on high and led captivity captive, and hath received gifts for men, even the rebellious, that God the Lord may dwell among them. Let him order all my crosses and my comforts as he pleases. And while I look up for his abundant blessings, let me never

places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And [d]I will give thee the treasures[3] of darkness, and hidden riches of secret places, that[e] thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For[g] Jacob my servant's sake, and Israel mine elect, I have [h]even called thee by thy name: I have surnamed thee, though [i]thou hast not known me.

5 ¶ I [j]*am* the LORD, and *there is* none else, *there is* no God beside me: I [k]girded thee, though thou hast not known me:

6 That[l] they may know from the rising of the sun, and from the west, that *there is* none beside me: I *am* the LORD, and *there is* none else.

7 I[m] form the light, and create darkness; I make peace, and create evil. I the LORD do all these *things*.[4]

8 Drop[o] down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the LORD have created it.

9 Woe unto him that [p]striveth[5] with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [q]Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe[r] unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus[s] saith the LORD, the Holy One of Israel, and his Maker, [t]Ask me of things to come [u]concerning my sons, and concerning the work of my hands [v]command ye me.

12 I[x] have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I[y] have raised him up in righteousness, and I will direct[6] all his ways: [z]he shall build my city, and he shall let go my captives, [a]not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, [b]The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine:[7] they shall come after thee; [c]in chains they shall come over, [d]and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily, thou *art* a God that [e]hidest thyself, [g]O God of Israel, the Saviour.

16 They[h] shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

A.M. cir. 3298
B.C. cir. 706.

*d* Je.50.37. Da.2.37, 38.ch.14.4;ver.13.

3 The gold and silver collected by Cyrus in the conquest of Asia, independent of jewels and other precious things, is reported by Pliny as equal to £126,224,000.—*C.*

*e* Ezr.1.2. ver.1; ch. 44.28;48.15.

*g* Mat.24. 22. ch. 43. 3, 4; 47. 5, 6. Ex.19.5,6. Je.1.li.

*h* ch.44.28;ver.1. Ex. 33.12,17. ch.43.1; 41. 2, 3;48.14,15.

*i* Ep.2.12.1 Co.2.14.

*j* De.4.35, 36, 39; 32. 39.ch.44.6,8;43.11;ver. 14,18,21,22.

*k* ch.11.5; 22.21. Ps. 18. 32, 39. Job 12. 18. ver.1. Je.1.li. Hab.1.11. Zec. 4. 7; 6. 1, 2, with Ezr.1.2.

*l* ch.37.20. Ps.58.10, 11;102.15,16. Mal.1.11. Eze.38.23;39.6,21.

*m* Ge. 1. 2–4. Job 34. 29; 2.10. Ps.29.11;75.7. Eze.17.24. Je.18.7–10. Ec. 7. 13, 14. La. 3.37, 38. De.32.39. 1 Sa. 2.6, 7. Am.3.6. Mi.6.9.

4 The Persian Magi held light and darkness, good and evil, to be supreme beings, at perpetual conflict for superiority. JEHOVAH here tells the Persian monarch that all these things are but his creatures, the servants of his will.—*C.*

*o* Ps.85.11–13;72.3,6. Eze.34.26. Ho. 14.5–8. ch. 4. 2–4; 12. 1–6; ver. 22, 24; ch.32.16. Joel 3. 18;2.23. Je.23.5,6.2 Co. 5.21.

*p* Da.4.35. ch.40.27; 49.14; 64.8; ver.11. Job 21. 7–13. 2 Ki.6.33. Ps. 73.1–22. Je.12.1,2; 18.6. Hab.1.2–4,13. 1 Co.10. 22.

5 Being dissatisfied with the dispensations of providence, or the plan of salvation, endeavouring to elude or lower the demands of the law, yet proudly refusing God's free and sovereign grace.—*C.*

*q* Je. 18. 6. Ro. 9. 20, 21.ch.29.16;10.15;64.8. 2 Ti.2.20. Pr.27.30.

*r* De.27.16. Pr.30.17. ch.3.5. Mi.7.5. De. 32. 6.ch.49.15.

*s* ch.41.1,3,14; 48.17; 44.2,6.

*t* Eze. 36. 37. Mat.7. 7,11. Jn.16.23,24;14.13. Mar.11.24. Phi.4.6. Ps. 50.15;122.6.

*u* Ex.19.5,6. Ro.9.4. Ga. 3. 26–29. Je.31.1,9. ch.29.23;43.1. Ep.2.10.

*v* Ge. 32. 26. Ho. 12. 4. Ex.32.10. Jos.10.14. Mat.17.20 1 Jn.5.14;16. 23. Mat.7.7–11. Lu.11. 8,9;18.7,8. Ac.20.32.

*x* Ge.1.1, 26, 27; 2. 1. ch.40.12,26,28;42.5; 44. 24;48.13. Ps.102.25;136. 6; 148. 1–6. Je. 32. 17. Zec.12.1. Ac.4. 24; 14. 15; 17. 24–26. Re, 4. 11. He.11.3.

*y* ver.1–6; ch.41.2,3, 25; 44. 28; 46. 11; 48.14, 15. 2 Ch.36.22,23. Ezr. 1. 1–11;6.3–5.

6 Or, *make straight*, ver.1,2;ch.40.4.

*z* 2 Ch.36.22. Ezr. 1. 1, &c.

*a* ver.3; ch.13.17;52. 3. Ro.3.24–26. Ep.1.7; 2.7.

*b* Zec.8.22,23. ch.18. 7;14.1,2;23.18;49.23;60. 3–17. Ps.68.30–32;87.4; 72.10, 11, 15. Ac. 8. 27–39.

7 See note * below.

*c* Ps.149.8; 68. 18, 22. Da.7.14. Lu.5.10. Ep. 4.8–13.2Co.10.4,5;5.14, 20.Ps.116.16. Jn.12.32; 6.44.

*d* Zec.8.20–23.ch.49. 7;60.9–14;61.5,9;66.12. Re. 3. 9. Eze. 48. 35. 1 Co.15.25;14.25.

*e* Ps.77.19. Ro.11.33, 34. De.29. 29. Ps. 36. 6; 97.2, or ch.8.17; 57.17. Ps.10.1;44.24.

*g* Ro.9.5. Mat. 1.21, 23.

*h* ch.44.11; 1. 29; 42. 17. Ps.97.7. Je.3.25. Ps. 35.4;70.3.

* *They shall be thine*—not in servitude, but brotherhood, Ep.2.14–16; *in chains*, not of imprisonment, but of love and peace, Ep. 4. 1,3. Col.3.14.—*C.*

A.M. cir. 3298
B.C. cir. 706.

*i* Ro.2.28, 29; 11. 26. Je.31.3. Ho.1.7. Ps.25. 2,3;103.17. He.7.25. ch. 20.4;28.16;51.6;55.3,13; 54.4–10; 56. 5; 60.15,19; 35.10. 2 Sa.23.5. He.6. 17–20;7.25.1 Pe.2.6.

8 *Israel shall be saved in the Lord*—in the very person of JEHOVAH, who, when 'manifest in the flesh,' wrought out righteousness and salvation by their ingraftment into him by the Spirit, and abiding in him by faith and love, Jn.15.5.1 Jn.4.16.—*C.*

*j* ver.12. Je.10.11–13; 32.17. Zec.12.1. Ps.115. 16. 1 Co.3.22. Ac.4.24. See ver.5,6.

*k* ch 48.16. Jn.18.20. De.29.29; 30.11,14. Pr. 1.21;8.1.

*l* As ch.44.15,17, 20. Je.2.28;10.5. Mal.3.14. ver.20. Ps.9.10;69.32.

*m* Ps.19. 7–10; 111. 7, 8. Pr. 22. 20, 21. Nu.23. 19. 1 Sa.15.29.

*o* Ep. 2. 12–16. ch.4. 2. Je. 50. 28; 51. 45, 50. Eze. 6. 9; 7. 16. Re.21. 24.

*p* Je.51.17,18; 16. 19, 20; 10. 3, 14. Hab.2.18, 19.ch.40.19,20;44.9–20; 46.7.

*q* ch.41.1,21,22;43.9.

*r* ch.41.26;43.9;44.7; 46. 10; 48.14. Ac.15.18. Jn.21.17. He.4.13.

*s* Ro. 3. 26. ver. 5, 6, 14,18,22; ch.51.6; 63.1. Tit.2.13. He.7.25.

*t* Nu.21.8,9. Jn.3.14–16. 2 Ch.20.12. Mi. 7.7. Ps.22,27;34.5. Jn.6.37, 40,44.ch.17.7,8. 1 Th. 1. 9. Ac.14. 15; 15. 19; 13. 26. Ps.2.8; 98.3. ch. 72. 10.

*u* Je.22.5; 49.13. Ge. 22. 15, 16. He. 6, 13–17. Am.6.8.

*v* Ro. 14. 11. Phi. 2. 10,11. ch. 65. 16; 19.18, 21;44.3–5. 2Co.8.5. De. 6.13.

*x* ch.54.17;61.10. Je. 23.6.1 Co.1.30,31.2 Co. 5.21. Da.9.24. Ro.1.17; 5.17–19. Phi.3.9.2 Pe.1. 1. Zec.10.6,12. Jn.15.5. Phi.2.13; 4.13. Ps.84.5. Ga.2.20. Ep.6.10.

9 Heb. *righteousnesses.*

1 Or, *Surely he shall say of me, In the LORD* is *all righteousness and strength.*

*y* ch.41.11. Ps. 21. 8, 9; 2.1–5; 110.2,5,6. Lu. 19.27.

*z* Ga.3.28. Ro.11.26. ver.24.2Co.5.21. Phi.3. 9. Ac. 13. 39. Ro. 3. 24, 25;5.1,10,11,15–19. Ac. 10.43.

*a* Ps.34.2,3;63.11;64. 10;149.2,6. Lu.1.46,47. 1 Co. 1. 30, 31. Je. 9.23, 24.ch.65.16.

CHAP. XLVI.

*a* ch. 21. 9; 40.19, 20; 41.6,7;44.9–20. Je.50.2, 38;51.17,18,44,47;10.3–5,14,15; 48.1,7; 49.3;16. 19,20. Ps. 115. 4–8; 135. 15–18. 1 Sa. 5 3,4, with Zec.13.2.ch.2.18.

1 Heb. *their soul.*

2 These verses refer directly to Babylon. In the preceding chapters the prophet had shown what Cyrus would do for the Jews; he now turns to those who had so long held the Jews in captivity,and pronounces judgment upon them. Bel, or Belus, was the supreme deity of the Babylonians. His fall is a symbol of the overthrowof the royal power in Babylon. Nebo was the tutelary deity of the Chaldeans, and corresponded to the Greek Mercury. His fall was symbolic of the complete subjection of the inhabitants of Babylonia to the great Persian conqueror Cyrus.—*P.*

*b* ch.43.1;44.1; 10.22; 11.11,15;28.5;48.20.

*c* Ps.22.9,10; 71. 6,18. Eze.16. 4–14. ch. 49. 1. De.1.31; 32. 11,12. Ex. 19.4.

17 *But*[i] Israel shall be saved in the [8]LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD [j]that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I *am* the LORD, and *there is* none else.

19 I have not spoken [k]in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me [l]in vain: I the LORD [m]speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* [o]escaped of the nations: they [p]have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and [q]bring *them* near; yea, let them take counsel together: who [r]hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and [s]*there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look[t] unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else.

23 I[u] have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [v]knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, [z]In the LORD have I righteousness[9] and strength:[1] *even* to him shall *men* come: and [y]all that are incensed against him shall be ashamed.

25 In[z] the LORD shall all the seed of Israel be justified, and shall [a]glory.

## CHAPTER XLVI.

1 *The idols of Babylon could not save themselves from captivity.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power.* 12 *His salvation is near at hand.*

BEL boweth[a] down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast.*

2 They stoop, they bow down together; they could not deliver the burden, but [1]themselves are gone into captivity.[2]

3 ¶ Hearken[b] unto me, O house of Jacob, and all the remnant of the house of Israel, which are [c]borne *by me* from the belly, which are carried from the womb:

4 And [d]*even* to *your* old age I *am* he: and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

5 ¶ To[e] whom will ye liken me, and make *me* equal, and compare me, that we may be like?

*d* Ps.92.14. He.13.5,8. Mal.3.6. Ps.102.27,28; 48.14; 71.18. ch.45.17;63.9. Ex.3.14–6. De.1.31; 32.11.2 Co.1.10,20.1 Pe.1.5. Jn.10.28,29. Ps.73.24,26.

*e* ch.40.18,25. Je.10.3–16.

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strive with him. Who hath hardened himself against God his Maker and prospered? Let me be careful for nothing, but in everything by prayer and supplication, with thanksgiving, make my requests known unto God. Depending upon his infinite mercy, power, and faithfulness, let me expect whatever liberty, provision, honour, victory, or salvation he has promised. In the firm faith of the gospel, published to all the ends of the earth, let me, let thousands, with holy boasting, avow

6 They[g] lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they [h]fall down; yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, [i]*one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember[j] this, and show yourselves men:[3] bring *it* again to mind, O ye transgressors.

9 Remember[k] the former things of old: for I[l] *am* God, and *there is* none else: *I am* God, and *there is* none like me,

10 Declaring[m] the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [o]My counsel shall stand, and I will do all my pleasure:

11 Calling[p] a ravenous bird[4] from the east, the man that executeth my counsel[5] from a far country: yea, [q]I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye [r]stout-hearted, that *are* far from righteousness:

13 I[s] bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel [t]my glory.

## CHAPTER XLVII.

*1 God's judgment upon Babylon and Chaldea, 6 for their unmercifulness, 7 pride, 10 and over-boldness, 11 shall be unresistible.*

COME down,[a] and sit in the dust, O virgin daughter[1] of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take[b] the millstones, and grind meal:[2] uncover[c] thy locks, make bare the leg, uncover the thigh, pass over the [3]rivers.[4]

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: [d]I will take vengeance, and I will not meet *thee as* a man.[5]

4 *As*[e] *for* our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit[g] thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I[h] was wroth with my people; I have polluted mine inheritance, and given them into thine hand: [i]thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be [j]a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, [k]*thou that art* given to pleasures, that dwellest carelessly; that sayest in thine heart, [l]I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But[m] these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for [o]the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast [p]trusted in thy wickedness: thou [q]hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee:[6] and thou hast said in thine heart, I *am*, and none else beside me.

11 Therefore [r]shall evil come upon thee; thou shalt not know from whence it [7]riseth: and mischief shall fall upon thee; thou shalt not be able to put it off:[8] and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 ¶ Stand[s] now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be

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A.M. cir. 3298
B.C. cir. 706.

*g* ch.40. 19, 20; 41, 7, &c.44.9–20; 45. 20. Je. 10.3–15;16.19, 20. ver.1, 2. Ps. 115. 4–8; 135. 15–18. Ac.17. 28.1 Co.8.4.

*h* Ex.20. 5. 2 Ki.5.18. ch.2.8;44.18;45.20.

*i* Je.2. 28. Ju. 10. 13, 14.1 Ki.18.26–29.ch.44. 9,10.20;45.20

*j* De.32.29. ch.44.21. 1 Co.16.13;14.20;15.30.

3 *Show yourselves men* endowed with reason, and turn to the living God from those dead and worthless idols!—*C.*

*k* Ps. lxxviii. cv. cvi. cxiv. cxxxv. cxxxvi. Ne.ix. Eze.xx.

*l* ch.45.5,6,14, 18, 21. 22;44.6,8; 43. 10; ver. 5; ch.40.18.

*m* ch.41.22, 23; 44. 7. Ac.15.18.

*o* Ps.33.11;115.3. Pr. 19.21; 21. 30. Da. 4. 35. He.6.17.ver.11.

*p* ch.41.2,3,25;44.28; 45.1–6,13; 48.14,15; 21. 7,9;13.2–19. Je.l.li.

4 Or, eagle, Je.49.22. Eze. 17. 3. Ho. 8.1. A golden eagle was the Persian royal standard.

5 Heb. *the man of my counsel*, i. e. *Cyrus, to destroy Babylon.*

*q* ch.14.24,26,27. Je. 50.45. Job 23.13. Ep.1. 11. Ac. 5.39. Da. 4. 34, 35.

*r* ch.43.24;48.2,4. Job 5.4. Ps.73. 27; 119. 155. Zec.7.11,12. Mal.3.13–15. Ac.7.51. Mat. 9. 13. Ps.68.18.

*s* Ps.46.1,5. Hab.2.3. ch.13.22;14.1–3. Ro.1. 17;3.3,21–26; 10.4–6,10. Ac.13.26. ch.61.10; 63. 1–4;1. 27;45.8,22;51.5,8; 52.10. Lu.19.10. 1 Ti.1. 15.

*t* Ps.14.7. ch.62.3;60. 21;63.14;55.13. Ep.1.6, 23;3.21. Je.33.9.

## CHAP. XLVII.

*a* Ps.18.27. Je.13.18; 48.18. Job 2.8. La.2.10, with ch.52.2. Ps.89.44. Re. 18.7, with De. 28. 54.

1 *Virgin daughter* —a title still given to cities that have never been conquered.—*C.*

*b* Ex.11.5. Ju. 16. 21. Job 31. 10. La. 5. 13. Mat.24.41.ch.14.2. Je. 27.7;50.3.

2 That meal still continued, even in the time of our Saviour, to be commonly ground by women in small handmills, is evident from Mat. 24. 41. It was generally the work of captives and slaves, Ex. 11. 5. Ju.16.21.—*C.*

*c* ch.3.17;20,4. Je.13. 22, 26; 2. 26. Na. 3. 5. Eze.16.37;4.7;23.10.

3 Referring to the unfrequency of bridges in the East. —*C.*

4 The sense may be thus expressed:—

A.M. cir. 3298
B.C. cir. 706.

'Raise thy long flowing vail; lift up thy flowing robes; uncover thy legs, and thus a poor, helpless, weary captive, wade through the streams into the land of thy captivity.' Babylon had conquered, oppressed, and enslaved Israel, now a like fate awaited herself. The contrast is drawn with great graphic power between the oppressor and the oppressed. Babylon the oppressor, sitting for a time in queenly state, with Israel in chains at her feet; then Israel freed and re-established in her own land, under the rule of her heavenly King, while Babylon, humbled and degraded, is driven into captivity.—*P.*

*d* Mat.7.2. Re.13.10. ch.63.4;21.3. Ro.12.19. Ja.2.13. Re.18.8.ch.31. 4.

5 *I will not meet thee as a man*, seems perfectly unintelligible: 'Neither will I suffer man to intercede with me,' as Abraham did for Sodom, is agreeable to the original, and is perfectly plain.—*C.*

*e* ch.43.3,14;44.6. Je. 50. 15, 17–19, 28, 33, 34; 51.33–37,56.

*g* 1 Sa.2.9. La.2.10;3. 2,28. Mi.7.8. Je. 25. 10. ver.7. ch. xiii. xiv. xxi. Je. xxv., with l. li. Re. 14.16–20;xvi.xviii.; 19. 20.

*h* 2 Ch.28.9. Zec.1.15. Ps.69.26.ch.43.20.2 Ki. xxiv.xxv. Je. xxxix lii. La.i.–v. De.28.50, &c.

*i* Ob.10–16.

*j* ver.5;ch.14.4–6,16, 17;13.14. Je.25.9–11;27. 6, 8. Da. 2. 37; 5. 18, 19. Re.18.7. La. 1.9. ch.5. 12–14. De.32.20–29.

*k* ch.21.4. Da. 5.1–4. Ju.18.17. ch. 32. 9. Je. 50.11. Zep.2.15.

*l* Je.50.31, 32; 51. 53. ch.13.19; 14.13,14. Da. 4.30,31;5.18–23.2 Th.2. 4. Re.18.7.

*m* Je.l.li. Re.xvi.xviii. 2 Th.5.2,3. Lu. 17. 27–29. ch.xiii.xiv.xxi.xlvi.

*o* ver.12, 13; ch. 2. 6; 44.25. Na.3.4. Da.2.27; 7.5;7. Re.9.21; 18.23. 2 Th.2.9.

*p* Ec.8.8. Ps.52.7. ch. 28.15.

*q* Eze. 8. 12; 9. 9. ch. 29.15. Ps.64.5; 94. 7; 10. 11. Je.51.57.

6 Or, *caused thee to turn away*, ver.12,13. Ro.1.22. Pr.3.5.

*r* 1 Th.5.2, 3. Da. 5. 30. ch.xiii.xiv.xxi. Je.l. li. Re.18.9, with Job 1. 16. Eze.13.11. Ju.16.30. 1 Ki.20.30.2 Pe.2.3,9.

7 Heb. *the morning thereof.*

8 Heb. *expiate.*

*s* ch.8.19;44.25; 29.1. 2 Th.2.9, 10. Re. 17. 2. Na.3.4. Ju.10.14. Je.2. 28;7.21.

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that in Jesus, the man who is JEHOVAH'S fellow, we have righteousness and strength. But God forbid that we should incur the guilt, the shame, the ruin of such as are incensed against a divine Saviour!

CHAPTER XLVI. Ver. 1. The idols were carried away, either on account of their value as precious metals, or works of art, or trophies of victory—or with the superstitious view of transferring their tutelary favour and protection from Babylon to Persia. *C.*

Ver. 7. *They bear him upon the shoulder.* Alluding to the manner in which in heathen—and, alas! that it must be told, to the manner in which, in countries called Christian—images are borne upon men's shoulders in public processions. *C.*

Ver. 11. *Calling a ravenous beast from the east.* A golden eagle was the emblematic standard of Cyrus, under which name he is called from Persia, which lay eastward of Jerusalem where the prophecy was delivered. *C.*

Ver. 13. *I bring near my righteousness*—not by the deliverance granted by Cyrus, but as 'declaring the end from the beginning,' by the final deliverance to be effected by Messiah. *C.*

REFLECTIONS.—Desolating strokes clearly manifest the vanity of idols. In every period of the Jewish church and nation God was their protector, supporter, and deliverer: in every period of life he is such to every particular saint; and his former kindness ought to make us hope for further favours. It is only necessary to make use of our reason to observe the absurdity of idol worship; and it becomes us to ponder how wickedly we have acted, if we have joined in it. It is absurd to doubt of God's existence, or to neglect reverencing his almighty power and Godhead, which are so manifest. Firmly fixed are his purposes, and exactly fulfilled in every dispensation of providence; the tumultuous capture of cities and overthrow of nations not excepted. But infinitely great is the mercy, that not the worst of plagues or wickedness can debar us from Jesus Christ and his offered salvation!

CHAPTER XLVII. Ver. 1–5. Glorious and unconquered kingdom of Babylon, bewail thy approaching calamities: thou shalt be reduced very low: thy dignity and authority taken from thee; thy luxury and delicacy shall be exchanged for afflicting straits and oppressing miseries; thy wretched inhabitants shall be reduced to grind at the mills, or to perform other pieces of the basest drudgery, or driven in herds of captives before their cruel conquerors; they shall be exposed to scorn and disgrace in every form. I, the Almighty God and Redeemer of Israel, by the irresistible effects of my just judgment, will render your city and country desolate and miserable. 6–8. Because ye have cruelly murdered and oppressed the Jews, and presumptuously boasted that your empire could never fall, never be equalled in power and wealth, and never want a king and people to defend it. 14, 15. No comfort shall be left you;—and your merchants and hired troops shall flee away to their respective countries.

Ver. 5. *The lady of kingdoms.* There is a great tendency in all nations to be proud of their capitals, and to bestow upon them great swelling titles: 'lady of kingdoms,' indicating beauty and delicacy! What a name for a heap of rubbish, the habitation of serpents and wild beasts! 'The eternal city,' the fond title of imperial Rome, indicating a certainty of unchangeable splendour! what a name for the ruins that encumber her seven hills, and typify the judgments that are ready to sweep her away! *C.*

Ver. 9. *In a moment in one day.* Babylon was of such prodigious strength, and possessed of such resources, both of provisions and men, that Belshazzar and the city and army were engaged in the revelry of a festival: in 'a moment,' and without a blow struck in self-defence, the city was taken, and the kingdom overthrown, about 540 years before the Christian era.—*The loss of children.* The Babylonians afterwards rebelled against the Persians, and Darius Hystaspes besieged them. For the purpose of prolonging their means of defence, they resolved that all who were incapable of aiding in the defence, including their wives and children, should be put to death. Thus fulfilling, by their own decree and hand, the terrible doom of loss of children which God had denounced against them. *C.*

Ver. 12. Babylon, during all its history, was the fruitful parent of idolatry, lewdness, and debauchery. These were accompanied with high pretensions to the knowledge of occult sciences, called 'sorceries and enchantments,' Da. 2. 2, by which ignorant and superstitious minds were kept in mental and bodily subjection to a wicked priesthood and tyrannical government. *C.*

Ver. 13. *Astrologers.* Judicial astrology, or the pretence of foretelling the future fortunes of children from the position of the planets at the hour of their birth, still holds its place in India; and was at one period very prevalent in Europe, from some parts of which it is scarcely yet completely banished. Such, alas! has been, and continues to be, the folly and the presumption of men! *C.*

REFLECTIONS.—God delights to abase the proud, and to deal justly with the unmerciful. And,

thou shalt be able to profit, if so be thou mayest prevail.

13 Thou[t] art wearied in the multitude of thy counsels. Let now the astrologers,[9] the star-gazers, the monthly prognosticators,[1] stand up and save thee from *these things* that shall come upon thee.

14 Behold, [u]they shall be as stubble; the fire shall burn them; they shall not deliver themselves[2] from the power of the flame: [v]*there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* [x]thy merchants,[3] from thy youth: [y]they shall wander every one to his quarter; none shall save thee.

## CHAPTER XLVIII.

1 *God, to convince the people of their foreknown obstinacy, revealed his prophecies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their disobedience.* 20 *He sendeth his people out of Babylon.*

HEAR ye this, O house of Jacob, which are called[a] by the name of Israel, and [b]are come forth out of the waters of [1]Judah; [c]which swear by the name of the LORD, and make mention of the God of Israel, *but* [d]not in truth, nor in righteousness.[2]

2 For [e]they call themselves of the [g]holy city, and stay themselves upon the God of Israel; the LORD of hosts *is* his name.

3 I[h] have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did *them* suddenly, and they came to pass.

4 Because I knew that [i]thou *art* obstinate,[3] and thy neck *is* an iron sinew, and thy brow brass;

5 I[j] have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and [k]will not ye declare[4] *it?*[5] I have showed thee new things from this time, even [l]hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not;[6] lest thou shouldest say, Behold, I knew them.

8 Yea,[n] thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest [o]deal very treacherously, and wast called [p]a transgressor from the womb.

9 ¶ For[q] my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold,[r] I have refined thee, but not with silver;[7] I have chosen thee in the furnace of affliction.

11 For[s] mine own sake, *even* for mine own sake, will I do *it:* for how should *my name* be polluted? and [t]I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, [u]my called: I *am* he: [v]I *am* the first, I also *am* the last.

13 Mine[w] hand also hath laid the foundation of the earth, and my right hand hath [8]spanned the heavens: [y]*when* I call unto them, they stand up together.

14 All[z] ye, assemble yourselves, and hear; which among them hath declared these *things?* the LORD hath loved [a]him; he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him; [b]I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; [c]I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD and his Spirit [d]hath sent me.[9]

17 Thus saith the LORD, [e]thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee [g]to profit, [h]which leadeth thee by the way *that* thou shouldest go.

18 O[i] that thou hadst hearkened to my commandments! then had thy peace been as a [1]river, and thy righteousness as the waves of the [2]sea:

19 Thy[j] seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his [k]name[3] should not have been cut off nor destroyed from before me.

20 ¶ Go[l] ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, [m]The LORD hath redeemed his servant Jacob.

21 And[o] they thirsted not *when* he led them

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A.M. cir. 3298. B.C. cir. 706.

*t* Eze.24.12.ch.57.20. Da.2.2,10;5.7,8,30.

9 Heb. *viewers of the heavens.*

1 Heb. *that give knowledge concerning the months.*

*u* Ps.83. 13–15; 21. 9. ch.40.24;41.2. Ex.15.7. Na.1.10. Da.5.7,11.

2 Heb. *their souls.*

*v* ch.30.14. Je.50.32; 51.25,26. Re.18.21.

*x* ver.12,13, or Eze. xxvii. Re.18.11, 12, 15, 23. Je.50.16,37.

3 *Merchants.* Dealers in divination and the peculiar Babylonish arts.—*C.*

*y* ch.56.11.

CHAP. XLVIII.

B.C. cir. 704.

*a* Ro.2.17. Re.2.9; 3. 2,9.

*b* De.33.28. Nu.24.7. Ps. 68. 26. Pr. 5. 16, 17, *i.e.* are children of Judah.

1 'Flow forth' (*Lowth*), as streams from a fountainhead. —*C.*

*c* ch.19.18;45.23. De. 6.13. Ps.63.11. Zep.1.5.

*d* De.5.28,29. Je.4.2; 5.2. Jn.4.24. Mat.15.8, 9; xxiii.

2 The people addressed are here described by their nationality, their tribe, and their religious profession. The last clause shows that their profession is hypocritical, and consequently calculated to bring upon them the punishment of Heaven.—*P.*

*e* Je.7.4, 5. Mi. 3. 11. Ro.2. 17, 25. Tit. 1. 16. ch.1.11; 10.63; 29.13; 32. 6;45.9,10;43.24.

*g* ch. 52. 1. Mi. 3. 11. Ps.48.1;87.3. 2 Ki.21.7. Da. 9. 24. Mat.4.5; 27. 53.

*h* Jos.21.45. ch.42.9; 43.9;44.7,8;45.21;46.10; vii. x. xxxvi. xxxvii. Zec.1.6.

*i* De.31.27. ch.46.12. Zec.7.11, 12. Ne. 9. 29. Eze.3.7,9; 36.26. Ac.7. 51. Ex.32.9;34.9. De.9. 6,13,27. Ne.9.16,17,29. Je.3.17.26.

3 Heb. *hard.*

*j* See ver.3. Am.3.6. 2Pe.1.21. ch.28.10,13.

*k* Ps.40.10. Job 6.10. Ac.20. 27. ch. 43. 9, 10. Ps.145.4,5;78.4–8.

4 'Will ye not acknowledge it' to have been accomplished by my power, as it was foretold by my Spirit?—*C.*

5 The judgments which I send, and the acts which I perform, you have heard of in the word of prophecy; see them now, they are accomplished before your eyes. Will you not, therefore, declare it to be so, and acknowledge fully the power of the one living God? The Lord thus appeals to their own experience, and convicts them by their own reason.—*P.*

*l* 1 Co.2.9,10. De.32. 33;29.29.

6 'They are produced now; and before this day thou hast not heard them.' —*Lowth.*

*n* De.29.4. ch.6.9,10. Jn.12.39,40. Je.4.22; 5. 21. Eze.12.2. ch.26.11; 28.9–12;42.19,20;44.18.

A.M. cir. 3300. B.C. cir. 704.

*o* Ps.139.1–4. Je.5.11; 3. 1–20. Eze. 16. 15–58; xxii. xxiii. ch. i. v. lix. Ho.5.7;6.7.

*p* Ps.51.5; 58.3. Eze. 16.4–6; 20.8;23.3,19,27. ch.63.10. De.9.7,24.

*q* Jos. 7.9. Ps. 106. 8; 78.38;25.11; 103.4; 79.9. Eze.20.9,14,22. ver.11; ch.43. 24, 25; 57. 17, 18. Je.14.7.

*r* ch.1.24,25,27;27.9; 57. 16; 31. 9. Mal.3.2,3. Zec. 13. 9. Ho. 2.14; 5. 15. Eze.20.38. ch.50.1. Je. 3. 8. He. 12. 6–11. Re.3.19. Ps. 103. 9; 66. 10–12. 1 Pe.1.7;4.12.

7 Or, *for silver,* Eze.22.20–22.

*s* Eze.20.9,14,22; 36. 20–22. Ps.79.9. Nu. 14. 15,16. De.32.26,27. ch. 52.5.

*t* ch.42.8; 44.23. Lu. 2.14. 1 Pe. 4. 11. Ep.3. 21. 1 Co.10.31; 1.31.

*u* ch.41. 4. Ex. 19. 5, 6. 1 Pe.2.9. 1 Co. 1. 9. 2 Ti.1.9.

*v* ch.41.4; 44.6; 43.1, 10. Re.1.11,17;22.13.

*x* Ps.102.25. ch.42.5; 40.12. Ju.1.3. Ex.20.11.

8 Or, *the palm of my right hand hath spread out.*

*y* ch.40.26. Ps. 33. 6–9; 119. 89–91; 148. 5, 8; 147.4.

*z* ch.41.1,22;43.9;44. 7;45.21;46.3. Re.2.7,29.

*a* Cyrus, ch. 41. 2, 3, 25; 44.28; 45.1–6; 46.11; xiii. xiv. xxi. xlvi. xlvii. Je.l.li. Ps.137.8,9. Mar. 10.21.

*b* Ezr.1.2.

*c* ver. 3–6; ch. 45. 19, 21; 44.8; 43.12; 41.21, 22. Am.3.6.2 Pe.1.21.

*d* ch.9.6;11.1–5; 61.1 –3; 63. 9. Zec. 2. 8–11. Lu.4.18–21. Jn.6.27; 8. 34;17.3. Ex.23.20. Mal. 3.1.

9 These words are spoken by Christ, 'God manifest,' the great prophet of his church, the messenger of the covenant, the sent of the Father and the Holy Spirit. —*C.*

*e* ch.7.14; 9.6; 43.14; 53. 2–12; 54. 5, 13; 55.4. 1 Co.1.30. 1 Jn.5.20.

*g* Mi.4.2. De.8.17,18; 4. 40; 5. 29; 6.3. Job 22. 21. Lu.19.42. Ps.25.8,9. Ne.9.13,14.

*h* Ps.32.8;73.24.

*i* De.5.29; 32. 29. Ps. 81. 13–16. Mat. 23. 37. ch.32. 15–18; 54. 11–17. De. 30. 11, 12. Mi. 6. 8. Ro. 14. 17. Ps. 119. 165; 19.11.

1 Always running downward to the ocean, always receiving supplies from the skies and the mountains above.—*C.*

2 Always flowing round the earth, and supplying springs and rivers by its inexhaustible exhalations—wave succeeding wave, the parts distinct, the ocean one.—*C.*

*j* Ge. 22. 17; 32. 12. 2 Sa.17.11. 1 Ki.4.20.ch. 10.22.

*k* ver.9; ch.7.8;9.12; 36.1.2 Ki.xxiv.xxv.

3 *His name.* Whose? The name of any of thine offspring.—*C.*

*l* ch. 52. 11. Je. 50. 8; 51.6,45. Zec.2.6. Re.18. 4;19.1. Ps.126.1–6; 118. 15.ch.26.1.

*m* 2 Sa.7.23. Re. 5. 9. ch.44. 23, with Ex. 19. 4–6. Je. 50. 10; 31.7,10. Ps.68.22.

*o* ch.30.25;35.6,7;41. 17,18; 52.12; 49.10. Ex. 17. 6. Nu. 20.11. Ne.9. 15. Ps.78.15,16,20. Ezr. 1. 1, 4; vi.–viii. Ro. 10. 18. 1 Co.10. 4. Eze. 20. 35. Ho.2.13,14.

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alas! the mightiest nations soon sink under the hand of an angry but righteous God, and the weight of their manifold sins. The very sins in which they had gloried or laboured, or by which they had hoped to save themselves, become the principal causes of their ruin. Yea, the mischiefs which sinners least dreaded often come fatally upon them. And false teachers, who are the instruments in deceiving others, shall themselves feel the heaviest stroke of judgment.

CHAPTER XLVIII. Ver. 1, 2. Hear ye, who boast that you are descendants of Jacob and Judah his most honourable son, and are citizens of Jerusalem, and profess much, though feigned, confidence and dependence on God. 3–8. By foretelling and accomplishing events, I have given you the most undeniable proofs of my true Godhead, because I knew you were so stubborn and untractable. I have even so timed my predictions, as to leave you no ground to pretend that either you or your idols then foresaw the events; for I knew you were so long hardened in perverseness, that you would choose to ascribe your information to any other than to me. 9–11. From regard to the honour of my own perfections, covenant, and promises, I will not utterly destroy you. Nevertheless, in order to purge you from your sins, particularly your gross idolatries, I must try you in a furnace of moderate affliction in Chaldea, and there renew my choice of you for my peculiar people. 14, 15. God manifested his love to Cyrus by employing him in such honourable services, and giving him such prosperous success in destroying the Chaldeans. 16. From the very beginning I have plainly and publicly foretold future events, and have been always ready to fulfil my predictions. And now I am appointed of God to foretell, and in due time to execute, things relative to Cyrus and Babylon, and the redemption prefigured by it. 17–19. I am your divine instructor and leader in what conduces to your peace and prosperity; and if ye had but hearkened to my commandments, your peace, and the prosperity flowing from your piety and virtue, had been abundant and lasting; your children should have been greatly increased; nor should they have been carried captive out of my land. 20, 21. Ye shall certainly be delivered from Babylon, and shall be provided for in your return,

**ENTRANCE TO THE GARDEN OF THE KNIGHTS OF MALTA—A GLIMPSE OF THE MOST SPLENDID EDIFICE EVER RAISED BY FAITH IN THE CAUSE OF RELIGION.** [Isaiah, xlix:6.]—"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Through an open vista made of a tangled labyrinth of trees and flowering shrubs in the garden of the Knights of Malta we have a glimpse of St. Peter's Church at Rome. This structure, conceived in the genius of Michael Angelo, is the most splendid edifice ever lifted by faith in the cause of religion. It is an evidence of the truth of Isaiah's prophecy, and is an expression of the declaration that Christ was to be a light to the Gentiles and to be salvation to the people unto the ends of the earth. This garden stands upon the Aventine Hill, the highest of the seven in Rome.

through the deserts: he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.

22 *There*[p] *is* no peace, saith the LORD, unto the wicked.[4]

## CHAPTER XLIX.

1 *Christ, being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *God's love is perpetual to his church.* 18 *The ample restoration of the church.* 24 *The certainty of its deliverance out of captivity.*

LISTEN,[a] O isles,[1] unto me; and hearken, ye people, from far; The LORD hath [b]called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he [c]hath made my mouth like a sharp sword;[2] in the shadow of his hand hath he [d]hid me, and made me [e]a polished shaft: in his quiver hath he hid me;

3 And said unto me, Thou *art* [g]my servant, O Israel, in whom I will be glorified.

4 Then I said, [h]I have laboured in vain, I have spent my strength for nought, and in vain; [i]*yet* surely my judgment *is* with the LORD, and my work[3] with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, [j]to bring Jacob again to him, [k]Though[4] Israel be not gathered, yet [l]shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, [5]It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved[6] of Israel: I will also give thee for a [m]light to the Gentiles,[7] that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth,[8] to[n] him whom the nation abhorreth, to a servant of rulers, [o]Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [p]In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I [q]will preserve thee, and give thee for a covenant of the people, to establish[9] the earth, to cause to inherit the desolate heritages;

A.M. cir. 3300.
B.C. cir. 704.

*p* ch.57.20,21; 65.20; 3.11. Job 15.20, 21; 20.20. Lu.19.27,43,44; 21.23–25. 1 Th.2.16. Eze. 20.38. Am.9.10.

[4] No peace to Babylon—no peace with Babylon.—*C.*

CHAP. XLIX.
B.C. cir. 702.

*a* ch.11.10;42.1,4;51.5;55.1–5. Mat.17.5. He. 12.25.

1 Messiah here addresses the 'isles of the Gentiles,' Ge. 10.5.—*C.*

*b* Je.1.5. Ga.1.15. He.5.4,5,10. 1Pe.1.20. Pr.8.23. Mat.1.20,21. Lu.1.15,31–35;2.10,11.

*c* Ho.6.5. ch.50.4;51.16;11.4;61.1. Ps.45.2–5. He.4.12. Re.1.16;2.16;19.15. Ac.2.37–2 Th.2.8.

2 This is the characteristic emblem of Jesus. Re.1.16;2.16;19.15. See also He.4.12.—*C.*

*d* Ps.91.1. ch. 51.16. Jn.7.30,44. Lu.22.53.

*e* ch. 11. 2–5; 61. 1–3. Ps.45.5.

*g* ch.42.1–7;52.13–15; 53.2–12; 43.21. Ga.4.4, 5. Phi.2.6–11. Mat.3.17; 17.5. Lu.2.10–14. Jn.17.4;12.28;13.31,32. Ps.40.8,9. ch.42.21.1 Pe.2.9.

*h* Mat. 17. 17; 23. 37. ch.53.1;65.2. Jn.1.11;5.40; 12.37,42. Lu.19.41–43.

*i* Lu.24.26. Phi. 2.8–11. Jn.17.5. ch.40.10;52.13,15; 53. 10–12. Ps.22.22–31. He.12.2.

3 Or, *my reward.*

*j* Mat.15.24. Ro. 15.8. ch 56.8. Ac.2.37. Jn. 11.52. 1 Pe.2.2. ver.6.

*k* Jn.1.11. Mat.21.38, 39;23.37. Lu.19.43.

4 Or, *that Israel may be gathered to him, and I may,* &c.

*l* Mat.3.17;11.27. Jn. 3.35; 5.20–27;8.50. Phi. 2.8–11. Ps.110.1–7. He. 2.8,9. Mat.28.18. Ac.2. 36;10.38.

5 Or, art thou *lighter than that thou shouldest,* &c.

6 Or, *desolations* or branches, ver.5; ch.4. 2;10.21. Mi.5.6,7. Zep. 3.13. Joel 2.32.

*m* Ps.98.2,3. Lu.2.32. Ac.13.47; 26.18. ch.11. 10;42.1,4,6,7; 24.14–16; 60.3; liv.lv.lx.–lxii. Jn. 1.9;3.19;9.5;8.12; 12.46. Ep.3.8,9.

7 This title, compared with Lu. 2. 32, declares, beyond controversy, that the speaker is Messiah.—*C.*

8 Or, *to him that is despised in soul,* ch. 52.14;53.2–10. Ps.22.1–21; 69.1–20. Mat.xi. to Jn.xii.

*n* Lu.23.18–23.

*o* Ps. 2.10; 72. 10, 11; ch. 52. 15; 60.10, 16; 49. 23.

*p* 2 Co.6.2. Ps.69.13. Ep.1.6. He.5.7. Jn.11. 41,42. ch.50.7,9.

*q* ch.42.1,6,7; 43. 19, 20; 44.3; 41.18,19; 51.5. Ep.2.14–16. 1 Co.3.11.

9 Or, *raise up.*

* It is evident from the scope of the passage that 'the land of Senim' is here mentioned as being at the extremity of the known world, either to the south or east. The probability is that the

A.M. cir. 3302.
B.C. cir. 702

writer had in view the classical *Sinae,* who inhabited the southern part of China long previous to the time of Isaiah.—*C.*

*r* ch. 42. 7; 61. 1. Ps 146.7. Zec.9.11,12. Jn. 8. 12, 32–36. Ep. 5. 8. 2 Co.4.6. 1 Pe.2.9.

*s* Pr. 1. 22–24; 9. 1–5. Ps.22.26; 68.10. ch. 25. 6. Joel 3. 18. Mi. 7. 14. Eze. 34.11–31. ch.11.6–8; 30.24; 40.11. Mat.22. 9.

*t* Re.7.15–17. ch.4.6; 25. 4; 55.1;41.17,18; 65. 13. Jn. 6. 35. Phi. 4. 19. Ro. 11. 12. Col. 2. 2, 3 Co.8.9. Ps.22.26. Je.31. 12. ch.66.11. Ro.8.37;5. 3. Ps.121.6,7;65.4;91.1–9;28.9.

*u* Ps. 23. 2. Re. 7.17. Mat.28.20. ch.48.17. 2 Co.1.3,4. 2 Th.2.16,17. Lu.1.78. Ep.1.3; 3.17–19. Jn.10.10,11. He.13. 20,21. Ps.36.8,9.

*v* Ps.107.4,7. ch.40.3, 4; 2.2; 35.8–10;41.15;42. 15; 60.10. Ps.36.6;68.16; 72.3. Am.4.13. Zec.4.7; 14.9,17. Re. 11. 15, 16. ver.22,23. Jn.14.6;10.9; 6.37.

*x* ch. 2.2,3; 11.10,11; 43.5–7. Ps.2.8;22.27;72. 10,11,17; 87.4,5. Zec.2. 11; 8.23. Mat.8.11. Re. 7. 4–17; 11.15. Eze. 30. 15. ch.19.18–25.

1 See note * in first column.

*y* ch.44.23; 42.10–12; 40.1,2; 52.9; 55.12. Re. 5.8–13;7.9–12;11.15–19; 19.1–8. Lu.1.72.

*z* ch.40.27; 41.17; 42. 16; 44.21. Mat.24.9,10. He.11.4. Job 35.14. Ps. 13.1; 31.22; 77.6–10; 88. 14; 44. 25; 74.19; 10.11, 12. La.5.20. Ro.11.25. Ps.37.28.

2 Heb. *from having compassion,* 1 Ki. 3. 26. La. 4. 3, 10. Ps.103. 13. De. 32. 6. 1 Pe.1. 3. Ja.1.18. Mal. 3.17. Je. 31. 20. ch. 44. 21; 63. 9. Mat.7.11. Ho.11.8. Ro. 11.28,29; 5.8; 8.32. Zec. 2.8. Mal.3.6. ch.54.10. Je. 33.20,21. Ps. 89. 28, 34, 35; 111. 9. He. 7.17, 18. Ep. 3.4.

*a* Hag.2.23. Ca.8.6. 2 Co.1.22. Re.21.18,21. ch.60.10. Ps.51.18. Ep. 3.12; 4.6; 2.21. Mat.16. 18. Eze.xl.–xlviii. Re. xxi.xxii. Zec.2.5,8.

*b* ch.60.22,18; ver.18; ch.43.5–7; 44.5. Ho.11. 11. Zec. 13. 2. Eze. 20. 38, with 1 Jn.2.19. Ac. 20.29. Tit.1.11. 2 Ti.2. 17. Ga.5.12,15. Jude 4. 1 Jn.4.1.

9 Or, *builders.*

*c* Eze.28.24. Mat.13. 41,42. Re.22.15.

*d* ver.12; ch. 43. 5, 6; 44.5;48.20;55.5;54.3;60. 3–11,22; 66.12,13,20; 2. 2. Je.30.10;31.8. Zec.2. 4;10.10;8.20–23. Ca.1.4. Mat. 8.11. Re. 7.9; 11. 15.

*e* De.32.40. Je.46.18. ch.14.24; 45. 23. He. 6. 16–18.

*f* Pr.17.6. Ps.128.3,6; 133.1. Job 42.16.

*g* ver. 8, 22, 23; ch. 54. 1, 2. Zec.2.4;10.10;8.11; 8.20–23. Ho.1.11. Eze. 36.37,38. Re.7.9,11,15.

*h* ver. 17, 25, 26. Ps. 124.3. Hab.1.13. Je.30. 16,23; 1. li. Re.6.14–17; 14.10–20;21.27;22.15.

*i* ver.17,18; ch. 60.4; 54.1, 2. Ro.11.11,12,15, 20. Ac.13.46,47. Mat.8. 11. Zec.10.8,11. Re.7.9; 11.15. ch.11.9.

*k* Je.31.15–17. Ro.11. 12,15,20. ch.54.1.

9 That [r]thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Show yourselves. They[s] shall feed in the ways, and their pastures *shall be* in all high places.

10 They[t] shall not hunger nor thirst; neither shall the heat nor sun smite them: for [u]he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And[v] I will make all my mountains a way, and my highways shall be exalted.

12 Behold,[x] these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.[1]

13 ¶ Sing,[y] O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, [z]The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that[2] she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, [a]I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy[b] children[3] shall make haste; [c]thy destroyers and they that made thee waste, shall go forth of thee.

18 ¶ Lift[d] up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* [e]I live, saith the LORD, thou shalt surely [g]clothe thee with them all, as with an ornament, and bind them *on thee* as a bride *doeth.*

19 For [h]thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and [i]they that swallowed thee up shall be far away.

20 The[j] children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing [k]I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up

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as well as your fathers were in their departure from Egypt.

Ver. 2. *They call themselves of the holy city.* And so deceive themselves by taking a name for a reality, external citizenship for internal holiness. Even so, at this day, thousands call Rome 'Holy Mother Church,' and flatter themselves with safety because they assume her name. *C.*

Ver. 8. *A transgressor from the womb.* From the day that God called Israel out of Egypt he was a murmurer against God, and speedily forgat his works, and made him a calf in the wilderness, saying, 'These be thy gods, O Israel, who have brought thee out of the land of Egypt.' *C.*

Ver. 10. *I have refined thee, but not with silver.* I have refined thee, but tenderly, and but in part; for had I employed all the fire requisite to refine thee 'as silver,' and thoroughly to 'purge away all thy tin,' I must have 'cut thee off' altogether; but 'I have refrained from thee,' that my mercy may be glorified. *C.*

Ver. 13. When I called unto the heavenly lights at creation, they all took their several places: when I call unto the angels in heaven, they all, and at once, attend as my servants. *C.*

Ver. 14. *The Lord hath loved him.* Whom hath he loved? That one who had 'declared these things,' ver. 14, the great Prophet of his church—the Messiah, who, as 'head over all things to the church,' hath done his will on Babylon natural, and shall yet do all his will on Babylon mystical.—*Note,* This application of the word 'him' will be more fully confirmed in the next chapter. *C.*

Ver. 20. This prediction relates to the final restoration of Israel, and the separation of the remnants of his church from mystical Babylon, and corresponds to Re. 18. 4. *C.*

REFLECTIONS.—Of how small avail are all possible connections or appearances in religion, if there be not a work of real grace in the heart! God knows our hearts; and his word is intended to show us our sinful and miserable condition by nature. No providences, whether smiling or severe, can make obstinate sinners practise their duty. But what care God takes to prevent his people's apostasy, and to leave them inexcusable therein; great things will he do either in mercy or judgment for his name's sake. With care and pity he refines his people in the furnace of trouble; and restrains the remainder of his wrath, which would not tend to his praise! His perfections and promises are a sure foundation of deliverance, even when we deserve destruction. Tender and powerful are the instructions of Jesus Christ: and we lose multitudes of blessings by our disobedience to them. It is comfortable and safe to be under his care and protection: but infinitely dangerous to remain obstinate in wickedness amidst all the means of his grace.

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CHAPTER XLIX. Ver. 1–6. Let all the Gentile nations know and believe, that God has, from eternity, appointed me, his eternal Son, to be the Saviour of men; and, from my incarnation, has manifested me under that character. By the unmeasured endowment of his Spirit, he has qualified me to speak for the conviction and conversion of men. He has protected and preserved me, and declared me the living head of all the faithful, in whose great and exalted ser-

these? Behold, I was left alone; these, where *had* they *been?*

22 Thus saith the Lord GOD, [l]Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms,[4] and thy daughters shall be carried upon *their* shoulders.[5]

23 And [n]kings shall be thy nursing fathers,[6] and their queens[7] thy nursing mothers: they shall [o]bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for [p]they shall not be ashamed that wait for me.

24 ¶ Shall[q] the prey be taken from the mighty, or [8]the lawful captive[9] delivered?

25 But thus saith the LORD, [r]Even the captives[1] of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.[2]

26 And [s]I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine:[3] and all flesh [t]shall know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

A.M. cir. 3302.
B.C. cir. 702.

*l* ch. 2. 2–4; 11. 9–11; 14.1,2; 60.3–11,16; 42.1, 4; 61.4,6,9; 66.12,20. Ps. 22. 27–31; 2. 8; 72.8–11, 17,19. Mal. 1. 11. Mat. 8. 11. Re. 7. 9; 11. 15.

4 Heb. *bosom.*

5 See note † in second column.

*m* ch. 52. 15; 60. 3, 10, 16. Ps. 2. 10–12. Ezr. vi. vii. Ne. ii. Es. viii.–x. Re. 21. 24, 26.

6 Heb. *nourishers.*

7 Heb. *princesses.*

*o* Ge. 43. 26. 2 Sa. 18. 28. 2 Ch. 7. 3. Lu. 17. 16. Ps. 72. 9, &c. ch. 14. 1, 2; 45. 14; 52. 15; 60. 14. Mi. 7. 17. Re. 3. 9.

*p* Ps. 9. 10; 22. 5; 25. 3; 34. 5, 22; 27. 13, 14. Ro. 5. 5; 9. 33; 10. 11. Joel 2. 27.

*q* Mat. 12. 29. Ge. 18. 12. Eze. 37. 3, 11. Lu. 1. 34; 11. 21, 22.

8 Or, 'Captive of the terrible.'—*C.*

9 Heb. *the captivity of the just.*

*r* Je. 50. 17–20, 33, 34; 51. 34–36. Mat. 12. 29. He. 2. 14, 15. 2 Ti. 2. 26. Jn. 12. 31; 14. 30. Re. 12. 3, 7. 1 Jn. 3. 8. Ge. 3. 15.

1 Heb. *captivity.*

2 See note * below.

*s* De. 32. 41. Ju. 7. 22. 2 Ch. 20. 23. ch. 9. 20; xiii. xiv. xxiv.; 51. 23. Je. 1. li. Re. 6. 14–17; 14. 20; viii. ix. xiv. xvi.; 17. 14, 16; xviii.; 19. 17–21; 20, 9; 16. 6.

3 Or, *new wine.*

*t* ch 60. 16. Ps. 9. 16; 58. 10, 11; 83. 18. Eze. 39. 7.

* Those who enslaved Israel were powerful. Babylon was one of the mightiest nations in the world. But Jehovah was mightier still; and the cheering promise is here given that he would deliver his people.—*P.*

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B.C. cir. 702.

## CHAPTER L.

*1 The dereliction of the Jews to be imputed to their own sins, and not to God's inability to save. 4 Christ's commission to speak comfort to the weary: 5 his patient suffering of indignities, 7 and confidence in God's help. 10 An exhortation to trust in God, and not in human resources.*

THUS saith the LORD, [a]Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom [b]I have sold you? Behold, for your iniquities have [c]ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I [d]came, *was there* [e]no man? when I called, *was there* none to answer? [g]Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I [h]dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I [i]clothe the heavens with blackness, and I make sackcloth their covering.

4 The[j] Lord GOD hath given me the tongue of the learned, that I should know how to speak

CHAP. L.

*a* ch. 48. 8; 49. 14. Ho. 2. 2. Je. 3. 1, 14, with Eze. 16. 8. Je. 31. 32. Ro. 11. 1, 2. De. 24. 1. Je. 3. 8.

*b* Ex. 21. 7; 22. 3. Ne. 5. 3. Le. 25. 39. 2 Ki. 4. 1. Mat. 18. 25.

*c* ch. 52. 3; 50. 1–14; 54. 4–7. Ps. 44. 12. Ho. 2. 2. De. 29. 20–25; 32. 19–25. 1 Th. 2. 15, 16. Mat. 8. 12; 21. 43; 23. 35–39.

*d* Je. 35. 15. Ep. 2. 17. Zec. 9. 9. Mal. 3. 1.

*e* ch. 65. 12; 66. 4. Pr. 1. 24. Ps. 81. 11. Ho. 11. 2, 7. Jn. 1. 11; 7. 48; 12. 42. Mat. 21. 38; 23. 37. Lu. 19. 44.

*g* Nu. 11. 23, ch. 59 1. Ge. 18. 14. Jn. 11. 41.

*h* Ex. 14. 21, 29. Ps. 106. 9; 114. 3–7; 66. 6; 78. 13; 74. 13, 15. Jos. 3. 13, 16. ch. 51. 10; 42. 15; 43. 16; 63. 13. Ps. 107. 33. Mat. 8. 27. Hab. 3. 8. Je. 51. 36. Na. 1. 4. Ex. 7. 18. ch. 19. 5.

*i* Ex. 10. 21, 22. Eze. 32. 7, 8. Re. 6. 12.

*j* Mat. 13. 54. Ex. 4. 15. ch. 6. 6. Je. 1. 9. Pr. 25. 11. Col. 2. 3. Ps. 45. 2. ch. 49. 1, 2; 61. 1, 2; 51. 16. Mat. 7. 29. Lu. 4. 22, 32. Mar. 6. 2. Jn. 7. 46. Mat. 5. 4, 6; 11. 27, 28. ch. 57. 15–19.

† In Palestine the young children, the moment they are able to sit upright, are placed astride on the mother's or nurse's shoulder; this is the usual, indeed the universal mode of carrying children that are unable to walk.—*P.*

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vices he will glorify all his perfections to the highest. And though my ministrations have little success in the conversion of the Jewish nation, God will honourably reward my faithful service, and give me for an Instructor and Saviour to the Gentile world. 7–13. In consequence of my great sacrifice and trouble among the Jews, JEHOVAH will highly exalt me, seasonably grant whatever assistance and protection I need for myself or members, and grant me a living body through the whole world, saved from all their misery and bondage, and richly supplied with the precious and comfortable oracles, ordinances, and blessings of the new kingdom, while both angels and men shall rejoice in their happiness. 14–23. Nor shall the Jews in Babylon, or in their long dispersion, nor the church under Antichrist, have any just reason to doubt of God's continued kindness to and care for them. Delivered from their enemies, and returned to their own country, the Jews shall greatly increase in numbers and abound in prosperity. During their infidelity and dispersion, the vast numbers of Gentiles who enter the church shall more than balance their loss: and at last both Jews and Gentiles shall, in countless multitudes all over the world, be converted to the Lord. 24–26. Nor shall the mightiest devils or persecutors be able to keep them from accepting Christ, since God, as their redeemer, will exert his almighty power in their behalf, and the tremendous overthrow of the wicked.

Ver. 2. This highly figurative passage was designed to be descriptive of the Messiah. His mouth was like a sharp sword, able to give utterance to words of convincing and powerful eloquence, which would penetrate the heart. The figure is carried on into the second member of the verse. The shadow of God's hand is there represented as covering or concealing the sword. It is preserved by divine power, hidden from the eye of the enemy, until the moment comes for action; then it is suddenly drawn forth, and wielded with skill and power. The last clause sets forth the same idea under another figure; an arrow preserved in the quiver until the moment for shooting it arrives. *P.*

Ver. 3. *Israel* signifies 'Prevailer with God'—and here is easily, and with certainty, seen to be a specific title of Messiah, and not the national designation of the Jews. The distinction lies in ver. 4: *Messiah-Israel* had his 'judgment and work' with God: but Israel, the people, were ever a 'stiff-necked and rebellious generation.' *C.*

Ver. 5. *To bring* (home again) *Jacob,* who went out an exile.—*Though Israel* (a name given on returning) *be not gathered;* that is, though during a long time Israel shall remain dispersed, 'yet shall I be glorious' in the judgment of their excision for a time, till the Gentiles be 'graffed in'—and finally, 'all Israel shall be saved.' *C.*

Ver. 7. *To him whom man despiseth,* &c. To Messiah, 'despised and rejected of men;' and so abhorred of the Jewish nation, that they preferred Barabbas, a robber, and cried out, 'Away with him, away with him: crucify him, crucify him!'—*To a servant of rulers.* To one led before the tribunal, and condemned by the pusillanimous injustice, not of a native prince, but a foreign ruler. *C.*

Ver. 8. *In an acceptable time,* &c. This passage is quoted in 2 Co. 6. 2. Its general meaning is, that in the days of God's power, in a day appointed by him, he would be ready and willing to extend his salvation to mankind through his Son. In the time of the gospel dispensation, under the ministry of Christ's apostles, the Lord would extend his grace and mercy to Jews and Gentiles alike. *P.*——*A covenant.* 'A purifier, or a covenant sacrifice.' Purifier seems most agreeable to the scope of the passage.—*To establish the earth.* Rather, 'to restore the land' to its rightful owners in the 'acceptable time' of the gospel jubilee. *C.*

Ver. 10. *They shall not hunger nor thirst.* 'The hunger and thirst' of the Lord's captives is always 'after righteousness,' Mat. 5. 6, for nothing short of 'everlasting righteousness' can satisfy the cravings or sustain the strength of the soul. But now they 'hunger and thirst' no more, for the word of life is in them 'a well of water,' Jn. 4. 14, and their food 'the living bread which came down from heaven,' Jn. 6. 51. *C.*

Ver. 12. *Sinim* is said to have been the name of a strong city in Egypt; and may thus represent every city in which Israel had been imprisoned as Joseph, or enslaved as his descendants: the Vulgate translates it 'South Country,' probably in reference to Mat. 8. 11. *C.*

Ver. 17. 'They that ruined thee shall speedily become thy builders; and they that wasted thy substance shall (by conversion) become thy children.' *C.*

Ver. 23. While, like all spiritual promises to the Jews, this prophecy is fulfilled to the Christian Gentile church; yet it is obvious from the entire context, that its first application is to the Jews. And little during their long pilgrimage has been to them the 'nursing' of kings and queens. But let not the infidel deride, let not the Christian forget, and let not the Jew despair, the word is spoken, and it will be accomplished. *C.*

Ver. 26. The restoration of the Jews will take place in the midst of terrible intestine commotions, not necessarily in all Gentile nations, but in all that shall oppress them, as Egypt did, and oppose their return, either from motives of jealousy or self-interest. *C.*

REFLECTIONS.—What important truths are notified to men by the gospel of Christ! And great is the mercy that the Gentiles have so deep concern in it, and such abundant access to know and receive it. Enlarged gifts and grace are necessary to qualify men for the ministry. And exalted ought to be their ends, earnest their care, and assiduous their labour in winning souls to Christ. Glorious and certain shall be the reward of their faithful service, even though it should not have the wished success with men. But infinite is the mercy of God, in calling his own Son to his mediatorial office, and qualifying him for it;—in freely giving him for us as a Ransom, and to us as an effectual Saviour! By it JEHOVAH'S declarative glory, and the everlasting happiness of men, are wonderfully advanced. Alas! that ever he should be rejected, and his grace received in vain;—that his salvation, so extensive and suitable, should be so undervalued and refused!—In accordance with his love, God enlightens the mind, looses the bonds, supplies the wants, protects the persons, comforts the hearts, and makes plain the paths of the people. His work of redemption, his saving of men, demands our highest praise: and the assurances of his constant and everlasting kindness, and his promises to remove everything hurtful, give ground of encouragement to the most despondent. Thrice pleasant is it to behold the church extending her limits, and mightily increasing her members: and to discern how almighty power and grace protects and blesses it, notwithstanding all opposition!

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CHAPTER L. Ver. 1. In reply to the objection that the casting off of the Israelites was a proof of want of faithfulness or caprice on the part of Jehovah, the true cause of it is here alleged. The Israelites were rejected and punished because of gross sin and open rebellion. God had dealt with them in mercy, he had spared them long, he had saved them by wondrous interpositions of supernatural power; but they had manifested the greatest ingratitude. *P.*——*Where is the bill,* &c. God's covenant with his church is often represented as a marriage-contract, see particularly Ho. 2. 2, 19, 20; and the progress of grace, together with the final glory of the church, as a marriage, Mat. 22. 1–14; Re. 21. 9.—*Sold.* The persons and liberties of their children were, according to the divine law, answerable for the debts of their fathers, 2 Ki. 4. 1; Mat. 19. 7. *C.*

Ver. 2. *When I came.* The Lord here speaks in continuation of the former verse—even the WORD that was with God, and was God. And he speaks of that time when, being 'made flesh, he dwelt among us;' when he 'came unto his own, and his own received him not,' Jn. 1. 11. *C.*

Ver. 4. *The Lord God hath given me,* &c. 'The LORD GOD' (Adonai Jehovah), The FATHER, hath given me (his co-eternal WORD, his SON, 'God manifest in the flesh'), 'the tongue of the learned,' the 'learned' in the 'deep things of God,' his nature, his eternal purpose of grace, according to 'the counsel of his own will,' his work of redemption by substitution and sacrifice, and his victory over death by resurrection to glory. *C.*

Ver. 7. *Set my face like a flint.* As the flint endures the stroke of the steel, and yields its best service (fire) to him that smites it—even so did Messiah endure, unshrinking, the strokes of those that hated him, and yielded but tears of compassion and intercessory prayers in return for the ingratitude that cried 'Away with him!' the injustice that condemned him, and the cruelty that crucified him. *C.*

Ver. 10. *That walketh in darkness.* The only real darkness lies in ignorance of one point, 'What must I do to be saved?' Within the name of Jesus lies the only answer; from it emanates the only light, Jn. 1. 12; Ac. 16. 31. *C.*

Ver. 11. *Walk in the light of your fire.* This is neither an advice nor a permission, but a judicial sentence, and with this warning, instead of joy, 'ye shall lie down in sorrow.' *C.*

REFLECTIONS.—How common is it, but as absurd, for self-ruined, and even obstinate sinners, to lay the blame of their misery on God, who is infinitely able and ready to save!—Yea, infinite is the fitness of Jesus Christ to instruct, quicken, and comfort our souls. Great was the cheerfulness and boldness with which he endured the suffering, and performed the obedience, necessary in the work of our redemption. Wonderful was the pleasure of JEHOVAH in assisting, supporting, and honouring him in it: and infinite is his tenderness towards distressed and disconsolate souls, and his indignation against presumptuous sinners. Never let me pretend to teach others till God has taught myself. And embracing every opportunity of fellowship with him, let me always act in his service under the influence of a gracious good-will to it. Never let me shrink at doing or suffering for Jesus Christ, who has done and suffered so much for me. In every difficulty of work or warfare, let me firmly believe that he will

**HOUSES OF DIVES AND LAZARUS—BESIDE THE ROAD CHRIST WALKED OVER TO HIS CRUCIFIXION.** [Isaiah, 1:6.]—"I gave my back to the smiters, and my cheeks to them that plucked off the hair I hid not my face from shame and spitting." The houses of Dives and Lazarus make up a station in the Via Dolorosa. The Via Dolorosa is the gloomy and sad way over which our Savior walked to Calvary. It begins with the Palace of Pilate, which is now the Governor's serai. Over one of the buildings on this way the Scala Santa or staircase leading to the judgment hall stood until removed by Constantine to the basilica of Saint John Lateran, in Rome. We have along this way the Church of the Flagelation, or the Church of the Crowning with Thorns, the arch of Ecce Homo, Convent of the Sisters of Zion, and at the bottom of the valley, the house of Dives. Pilgrims who visit Jerusalem during the Easter weeks make it a point to pass over and meditate along this sad way.

a word in season to *him that is* weary: he wakeneth[k] morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD [l]hath opened mine ear, and I was not rebellious, neither turned away back.

6 I[m] gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.[1]

7 ¶ For the Lord GOD will [o]help me; therefore shall I not be confounded: therefore have I[p] set my face like a flint, and I know that I shall not be ashamed.

8 *He*[q] *is* near that justifieth me; who will contend with me? let us [r]stand together: [s]who *is* mine adversary?[2] let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax[t] old as a garment;[3] the moth shall eat them up.[4]

10 ¶ Who *is* among you that [u]feareth the LORD, that obeyeth the voice of his [v]servant, that [z]walketh *in* darkness, and hath no light? let[y] him trust in the name of the LORD, and stay upon his God.

11 Behold, all [z]ye that kindle a fire,[5] that compass *yourselves* about with sparks; [a]walk in the light of your fire, and in the sparks *that* ye have kindled. This[b] shall ye have of mine hand, ye shall lie down in sorrow.

## CHAPTER LI.

1 *An exhortation, after the pattern of Abraham, to trust in Christ, by reason of his comfortable promises,* 4 *of his righteous salvation,* 7 *and man's mortality.* 9 *Christ by his sanctified arm defendeth his from the fear of man.* 17 *The prophet bewaileth the afflictions of Jerusalem,* 21 *and promiseth deliverance.*

HEARKEN to me, [c]ye that follow after righteousness, ye that [b]seek the LORD: look unto [c]the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.[1]

2 Look[d] unto Abraham your father, and unto Sarah *that* bare you: for I called [e]him alone, and blessed him, and increased him.

3 For[g] the LORD shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, [h]my people, and give ear unto me, O my nation: for [i]a law shall proceed from me, and I [j]will make my judgment to rest for a light of the people.

5 My[k] righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people: [l]the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for [n]the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner:[2] but [o]my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that [p]know righteousness, the people [q]in whose heart *is* my law; [r]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For[s] the moth shall eat them up like a garment, and the worm shall eat them like wool: [t]but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake,[u] awake, put on strength, O [3]arm of the LORD; awake, as [v]in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab,[4] *and* [z]wounded the dragon?[5]

10 *Art* thou not it which [y]hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore[z] the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.[6]

12 ¶ I,[a] *even* I, *am* he that comforteth you: who *art* thou, that thou [b]shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made [c]*as* grass;

13 And [d]forgettest the LORD [e]thy [7]maker,

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A.M. cir. 3302. B.C. cir. 702.

*k* Jn.11.49; 7.16. ver. 7,9.
*l* Mat. 26. 39. Ps. 40. 6–8. Jn.14.31; 8.29; 4.34; 10.18. Phi. 2. 8. Mat.3. 15. He.10.5; 5.8. Ro.5. 19.
*m* ch.49.7; 52.14; 53.5. Mat.26.57,67; 27.26,30. Lu.18.31; 22.63,64. Jn. 18.12. Mi.5.1, with Nu. 12.14. Job 30. 10. 2 Sa. 10.4,5. 1 Ki.22.24. La. 3.30. Ne.13.25.
1 The outrages here recorded are the greatest insults to which a man could be exposed in the East. The beard is cultivated with the greatest care. Men hold it in such veneration that it is customary to swear by it. To pluck the beard therefore is an indignity the most humiliating. The prophetic words were fulfilled in the person of our Lord.—*P.*
*o* ch.42.1; 49.2. Jn.16. 32. Ac. 10. 38. He. 5. 7. ver. 9.
*p* Je. 1. 17, 18; 15. 20. Eze. 3. 8, 9. Ro.1.16. 1 Pe.4.16; 3.14.
*q* Ro.8.31–34. 1 Ti.3. 16. Ac.10. 38. Mat. 27. 51. Ro. 1. 4. Ac. 2. 36. Mat. 26. 64. ch. 45. 24. Col.2.15.
*r* Ex.22.9. De.19.17. 1 Co.4.4. 1 Pe.3.15.
*s* Zec. 3. 1, &c. Re. 12.10.
2 Heb. *the master of my cause.*
*t* Ps.102.26; 82.6. Job 13.28. ch. 51.6, 8, 12. He. 8.13.
3 Is not this last clause to be read in union with ver.3; and ver. 4–8, and the first clause of ver. 9, as a parenthesis? See He. 1.10–12.—*C.*
4 See note * in second column.
*u* Mal. 3. 16. Ps.128. 1; 111.10. Ec.12.13. ch. 29.23. Je. 32.40. Jn.10. 14; 14.21.
*v* Am. 3. 7. ch. 49. 3; 42.1; 52. 13; 53.11.
*x* ch. 59. 9. Mi.7.8, 9 La.3.1–18. ch.8.22. Ps. 23. 4. Mat.14. 31; 16. 8. 1 Th.5.14. 1 Pe.5.9. Lu. 24.20,21. Jn.16.20.
*y* Job 13.15. Ps.52.8. Na.1.7. 2 Ch.20.12. Ps. 119.81; 27.13; 130.7,8. 1 Pe. 5. 7. Hab. 2. 4. Ps. 112. 4. Lu.12. 32. Mat. 10.31. Jn.16.33. He.10. 35–37. Ps.25.8,9.
*z* Ps.20.7. Ro.10.3.
5 That kindle a fire of your own devising for warmth and light, forgetful of the sparks that may destroy your garments or your dwelling.—*C.*
*a* Ec.11.9. Am. 4. 4. Lu.12.49. De.32.22. Je. 17.4. Mat.26.64.
*b* Jn.9.39. Ps.16.4; 32. 10. Lu.21.23–26; 19.27, 43,44. ch.11.4. Re.2.22. Mat.8.12. Mar.9.44,48. Lu.16.24. ch.66.24.

CHAP. LI.

*a* ver.7. Ro.9.30,31. ch.50.10. Lu.12.32. Pr. 15.9; 21.21. Mat. 5.5; 6. 33. Phi.3.9. 1 Ti. 6.11. 2 Ti.2.22. 1 Th. 5.21. Ps. 38.20; 34.15.
*b* ch. 55. 6. Ps. 24. 6. Zep.2.3. Am. 5. 4. He. 11.6. Pr.28.5.
*c* Ge.15. 2; 18. 11; 35. 11. Ro.4.19,20. He.11.8 –12; 7.10.
1 See note ver.23.

A.M. cir. 3382. B.C. cir. 702.

*h* Ex.19.5, 6. De. 14. 1; 4.20; 32. 9. Ps. 135. 4. Tit.2.14. 1 Pe.2.9.
*i* ch. 2.3–5. Ro. 3.27; 8.2; 16.26.
*j* ch.42.1,4,6; 49.6; 61. 1,2. Pr. 6. 23. 2 Co.4.6. Lu.2.32.
*k* ch. 56.1; 46. 13; 54. 17; 63.1–5. Ro. 10. 4–8 Ps.110.2,3,5,6. Ps.98.9. 1 Th.5.24. 2 Th.1.6,7.
*l* ch.42.4; 60. 9; 11. 9, 10. Ro.15. 9–12. Je. 14. 22. Ho. 12.7. Mi.7.7. Ps. 130.7. 1 Co.15.19.
*n* He. 1. 11, 12. Ps. 102.26. ch.50.9. Lu.16. 17. Mat. 5. 18; 24. 35. 1 Co. 7. 31. 2 Pe. 3. 7, 10–12.
2 Vanishing as smoke, or it may be 'like the ephemera,' a worthless insect, whose life is but a day.—*C.*
*o* ch.45.17; 34.16. Da. 9.24. Ps.119.89. Mat.5. 18. Jn.3.16; 6.40; 8.51; 10.28,29. He. 12. 27,28. ver.8.
*p* ver. 1–4. Phi. 3. 9 Tit.2.11,12. Jn 8.31.
*q* Ps.37.31; 40. 8. Je. 31.33,34. Lu.1.17. 2 Co. 3.3.
*r* Mat.10.28. Lu. 12. 4. Ac.5.40; 24.5. Pr. 29 25.
*s* ch.50. 9. Job 4. 19–21; 13.28. Ho. 5. 12. ch. 66.24. Ps.82.7.
*t* ch.46.13. Da. 9. 24 ch.45 17 Jn.3.16. See ver.6.
*u* Ps.44.23,26. ch.52. 10. Re.11.17.
3 Power, ver. 5; ch. 53.1; 30.30; 33.2, 52. 10; 62.8. Ps.118.15,16. Ex. 6.5. De.4.34. 1 Co.1.24.
*v* Ex. vii.–xvii. Jos. ii.–xi.
4 Egypt strong and proud, Ps.87.4; 89.10.
*x* Ps.74.13,14. ch.27. 1. Eze.29.3; 32.3. Hab. 3.13.
5 In ver.9 and 10 the captive exiles speak and plead with God for deliverance. The language is at once noble, and expressive of strong faith in the divine mercy.—*P.*
*y* Ex.14.21. ch.63.11, 12; 50.2; 42.15; 11.11, 15, 16. Mi.7.15. Ac. 26. 18. Col.1.13.
*z* ch.35.10; 44.23; 48. 20; 49.13, 20–22; 60. 19, 20; 66. 10. Ac. 2. 41–47. Re.5.8–13; 7.9, 10; 14.1–4; 19.1–7; 21.4. 2 Ti.4.8. Jude 24.
6 This is the Lord's response to the cry of his people. Their cry is heard, deliverance is promised, their speedy emancipation is secure.—*P.*
*a* ch.43.25; 40. 2, 3. 2 Co.1. 3–6. Ps. 102. 13. See ver.3.
7 Compare this title and this work with He.1.8, 10. Is not Jesus 'God manifest in the flesh?'—*C.*

* The idea is, says Barnes, that the Messiah shall survive all their persecutions and assaults; his cause, his truth, and his honour and reputation would live; while the reputation of his enemies and cruel persecutors would fade as a garment, and be consumed.—*P.*

her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, [h]my people, and give ear unto me, O my nation: for [i]a law shall proceed from me, and I [j]will make my judgment to rest for a light of the people.

5 My[k] righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people: [l]the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for [n]the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner:[2] but [o]my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that [p]know righteousness, the people [q]in whose heart *is* my law; [r]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For[s] the moth shall eat them up like a garment, and the worm shall eat them like wool: [t]but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake,[u] awake, put on strength, O [3]arm of the LORD; awake, as [v]in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab,[4] *and* [z]wounded the dragon?[5]

10 *Art* thou not it which [y]hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore[z] the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.[6]

12 ¶ I,[a] *even* I, *am* he that comforteth you: who *art* thou, that thou [b]shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made [c]*as* grass;

13 And [d]forgettest the LORD [e]thy [7]maker,

*d* Ro.15.4. Jos.24.3. Ne.9.7. *e* Ge.12.1–3; 15.2; 18.11; 22.17; 24.1, 35. Mal.2.15. Ro.4.19. He. 11.11, 12. Ga.3.13, 14. *g* ver.12. Ps.85.8. 2 Co.1.3, 4. 2 Th.2.16, 17. Lu.2.25, 38. ch.52.9; 40.1, 2; 65.18, 19; 66.10–14; 49.8, 12; 35.1–4, 10. Jn.16.22. 1 Pe.1.8. Ac.9.31. Ro.11.25–32. Re.19.1–7. ch.29.17; 32.15; 35.1, 6; 41.18, 19; 54.1–17, with Ge.13.10.

*b* ver.7, 8; ch.2. 22. Mat.10.28. Ps.118.6; 39.5; 89.46; 9.19, 20. Pr.29.25. Ja.1.10, 11. *c* ch 40 6 2 a c.1 24. *d* De.32.18. Je.2.32. *e* ch.43.7; 44.2; 54.5. Ps.100.3. ver.16. Ep.2.10.

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do great things for me. In deeps, in nights of desertion, temptation, trouble, and grief, let me never fear, but only believe that, while I sit in darkness, the Lord will be a light unto me, and will bring me to the light. And let me stand in awe, lest confidence in my own wisdom and righteousness should entail upon me everlasting damnation.

CHAPTER LI. Ver. 1–3. The God who delivered Abraham from among his idolatrous friends, and, contrary to every natural appearance, made him and Sarah the parents of millions, can easily make you to flourish after your captivity in Canaan, and can easily form for himself a flourishing gospel church in the world. 4–8. The gospel, authorized by God, shall be published; and the ordinances of it, established and attended by his power, shall be effectual for converting men to Christ, and for revealing and bestowing upon them his everlasting righteousness and salvation. 9–16. The almighty power of God, which plagued the Egyptians and divided the Red Sea, shall bring the Jews from Babylon and their present dispersion with great joy, and deliver the church from heathenish or antichristian oppressors.—And for your comfort against the threatened fury of oppressors, the almighty Creator has given you his promises, and has protected you, that he may re-establish you as his church and people; and has raised up and qualified Jesus Christ in order to the erection and establishment of the gospel church. 17–23. Let not therefore the Jews, or the Christian church, despair under the terrible and destructive, and even stupifying judgments of God inflicted upon them: he will, in his proper time, deliver them, and execute judgment upon the Chaldeans, Syro-Grecians, Romans, Antichristians, and Turks, who cruelly oppressed them.

Ver. 1. *Righteousness* is exactly equivalent to *obedience;* that is, perfect, not partial, obedience. This will appear evident from comparing 'the gift of righteousness,' Ro. 5. 17, with 'the obedience of one,' whereby 'many are made righteous,' Ro. 5. 19.—*Note,* It is of the utmost importance in theology to observe, that it is through this 'righteousness,' and this righteousness alone, that 'grace reigns unto (the exhibition and bestowment of) eternal life, through Jesus Christ our Lord.' Grace ascends the throne of mercy only by the steps of righteousness.—*Look unto the rock,* &c. Israel, in his origin, is reminded that he was, for hardness, as a stone hewed out of a rock; and for filthiness, as clay digged out of a pit. *C.*

Ver. 5. *My righteousness is near*—even so near, that it is 'unto all, and upon all them that do believe,' Ro. 3. 22; yea, so near, as to dwell within the very heart of every believer, Ro. 10. 6–10. *C.*

Ver. 7. *My law.* This law in the heart is the promise of the new covenant established in Jesus as Mediator, and which is rendered effectual through free grace in justification, He. 6. 12. —*Fear ye not the reproach,* &c. How strange that free grace has ever been the subject of reproach and reviling! nay, of persecution unto death! Yet how glorious when persecuted believers can say, 'Being reviled, we bless; being persecuted, we suffer it.' And without this 'mind that was in Jesus,' we are 'none of his,' Ro. 8. 9. *C.*

Ver. 11. This prediction indicates a time still future; for though there have been restorations with joy, as under Cyrus and Artaxerxes, there has yet been no 'everlasting joy.' See Re. 21. 4. *C.*

Ver. 14. *Die in the pit.* Casting into a deep pit, with a little food, was an ancient mode of punishment; thus inflicting a slow and proportionally cruel death. It may here be also an allusion

that[r] hath stretched forth the heavens, and laid the foundations of the earth; and [h]hast feared continually every day because of the fury of the oppressor, as if he were ready[8] to destroy? and where[i] *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die [j]in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that [k]divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And [l]I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that [m]I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ Awake,[o] awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup[p] of his fury: thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.[9]

18 *There*[q] *is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These[r] two *things*[1] are come[2] unto thee; who shall be sorry for thee? desolation, and destruction,[3] and the famine, and the sword: by whom shall I comfort thee?

20 Thy[s] sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they[t] are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore, hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith [u]thy Lord the LORD, and thy God *that* pleadeth the cause of his people, [v]Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:[4]

23 But [x]I will put it into the hand of [y]them that afflict thee; which have said to thy soul, Bow[y] down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.[5]

## CHAPTER LII.

1 *Christ persuadeth the church to believe his free redemption,* 7 *to receive the ministers thereof,* 9 *to joy in the power thereof,* 11 *and to free themselves from bondage.* 13 *Christ's kingdom shall be exalted.*

AWAKE, awake;[a] put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the [b]holy city: for henceforth [c]there shall no more come into thee the uncircumcised and the unclean.[1]

2 Shake[d] thyself from the dust; arise, *and* sit down,[2] O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [e]Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into [g]Egypt to sojourn there; and [h]the Assyrian oppressed them without cause.

5 Now, therefore, [i]what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* [j]blasphemed.

6 Therefore my people [k]shall know my name: therefore *they shall know* in that day that I *am* he that doth speak; behold, *it is* I.

7 ¶ How[l] beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, [m]Thy God reigneth!

8 Thy [o]watchmen shall lift up the voice; with the voice together shall they sing: for they shall see [p]eye to eye, when the LORD shall [q]bring again Zion.[3]

9 ¶ Break[r] forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath [s]made bare his holy [4]arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart[t] ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For [u]ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward.[5]

13 ¶ Behold, [v]my servant shall deal[6] prudently,[7] he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his

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A.M. cir. 3302. B.C. cir. 702.

*g* Job 9.8. Ps. 104. 2. ch. 40. 22; 42. 5; 44. 24, with ver. 16.
*h* Pr. 29. 25. He. 2. 15. See ver. 12.
8 Or, *made himself ready.*
*i* Job 20. 5–9. ch. 33. 18, 19; 16. 4. Ps. 9. 5, 6; 37. 35, 36; 76. 10. ch. 16. 4. 1 Co. 1. 20.
*j* Je. 37. 16, 21; 38. 6. ch. 49. 21. La. 3. 53. Zec. 9. 11. ch. 33. 16. Jn. 8. 51.
*k* Je. 31. 35. Job 26. 12. Ex. 14. 21. Jos. 3. 13, 16. Ps. 114. 3, 5. ch. 43. 16; 50. 2; 63. 13; ver. 10, with Ps. 65. 7; 46. 3; 93. 3, 4. ch. 17. 12.
*l* ch. 49. 2, 3; 50. 4, 5; 59. 21. De. 33. 29–29, with De. 18. 18. Jn. 3. 34.
*m* ch. 65. 17; 66. 22; 49. 8; 45. 18. 2 Pe. 3. 13. Re. 20. 4. Ro. 9. 25. Ho. 1. 10; 2. 22. Ep. 3. 9.
*o* ch. 52. 1; 60. 1, 2; 40. 1, 2; 41. 10; 64. 7.
*p* ver. 22. De. 28. 28. Ps. 60. 3. Zec. 12. 2. Ps. 75. 8; 11. 6. Je. 25. 15, 16. La. 4. 21. Eze. 23. 32–34. Mat. 20. 22; 26. 39. Re. 14. 10. 1 Pe. 4. 17, 18.
9 Most probably alluding to the custom of condemning culprits to drink some bitter intoxicating and poisonous draught.—*C.*
*q* ch. 2. 22; 3. 4–8; 59. 16. Ps. 88. 18; 142. 4. Mat. 9. 36; 15. 14, with ch. 49. 10, 20, 21; 40. 11.
*r* ch. 47. 9; 3. 7. Ps. 69. 20. Am. 7. 2. Je. 15. 2, 3; 16. 3, 4. Lu. 21. 20–24; 19. 27, 43, 44. Job 2. 11.
1 That is, desolation and destruction by these two, famine and sword.—*C.*
2 Heb. *happened.*
3 Heb. *breaking.*
*s* La. 2. 11–13; 4. 3. 2 Ki. 25. 3. Eze. 12. 13; 17. 20.
*t* ver. 17, 21. Ps. 60. 3; 88. 15, 16. La. 3. 1–15. ch. 9. 19; 29. 9. Re. 14. 10.
*u* Ps. 35. 1. Mi. 7. 9. Ge. 17. 6, 7. Je. 50. 17–20, 28, 33, 34; 51. 5, 33–36.
*v* ch. 35. 8–10; 52. 1; 60. 15; 62. 8; 54. 7–9. Ps. 129. 4. Eze. 39. 28. Je. 31. 12; 30. 8, 11, 20. La. 4. 22. Joel 2. 19. Am. 9. 15. Ps. xlvi.
4 The time of this prophecy is still future, inasmuch as judgment upon Jerusalem is never to be inflicted again.—*C.*
*x* Pr. 11. 8; 21. 18. Je. 25. 17–29. ch. 49. 25, 26; 54. 17. Re. 18. 6.
*y* Jos. 10. 24. Ps. 66. 11, 12; 57. 6.
5 This chapter, with the first twelve verses of ch. liii., forms a connected passage of exquisite beauty. It is in part designed to be an introduction to the description of the person and work of the Messiah which follows. It is dramatic in form. The scene is laid in Babylon. The time is near the close of the captivity. The persons are the Lord and his people, who address each other alternately, God giving comfort and consolation, and the people pleading for deliverance.—*P.*

CHAP. LII.

*a* ch. 51. 17; 61. 3, 10; 60. 19, 20; 40. 1, 2; 44. 23. Zep. 3. 14–20. Hag. 2. 4. Lu. 21. 28. He. xi. Ep. 6. 10. 2 Ti. 2. 1. Ro. 13. 14. Re. 15. 6; 19. 8. Lu. 15. 22.

A.M. cir. 3302. B.C. cir. 702.

*b* Ne. 11. 1. Re. 21. 2, 27. 2 Ch. 6. 6. Je. 31. 23. ch. 1. 26; 48. 2; 60. 21. Zec. 8. 3; 14. 20, 21. Re. 11. 2. Ps. 110. 3; 45. 13, 14. Ep. 4. 24. Col. 3. 10. 1 Pe. 2. 9. Heb. 3. 1.
*c* Na. 1. 15. De. 23. 1–3. ch. 26. 2; 35. 8; 60. 21. Je. 9. 26. Eze. 20. 38; 44. 9. Zec. 14. 20, 21. Re. 21. 27. 2 Co. 7. 1.
1 The uncircumcised in heart, the unclean in spirit, Ro. 2. 28, 29. 2 Co. 7. 1.—*C.*
*d* ch. 40. 1, 2; 61. 1; 42. 7. Zec. 2. 6, 7. Je. 31. 8, 21; 50. 4, 5, 33, 34, 19, 51. 6, 45, 50. ch. 14. 1–3. Col. 2. 8. Ca. 3. 2; 5. 1. Ac. 15. 10. Re. 3. 21.
2 'Arise, sit on high,' on a throne, in heavenly places in Christ, Ep. 2. 6. Re. 3. 21.—*C.*
*e* Ro. 7. 14–25. ch. 50. 1; 45. 13. Je. 31. 3; 15. 13. Eze. 36. 20, 22, 32. 1 Pe. 1. 18. Tit. 2. 14. Ro. 3. 24; 5. 20, 21.
*g* Ge. 46. 6. Ex. i. v.
*h* Je. 50. 17. ch. 14. 25; 11. 16. 2 Ki. xv.–xix. Ezr. 9. 7. Ne. 9. 32.
*i* ch. 22. 16. Eze. 36. 20–24. Ps. 44. 12; 137. 1, 2. Je. 27. 5, 6. La. 3. 52. Ho. 7. 14. Mi. ii. iii. Zep. 3. 1–4. Eze. 34 2–6. Je. xxiii.
*j* Eze. 36. 20, 23. Ro. 2. 24. Mal. 2. 17.
*k* Ps. 9. 16; 48. 11; 58. 10, 11. Jn. 17. 6. ch. 40. 5. Mal 3. 1. He. 1. 1; 3. 1; 12. 25. Jn. 1. 48; 8. 24, 28; 3. 34. 2 Co. 1. 20. Nu. 23. 19. He. 10. 23. Tit. 1. 2.
*l* Na. 1. 15. Ro. 10. 15. Ps. 89. 15; 68. 11. ch. 25. 6, 7; 40. 9; 61. 1, 8. Ca. 2. 8. Lu. 2. 10, 11. Mat. 11. 5. Mar. 16. 15. He. 2. 3. Ac. 13. 26, 46; 20. 24. Ep. 1. 13; 6. 15.
*m* Zec. 9. 9. Ps. xciii. xcv.–c. Mat. 28. 18–20. Ep. 1. 22. Re. 11. 15, 17. Mi. 4. 7.
*o* ch. 56. 10; 62. 6. Eze. 33. 7. Ezr. 5. 1, 2. Ro. 10. 18. Ac. 2. 46; 4. 29, 31, 32; 13. 26, 46. 1 Co. 1. 10. Ga. 1. 7–9.
*p* 1 Co. 13. 12. Nu. 12. 8. Ac. 1. 3, 8; 10. 39, 41. Zep. 3. 9. Ex. 33. 11. Nu. 12. 8. ch. 29. 18; 35. 2. Ac. 4. 20. 1 Jn. 1. 1–3. 1 Co. 2. 9, 10. 2 Pe. 1. 16.
*q* ver. 7. Ps. 85. 1; 14. 7. ch. 59. 20. Ro. 11. 26.
3 'For with their own eyes shall they see that JEHOVAH restoreth Zion.'—*Boothroyd.*
*r* ch. xxv. xxvi. xxxv.; 27. 2–5; 40. 1, 2; 42. 10–16; 44. 23; 49. 13; 51. 3, 16.
*s* Je. 50. 34. Ps. 110. 2, 3; 98. 2, 3. Mat. 28. 18. Lu. 3. 6. Re. 11. 17; 6. 2. Ep. 1. 19; 3. 7. Ro. 15. 13; 1. 16. 1 Co. 1. 18, 24. ch. 53. 1. 2 Co. 12. 12. He. 2. 4. Ro. 16. 26. Tit. 2. 11.
4 Manifested CHRIST—the power of God—of which power the *arm* is the scriptural emblem.—*C.*
*t* Zec. 2. 6, 7. Hag. 2. 13. ch. 48. 20. Je. 50. 8; 51. 6, 45. La. 4. 15. Ca. 4. 8. 2 Co. 6. 17. Re. 18. 4. Ac. 2. 40. Ep. 5. 11. 1 Ti. 5. 22. 1 Jn. 5. 21. 1 Pe. 2. 5. Ac. 9. 15. 2 Co. 4. 7. Ga. 1. 15, 16. Phi. 3. 7–9. Ro. 1. 1, with Le. 15. 5, &c.; xxi. xxii. Nu. 8. 6. Ezr. 6. 20.
*u* Ex. 12. 33, 39; 14. 5, 19, 20; 13. 21. Mi. 2. 13. ch. 4. 5; 42. 13; 49. 8. Ps. xlv. lxviii. cx. 2 Co. 6. 17.
5 Heb. *gather you up.*
6 Or, *prosper.*
7 'My servant' Israel (ver. 12) 'shall prosper.'—*Lowth.*

*v* ch. 42. 1; 49. 3, 6; 53. 10, 11. Eze. 34. 23. Zec. 3. 8. Phi. 2. 9, 10. Mat. 28. 18. Ac. 2. 33, 36; 5. 31. Jn. 12. 32. Mat. 26. 64. ch. 33. 10; 2. 11, 17. Ep. 1. 22. Je. 23. 5. He. 1. 3. Ps. 110. 1–7.

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to the treatment Joseph received from his unnatural and jealous brethren, Ge. 37. 24. *C.*

Ver. 16. *I have put my words in thy mouth.* 'I have made thee my oracle,' see Ro. 3. 2; 9. 4. The address from ver. 12 seems directed to Zion, comp. ver. 3, and Zion is the representative of God's redeemed people, see ver. 16.—*Plant the heavens*—the kingdom of heaven on earth, with the 'tree of life,' Re. 2. 2; with 'trees of righteousness,' Is. 61. 3. *C.*

Ver. 18. One of God's greatest mercies is the raising up of men distinguished by knowledge, sagacity, prudence, courage, and piety, as guides to a church or a nation. Such was Moses, such was David in Israel, such was Paul in the primitive church, such many of the glorious band of reformers—mighty minds, receiving their character from God's Spirit, and enstamping that character upon their own and after ages. *C.*

REFLECTIONS—The perfections, relations, gracious promises, and providences of God are an infinite source of consolation to the saints. With ease he accomplishes the most remarkable events in mercy. And yet it is hard to make those who are in anguish of spirit to hearken to his words of comfort, or to review what he has done for them, either for their humiliation or encouragement, or for their excitement to holiness. How strangely God connects his mercies and his judgments! But there is little reason to regard either the reproaches or terrors of wicked men, when JEHOVAH and his blessings are ours, and near to us. And quickly will our waiting, weeping, and working for him, be graciously rewarded with unutterable and everlasting joys. How easily can JEHOVAH renew and restore souls, and form and re-establish churches, by the word of his power! But terrible are even his paternal chastisements. And unfaithfulness to him is often punished by the unfaithfulness of our relations to us. By sinfully quarrelling with his providences we but entangle and torment ourselves. None can comfort when God wounds us. But though he cause grief, he will have compassion. Whom he loveth he will love unto the end. And if judgments begin at the house of God, where shall the ungodly sinner and persecutor appear?

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CHAPTER LII. Ver. 1–6. Rejoice, ye Jews, in hopes of being graciously delivered from your heathen oppressors and corrupters without any ransom, even as you have already been from the Egyptians and the Assyrians. And as I get nothing by your misery but blasphemous reproaches, as if I could not, or cared not,

visage[z] was so marred more than any man, and his form more than the sons of men;

15 So[y] shall he sprinkle many nations: the kings shall [z]shut their mouths at him:[8] for *that* which[a] had not been told them shall they see, and *that* which they had not heard shall they consider.

## CHAPTER LIII.

1 *The prophet, complaining of incredulity, excuseth the scandal of the cross,* 4 *by the benefit of his passion,* 10 *and the good success thereof.*

WHO hath[a] believed our [1]report?[2] and to whom is [b]the arm of the LORD revealed?[3]

2 For he [c]shall grow up before him as [d]a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He[d] is despised and rejected of men; a man of sorrows, and acquainted with grief: and [4]we hid as it were *our* faces from him;[5] he was despised, and we esteemed him not.

4 ¶ Surely [e]he hath borne our griefs, and carried our sorrows: yet [g]we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* [h]wounded[6] for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace[7] *was* upon him; and with his stripes[8] we are healed.

6 All[i] we, like sheep, have gone astray; we have turned every one to his own way; and [j]the

*b* ch.52.10. Ps.110.2,3. Ro.1.16. 1 Co.1.18,24;2.4. He.4.12. *c* ch.4.2; 11.1,10. Je.23.5; 33.15. Zec.3.8; 6.12. Mat.1.21. Lu.i.ii. Ro.8.3. Ga.4.4. Phi.2.6–8. Mat.8.20. 1 Pe. 2.4. Mar.xiv.xv.

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*x* ch.53.2–5;49.7. Ps. 22.6–21; 69.1–20. Mat. xxvi. xxvii.; 8, 20. Phi. 2.6–8. ch.50.6,7. Jn.19. 5. 1 Co.1.–3.

*y* ch.53.10–12; 55.10, 11. De. 32. 2. Ac. 2. 33. Eze. 30.25, 27. 1 Pe.1.21–24. Ps.72.8–11;2.8. Zec. 2.11;13.1. Ac.2.33. Ep. 5. 26. Tit. 2. 14. He.10. 22;12.24.1 Pe.1.2.

*z* ch.49.23. Job 29.9, 10;40.4.

8 Be silent when he speaks.—*C.*

*a* Ro.15.20,21;16.25, 26. Ep.3.5–10. Col.1.23, 27, 28. Mar. 16. 15. Jn. 20.29. ch.65.1. 1 Co.2.9.

CHAP. LIII.

*a* Jn.1.7,12;12.37,38. Ep.1.18,19. Ro. 10. 16. ch.28.9;42.23. Pr.20.6.

1 Or, *doctrine.*

2 Heb. *hearing,* 1 Th.2.13. Ga.3.5.

3 Who has acknowledged that he has seen in Christ 'the power of God,' of which the *arm* is the emblem?—*C.*

A.M. cir. 3302. B.C. cir. 702.

*d* Ps.22.6–20;69.1–20. Mar. 9. 12. Lu. 23. 18, &c.; 4.29; 19.14. He.4. 15;5.8. Jn.1.10,11;7.24, 48. ch.49.7; 50.6; 52.14. Mat.13.55.

4 Or, *he hid, as it were, his face from us.*

5 Heb. *as an hiding of faces from him,* or *from us.*

*e* Mat.8.17;20.28; 26. 28,37.2Co.5.21.1 Th.5. 10. 1 Pe.2.24;3.18. 1 Jn. 2.2. Ro.5.6–10; 4. 25; 3. 25. He.2.10; 9.12,14;10. 14.

*g* Mat.26.66. Ac.28. 4.

*h* ver. 6, 8, 11, 12. Je. 23. 6; 33. 16. Da. 9. 24. Mat.20.28. Ro.3.24-26; 4.25;5.6–11,15–21.1 Co. 1. 30; 15.3. Col.1.14,20. Ga.3.18. 1 Ti.2.6.2 Co. 5.21. 1 Pe.3.18; 2.24,25. He. 9. 12–15; 10. 10, 14. Ps.xxii.lxix.

6 Or, *tormented.*

7 'The chastisement, whereby our peace was made, was laid upon him.'—*C.*

8 Heb. *bruise.*

*i* Ps.58.3; 119.176. 1 Pe.2.25. Ja.5.20. Ro.3.10–18. Lu.15.4. Mat.15.19. *j* Ro.4.25. 2 Co. 5.21. 1 Pe.2.24; 3.18. ver.11,12, hence Ps.40.12;69.5. Mat.20.28. Ac.20.28. Ep.1.7. Col.1.14.

to deliver you, I will make you quickly to experience the fulfilment of all my promises. And in like manner rejoice, thou gospel church, in hopes of thy extension, purification, and deliverance from every enemy, heathen, Popish, or Mahometan. 7–12. Great joy and harmony, hearty renunciation of idols, and a composed return of the Jews to their own land, shall be produced by the proclamation of Cyrus, and the Lord's powerful appearance for their relief; and much more by the publication of the gospel by Jesus Christ and his apostles, and by the effectual redemption of multitudes from heathenism, Popery, Satan, and their own lusts, by an ascended Redeemer. 13–15. The infinitely well-qualified Messiah, in consequence of his inexpressible ignominy, debasement, and suffering, shall be highly exalted as Head over all things to his church; and shall, by his Word, his Spirit, and blood, purify multitudes of sinful Gentiles from their iniquities; and even kings, and other great ones, shall with reverence hear his gospel truths, which had been hid from former generations, and shall submit to his laws.

Ver. 1. *Put on thy strength.* The only strength of the church is Christ, whom spiritually she puts on, as armour for defence and garments for beauty, Ro. 13. 12, 14; Ga. 3. 27; Ep. 4. 24; 6. 11. *C.*

Ver. 3, 4. The passage is elliptical. Its general object is to prove that God, as he had delivered his people in days past, when in imminent danger, so he would deliver them now. Barnes has given the following paraphrase, which brings out the full sense:—'Ye have been sold for nought, and ye shall be ransomed without price. As a proof that God can do it, and will do it, remember, says he, that my people went down formerly to Egypt, and designed to sojourn there for a little time, and that they were there reduced to slavery, and oppressed by Pharaoh, but that I ransomed them without money, and brought them forth by my own power. Remember also how often the Assyrian has oppressed them without cause. Remember the history of Sennacherib, and Tiglath-pileser, and Shalmaneser, and how they have laid the land waste; and remember, also, how the Lord has delivered it from these oppressors. With the same certainty and the same ease he can deliver the people from the captivity of Babylon.' *P.*

Ver. 5. *My name . . . is blasphemed.* Either by the heathen exulting in their victory over Israel, as Sennacherib did in his pride, and saying, 'Where is your God?' 2 Ki. 18. 22, 30, 33–35; 19. 10; or by the irreligious conduct of the Jews, who, while professing zeal for the law, did, through breaking of that law, bring dishonour and blasphemy upon the holy name of their God, Ro. 2. 23, 24. *C.*

Ver. 7. This is the exclamation of the 'watchmen,' ver. 8, announcing the Prince of Peace, whose 'feet' alone they describe: those feet 'like unto fine brass, as if they burned in a furnace,' Re. 1. 15, emblem of that furnace of affliction, ch. 48. 10, in which his church is to be melted, and by his Spirit purified from her dross. *C.*

Ver. 11. *Go ye out from thence.* Whence? From 'Egypt,' from 'the dust,' ver. 2, 4, from 'the nations, the ends of the earth,' ver. 10, into which they had been scattered. A similar exhortation is extended by St. Paul to the Gentile church, to come out from the idolatry of the world, 2 Co. 6. 17, and by St. John to come out from the mystical Babylon, Re. 18. 4—all progressive parts of the same glorious march of prophecy,—*Be ye clean,* &c. These are the priests, the Levites being interdicted from 'coming nigh the 'vessels' of the sanctuary,' Nu. 18. 3. But now all believers being 'kings and priests,' Re. 1. 6, are here exhorted to cleanse the vessels in which they bear the Lord's treasure, 2 Co. 4. 7. *C.*

Ver. 12. *The God of Israel*—not of Israel the people, but of Israel 'the prevailer with God,' prevailer by sacrifice and intercession—'the God and Father of our Lord Jesus Christ.' See ch. 49. 3; Ro. 15. 16; Ep. 1. 17. *C.*

Ver. 13. These three verses (13–15) are closely connected with ch. liii. They constitute a portion of the same grand prophecy. The sense is greatly marred by their being placed at the close of this chapter, and separated from that which follows. From the deliverance of Israel from the Babylonish captivity, the prophet passes to a greater and far more glorious deliverance—that of his people from the captivity of sin by the atoning work of the Messiah. *P.*

Ver. 14. There is a want of grammatical correspondence, and consequent obscurity, in the translation of this verse. 'As' requires either another 'as' to follow, or a 'so' to correspond, expressed or understood. May not this be rectified by placing the 'so' where it stands in the Hebrew, at the commencement of the second clause? And is not the meaning as follows:—'As many were astonished at thee,' O Jerusalem, ver. 9, when thy visage was marred in the dust, and thy form in chains, ver. 2, 'so his (my servant's) visage was marred more than any man,' &c. *C.*

REFLECTIONS.—God's grace and our duty, his glory and our salvation, are marvellously connected. Both saints and sinners ought to bestir themselves when he offers deliverance. And thrice happy is the church when she is duly separated from the world, which lieth in wickedness. And yet how averse are many to partake of this blessedness: how averse to accept of an offered deliverance from corrupt lusts, or from corrupt societies and synagogues of Satan! But blessed are the effects of Jesus' gospel and government in the world, powerful the influence of his offices and states, and gracious the manifestation of his person, sufferings, and glory for the conviction of the most hardened sinners.

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CHAPTER LIII. Ver. 1-3. How few truly believe the gospel record concerning Jesus Christ! How few experience his gracious power, or behold his heart-captivating glory;—who, in his humbled estate, under the special care and protection of JEHOVAH, sprung from the humble family of David in the likeness of sinful flesh without any external glory or pomp—and was all along oppressed with miseries and griefs, and quiet contemned and hated by men, especially the Jewish rulers and people! 4–9. But notwithstanding our reckoning him persecuted by God as a notorious criminal, he as our Saviour, by whom it had pleased the Lord to pardon our iniquities, suffered, in the most patient manner, because of our manifold sins, that he might expiate them, and secure our eternal salvation:—to manifest which JEHOVAH not only allotted him honourable interment, but quickly released him from his grave, and made him the mediatorial Parent of all who believed in his blessed name, in that very age so remarkable for wickedness. 10-12. In consequence of bearing our iniquities, and the sufferings thereof, which our Father, in love to us, inflicted upon him in his soul and body, that he might thereby make full atonement for our sin, he is rewarded with everlasting life and honour; and has, to his infinite satisfaction, a living church of Jewish and Gentile converts, whom he instructs, and through his own sacrifice, justifies and saves. And while he is enthroned far above all principalities and powers, he erects, extends, and establishes his spiritual kingdom on earth, and his kingdom of glory in heaven.

Ver. 1. The main object of the sacred writer in this whole prophecy is to set forth the glorious person and work of the Messiah. To do this effectually, the mode in which his glory was exhibited and his work accomplished during his incarnation must be described. Hence it is necessary to exhibit the depth of his humiliation. One part of his humiliation consisted in his being despised and rejected of men. 'He came unto his own, and his own received him not.' The reality of his advent and of his mission was denied by the Jews. It is this sad fact which the prophet predicted in the opening words of this chapter. *P.*——*Our report.* The report of the 'sprinkled nations,' both Jewish and Gentile believers, ch. 42. 15, who declared what they 'both had seen and heard of the WORD OF LIFE,' 1 Jn. 1. 1–3. *C.*

Ver. 2. *Before him*—before the Lord. *Plant*—a scion or sucker, a descendant of a reduced family. *When we shall see him*—both Jews and Gentiles, nations and kings, ch. 42.15. *C.*

Ver. 3. *We hid as it were our faces.* 'As one that hideth his face from us' (*Lowth*), in shame and grief, as mourners were wont to do. See 2 Sa. 15. 30; Eze. 24. 17. *C.*

Ver. 8. 'From imprisonment and judgment was he taken away, and who shall bear witness to his genealogy,' whereby, as 'son of David,' he is heir of the throne at Jerusalem: as 'Son of God,' heir of all things. 'Therefore (because there was none to witness the truth or judge righteously) he was cut off,' &c. *C.*——This is a passage of very great difficulty. The explanations given of it by commentators are widely different. Perhaps the following may be its true meaning:—He, the Messiah, was quickly taken away to execution after a short confinement and a formal, though unjust, official trial. Yet who, among those by whom he was there surrounded (his generation), considered that he was cut off from the land of the living—that he was smitten for the transgression of my people?' The idea is, that neither the injustice of his sentence, nor the great object of his sufferings and his death, excited the least thought among those who saw him. With reckless indifference he was seized, beaten, tried, condemned, and crucified. *P.*

Ver. 10. *When thou shalt make,* &c. 'When thou (O Jerusalem, ch. 52. 14, that killest the prophets, Mat. 23. 37) shalt make his soul (through false witness and false judgment, ver. 8) an offering for sin.'—*He* (my risen servant) *shall see his seed*—his spiritual children. *C.*

Ver. 11. *By his knowledge,* &c. 'By the knowledge of him (or himself, *i.e.* the Messiah) shall he, my righteous Servant (the Messiah), justify many.' The idiom is Hebrew, and is very expressive. The term 'knowledge' denotes a full acquaintance with Christ and his saving plan. It is the same idea which the apostle Paul brings out in Phi. 3. 10. 'That I may *know* him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' Christ himself says, 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent,' Jn. 17. 3. *P.*

Ver. 12. *Therefore will I divide,* &c. 'Therefore will I give him the multitudes for his portion, and the mighty for his spoil'—his spiritual trophies of victory and reward: multitudes of every people converted and brought to glory; Satan and the grave vanquished and spoiled. *C.*

REFLECTIONS.—Alas! that Jesus Christ and his gospel should be so little known to the hearers of it! But nothing less than almighty grace can make us either know or believe in him. God exactly verified his predictions and promises in the whole sacrifice and exaltation of our Redeemer. Though carnal apprehensions of him lead men to contemn, reject, and blaspheme him, infinite was his love in undertaking, obeying, and suffering the just for the unjust, that he might bring us to God! How great was our Father's love in sending him to us, and placing our burdens on his infinitely well beloved, his only begotten Son! And sweet, full, firm, and lasting is that forgiveness, that redemption, which comes through the blood, the intercession of God in our nature, and from JEHOVAH's infinite and unchangeable love. In the ratified promises of the new kingdom, an extensive and firm foundation is laid for that faith by which we do and must receive Jesus Christ, as made of God to us wisdom, righteousness, sanctification, and redemption. And the rewards of our obedience of faith are all gloriously wrapped up in the blessed reward of Jesus Christ!

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CHAPTER LIV. Ver. 1–5. Rejoice greatly, ye Gentiles, who have hitherto produced few converts to Christ; for now greater multitudes of you shall be born again than ever were in the Jewish church: greater multitudes shall be converted to Christ after his departure to heaven, than while his church enjoyed his bodily presence. The gospel church, that tabernacle of God, shall be greatly enlarged by the conversion of Gentile nations on every side. No more shall they be reproached, as rejected by and strangers to God: for now shall the divine Jesus and his Father call to himself a peculiar people in all places of the world. 6–10. And however destitute and wretched in themselves, despicable in their first appearances, or distressed and per-

**WHEAT MARKET, NAZARETH—WHERE CHRIST GREW UP.** [ISAIAH, liii.]—"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground." The fifty-third chapter of Isaiah is by all authorities conceded to refer to the sufferings of Christ. We give a view of the wheat market in Nazareth, the town in which Christ grew up. The scene such as we witness above has been one common doubtless in all ages of the town's history. Nazareth is upon a hill overlooking the valley of Esdraelon, which has been always noted for its fertility and its abundant harvests of wheat. Every place, and scene, and street, and hill, and rock in the town where the Savior spent thirty years of his life, is interesting. Large and rich life only can render a town significant and influential.

LORD hath laid on him the iniquity of us all.[9]

7 He[1] was oppressed, and he was afflicted;[2] yet [k]he opened not his mouth: he is brought as a lamb[3] to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was [l]taken from prison and from judgment; and[4] who shall declare his generation?[5] for he was cut off out of the land of the living: for the transgression of my people was he stricken.[6]

9 And he[7] made his grave with the wicked, and with the rich [8]in his death;[9] because he had done no violence,[1] neither *was any* [m]deceit in his mouth.

10 ¶ Yet[o] it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin,[2] he[p] shall see *his* seed, he shall prolong *his* days, and the [q]pleasure of the LORD shall prosper in his hand.

11 He [r]shall see of the travail of his soul, *and* shall be satisfied: [s]by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore[t] will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he [u]was numbered with the transgressors; and he bare the sin of many, and [v]made intercession for the transgressors.

## CHAPTER LIV.

1 *The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church,* 4 *their safety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their sure preservation.*

SING,[a] O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge[b] the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For [c]thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear[d] not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the

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9 Heb. *hath made the iniquities of us all to meet on him.*

1 Or, It *was exacted, and he made to answer,* or *was afflicted.*

2 'It was exacted' (the penalty of our sin) and 'he was made answerable' as a bailsman for a debtor. See Ge. 43. 9. Pr. 6. 1. He. 7. 22.—*C.*

*k* Mat. 26. 63; 27. 12, 14. Mar. 14. 61; 15. 5. Jn. 8. 37, 38; 1. 29, 36. Ac. 8. 32–35. 1 Pe. 2. 22, 23.

3 *As a lamb*—inoffensive and unresisting.—*C.*

*l* Ro. 4. 25; 8. 11; 6. 4, or Ps. 22. 12–21; 69. 1–21. Lu. xxii. xxiii. Da. 9. 26. ver. 5, 6. 1 Co. 5. 7.

4 Or, *he was taken away by distress and judgment, but,* &c.

5 Or, *life,* Ps. 16. 10, 11; 21. 4. Re. 1. 18. Ro. 6. 10. Or, *race,* ver. 10, 11. Re. 7. 9, 14. Ps. 22. 27, 30.

6 Heb. was *the stroke upon him.*

7 Mat. 27. 57. 1 Co. 15. 4. Jn. 19. 38–41. Ac. 2. 27. Or, his grave was appointed with the wicked, and he was with the rich in his death.

8 Or, *was his tomb,* or *in his deaths.*

9 'And he was ranked with the wicked in his death; but with the rich man in his grave.'—*C.*

1 *Because,* &c. 'Although he had done no wrong.'—*Lowth.*

*m* 1 Pe. 2. 22. 2 Co. 5. 21. 1 Jn. 3. 5. He. 4. 15; 7. 26.

*n* He. 9. 24–26. Jn. 3. 16, 17. 1 Jn. 4. 9, 10. Ro. 5. 8; 8. 32.

2 Heb. *if,* or *since his soul shall make an offering for sin.*

*o* Jn. 12. 24. ch. 52. 13, 15; 54. 1–3. Ps. 16. 10, 11; 21. 4; 89. 30, 35, 36; 22. 27–31; 69. 35, 36; 110. 2, 3; 45. 16, 17; 21. 1–7; 72. 1–19. Ro. 6. 9. Re. 1. 18. He. 7. 25. Lu. 1. 33.

*p* Ep. 1. 5, 9. 2 Th. 1. 11. Jn. 6. 37, 39, 40.

*q* He. 12. 2. Phi. 2. 8–11. Lu. 24. 26. ch. 62. 3, 5; 49. 7, 8. Zep. 3. 17. Ps. 45. 7. ver. 12.

*r* Jn. 17. 2, 3. Ac. 13. 38, 39. Je. 23. 6; 33. 17. Jn. 1. 36. Phi. 3. 8, 9. 2 Pe. 1. 2, 3. 1 Pe. 1. 2, &c. 1 Jn. 2. 1, 2. Mat. 20. 28. He. 9. 28. Ro. 5. 19; 4. 25; 3. 24, 25. 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18. Ga. 3. 13. Re. 5. 9.

*s* ch. 52. 15; 49. 3–12; 11. 9, 10. Ps. 2. 8; 16. 5, 6. Phi. 2. 8–11. Col. 2. 15. Mat. 28. 18–20. Da. 2. 44; 7. 14. Re. 11. 15, 17. Zec. 8. 22. ch. 49. 5, 6, 24. He. 12. 2.

*t* Mar. 15. 28. He. 7. 22. 2 Co. 5. 21. ver. 6. Ga. 1. 4. 1 Ti. 2. 6. Jn. 10. 11, 18. 1 Pe. 1. 19.

*u* Lu. 23. 34. He. 7. 25. 1 Jn. 2. 1, 2. Ro. 8. 34.

CHAP. LIV.

*a* Zep. 3. 14. Ga. 4. 27, 26, 29, 19. ch. 49. 13, 21; 44. 23; 51. 1, 9; 66. 8, with 62. 4. Ca. 8. 8. Ro. 15. 9–12. ch. 43. 5, 6; 49. 12; 60. 3, 11. 1 Sa. 2. 5. Jn. 12. 24; 16. 21. He. 11. 12. Re. 7. 9; 11. 15. Da. 2. 44.

*b* Re. 21. 3. ch. 49. 19, 20; 33. 20.

*c* ch. 43. 5, 6; 49. 12. Ge. 49. 10; 28. 14. Ps. 2. 8; 22. 27–31; 47. 2, 3; 72. 8–11, 17, 19. ch. 2. 2–4; 11. 9–12; 24. 14–16; 35. 1, 2; 42. 1–12; 55. 5; 45. 22; 49. 8–12; 60. 2–12; 61. 9. Ac. 1. 8. Ro. 10. 18, 19. Col. 1. 6, 23. Re. 7. 9; 11. 15.

*d* ch. 28. 16; 60. 15; 61. 7; 62. 4, with Je. 3. 24, 25. Ho. 2. 4.

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*e* ch. 43. 1, 21. Ho. 2. 19, 20. Je. 3. 14. Ep. 5. 25, 32. Zec. 14. 9. Re. 21. 9. Ju. 3. 29. Mat. 9. 15.

*f* ch. 6. 3. Ps. 8. 1; 48. 10. Ob. 21. Da. 2. 44. Ro. 3. 29, 30.

*g* Ho. 11. 1. Je. 2. 2; 3. 1, 14. Eze. 16. 8. Ac. 17. 30; 26. 17, 18. ch. 65. 1, 2. 1 Co. 6. 9–11. Tit. 3. 3–7. Mat. 22. 9, 10. 1 Co. 1. 9. 1 Pe. 2. 9. 2 Ti. 1. 9. ch. 62. 3, 4. Eze. 16. 4–14.

*h* 2 Pe. 3. 8. Ps. 30. 5. ch. 26. 20. 2 Co. 4. 17. ch. 51. 17–21. Da. 9. 2; 8. 19; 11. 28–35. Re. 6. 4–11; xii.; 11. 2; 13. 5; 20. 3; 2. 10.

*i* ch. 11. 12; 27. 12; 43. 6; 56. 8; 60. 4; 66. 18. Ep. 1. 10. Ge. 49. 10. Jn. 10. 16.

*k* Ps. 6. 1; 38. 1. ch. 8. 17; 27. 8; 57. 17; 47. 6. Zec. 1. 15. Hab. 3. 2. De. 32. 20; 31. 17, 18.

*l* Jn. 13. 1. Je. 31. 3; 32. 39, 40. Ho. 2. 19, 20. Lu. 1. 71–79. Ps. 103. 17. 2 Th. 2. 16. ch. 12. 1–3. Ro. 8. 28–39. 1 Co. 11. 32. ch. 60. 19, 20.

*m* Ge. 9. 11; 8. 21. Je. 31. 3, 35, 36; 50. 20. Mat. 16. 18. He. 6. 16–18. Ps. 105. 10; 132. 11; 89. 3, 4. Mal. 3. 6. Ho. 2. 19, 20; 11. 8. ch. 49. 15; 55. 11; 45. 23. 2 Sa. 23. 5, with ch. 43. 2. Ps. 32. 6; 46. 3, 4; 124. 1, 4, 5. Re. 3. 10.

1 This is a glorious promise. It is given to the true church, and history shows that it has hitherto been graciously fulfilled. The substance of the promise is, that no persecution or suffering would ever be permitted to overwhelm or desolate the church, as the flood overwhelmed the earth, or as the Babylonians and Romans desolated Jerusalem. The Lord in greatness of his mercy has confirmed this with an oath.—*P.*

*n* Ps. 46. 2. Mat. 5. 18. ch. 51. 6, 8; 59. 21; ver. 8, 9. Je. 31. 3. Ps. 103. 17. Ho. 2. 19, 20. Je. 32. 40, 41. Ge. 17. 7. Ro. 11. 29. Mat. 28. 20. Jn. 16. 33. Ps. 65. 6, 7; 125. 1. Eze. 37. 26, 27. He. 6. 18.

*o* 2 Sa. 23. 5.

*p* Ep. 2. 4, 5. Tit. 3. 5. 1 Ti. 1. 13, 16.

*q* Ex. 2. 23. De. 31. 17. Ju. 2. 15; 10. 17. Ps. 106. 40, 43. Jn. 16. 33. Ac. 14. 22. 2 Ti. 3. 12. Re. vi. xii. xiii. ver. 7, 8.

*r* Ezr. iii.–vi. Ne. iii. Eze. xl.–xlii. ch. 49. 16; 60. 10. Ps. 51. 18; 69. 35; 102. 16. Ex. 24. 10. Eze. 1. 26. Col. 2. 19; 3. 1, 2. 2 Pe. 1. 3–8. Ga. 5. 22, 23. ch. 52. 1. Ep. 5. 27. 1 Pe. 2. 5. Ep. 2. 20–22. Re. 21. 14, 18–21; 7. 9–17.

*s* ch. 11. 9; 29. 18. Jn. 6. 45. Je. 31. 34. 1 Co. 2. 16. 1 Th. 4. 9. 1 Jn. 2. 20, 27. 2 Co. 3. 16. Mat. 23. 8.

*t* Ps. 119. 165. ch. 48. 18; 9. 7; 32. 17; 53. 5; 26. 3. Ro. 5. 1; 14. 17. Phi. 4. 7. Jn. 14. 27; 16. 33.

*u* ch. 1. 27; 45. 24. Mat. 16. 18. 1 Pe. 3. 13. ch. 52. 1; 60. 18; 9. 7; 11. 5; 32. 1. Ps. 97. 2; 89. 14. 1 Co. 10. 31.

*x* Pr. 3. 25, 26. ch. 41. 10; 43. 2. Lu. 12. 32; 21. 9.

*y* Zec. 1. 18, 19. Re. 16. 14; 20. 8, 9. Eze. xxxviii. xxxix. Ps. 37. 12; 118. 12; 59. 3; 56. 6; 20. 8; 27. 2. Pr. 24. 17. Ps. 129. 3–5.

2 Not by my sentence, but by Satan's instigation.—*C.*

3 'Shall fall before thee.'—*Poole.*

4 I who have created the workman must have power over his work.—*C.*

shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For [e]thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; [g]the God of the whole earth shall he be called.

6 For [h]the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For [i]a small moment have I forsaken thee; but with great mercies will I [j]gather thee.

8 In [k]a little wrath I hid my face from thee for a moment; but [l]with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For [m]this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.[1]

10 For [o]the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, [p]neither shall the covenant of my peace be removed, saith the LORD that [q]hath mercy on thee.

11 ¶ O[r] thou afflicted, tossed with tempest, *and* not comforted, behold, [s]I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And [t]all thy children *shall be* taught of the LORD; and [u]great *shall be* the peace of thy children.

14 In [v]righteousness shalt thou be established: thou shalt be far from oppression; for [x]thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold,[y] they shall surely gather together, *but* not by me:[2] whosoever shall gather together against thee shall fall for thy sake.[3]

16 Behold,[z] I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work;[4] and I have created the waster to destroy.

17 No[a] weapon that is formed against thee shall prosper; and [b]every tongue *that* shall rise

*z* Zec. 1. 20, 21. Da. 4. 34, 35. Jn. 19. 11. Pr. 16. 4. ch. 10. 5, 6; 8. 7, 8; 46. 11; 45. [illegible] 26, 27.

*a* Ps. 2. 1–6. ch. 17. 12–14. Je. xlvi.–li. Re. 6. 13–17; xi.–xx. Eze. xxv.–xxxii. xl.–[illegible] xxxviii. xxxix. Mat. 21. 44. Zec. 12. 2. ch. 49. 26. 1 Pe. 4. 17.

*b* ch. 50. 8, 9. Ps. 94. 16. Re. 12. 10. Ac. 6. 10. Ro. 8. 1, 33, 37. 2 Co. 2. 14.

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secuted in after-ages, as the Jewish church was during the captivity in Babylon and the Syro-Grecian persecution, yet if they are faithful I will withdraw my affectionate regard, but, after occasional frowns, still manifest new tokens of my favour. 11–17. Notwithstanding her terrible distress, persecution, and inward perplexities, I will render her glorious in oracles, ordinances, gifts and graces, officers and members, and in spiritual knowledge, peace, and holiness; and in due time will grant full deliverence, and overthrow the wicked, spiritual and temporal, heathen, Popish, or Mahometan; and that graciously, through my own sacrifice made in behalf of the world.

Ver. 1. *O barren.* The church under the emblem of the childless and disconsolate Sarah (see Ga. 4. 22–27) is here exhorted to a song of joy at the birth of a numerous family of regenerate souls born 'again of water and of the Spirit.'—*More are the children of the desolate.* Hitherto the unconverted have been most numerous in the world, but here is a blessed promise of a time yet to come, and it will be realized when the children of grace shall outnumber the unconverted, when the knowledge of the Lord shall yet cover the earth, as the waters cover the sea. *C.*

Ver. 3. *Thy seed shall inherit the Gentiles.* Our LORD was of the seed of Abraham according to the flesh; and, as head over his church, and heir of all things, inherits the Gentiles. *C.*

Ver. 4. *Youth.* The murmurings and idolatries of the wilderness.—*Widowhood.* Periods of captivity; but especially the exile and scattering that speedily succeeded their national rejection of Christ. *C.*

Ver. 5. 'Thy Makers, thy Husbands.' These words set forth the glorious doctrine of the Trinity, all things being 'made' by the WORD in union with the FATHER and the HOLY SPIRIT. *C.*

Ver. 6. *A wife of youth, when thou wast refused.* As Ruth was refused by the next of kin, according to the law, De. 24. 5–10; Ru. 4. 1–8, even so the world, to which the backslider has turned for comfort and protection, refuses it; and when, through grace, the backslider 'comes to himself,' he is accepted of God. See Ho. 2. 7; Lu. 15. 17. *C.*

Ver. 10. The mighty empires which I have granted for a time to Babylon, Greece, and Rome, shall depart, yea, 'the earth itself shall be burned up,' but my covenant of peace in Jesus shall abide for ever, 1 Pe. 3. 10. *C.*

Ver. 11. Though tossed as a vessel on a tempestuous sea, Mat. 8. 23–27, I will bring you safely to land, and build for you a glorious dwelling on a sure foundation, 1 Co. 3. 11; Ep. 2. 20; Re. 21. 19. *C.*

Ver. 14. The 'righteousness' in which the church is established, is no other than 'the righteousness of God which is by faith of Jesus Christ unto all, and upon all, them that do believe,' Ro. 3. 22. *C.*

against thee in judgment thou shalt condemn
This *is* the heritage of the servants of the LORD;
and [c]their righteousness *is* of me, saith the LORD.

## CHAPTER LV.

*1 The prophet, with the promises of Christ, exhorteth to faith, 6 and to repentance. 8 The happy state of them that believe.*

HO, every[a] one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and [b]without price.

2 Wherefore[c] do ye spend[1] money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken [d]diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: [e]hear, and your soul shall live; and [g]I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, [h]I have given him *for* [i]a witness to the people, [j]a leader and commander to the people.

5 Behold, thou [k]shalt call a nation *that* [l]thou knowest not; and nations *that* knew not thee shall run unto thee, [m]because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek[o] ye the LORD while he may be found, call ye upon him while he is near.

7 Let[p] the wicked forsake his way, and the unrighteous man[2] his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon.[3]

8 ¶ For[q] my thoughts *are* not your thoughts,[4] neither *are* your ways my ways, saith the LORD.

9 For[r] *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11 So[s] shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For [t]ye shall go out with joy, and be led forth with peace: the mountains and the hills

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*c* Ps.71.16,19. ch.45. 24,25;61.10. Je.23.6; 33. 16 1 Co.1.30.2 Co.5.21. Phi.3.9. Ro.3.22, 24; 5. 19;10.4.

CHAP. LV.

*a* Joel 2. 32. Ro. 10. 12. Jn. 7. 37, 38; 6. 37. Mat.9.13; 11.28; 13.44-46. Re.21.6;22.17; 3.17, 18. Pr.8.4; 1.21-24; 9.4, 5;23.23,26. Zec.2.6; 14. 8. Eze.47.1-5. ch.12.3; 49.10;41.17,18; 1.18;40. 12. Ca.5.1;4.15. Joel 3. 18. Jn.4.10,14. Ps. 74.8; 68.10; 30.8; 40.4. He.5. 12.1 Co 3.2.1 Pe.2.1,2.

*b* Ro.3.24; 5.21. Ep. 1.6-14; 2.4-8. Re. 3.17, 18;22.17.

*c* Jonah 2.8. ch.44.20. Lu. 15. 10. Ro. 10.2,3. Col. 2. 21-23. Ga. 4. 9. Phi. 3. 4-6. 1 Ti. 4.7,8. He. 13. 9. 1 Jn. 2. 10. Mat.23.23.

1 Heb. *weigh.*

*d* Mat.22. 4. Ro. 10. 17. Ps.34.8;68.10. Pr. 9. 5. ch.25.6. Ps.36.8,9;65. 4;63.5. Jn.6.27-57. Ep. 1. 3-8;3.19. Re. 2.17; 7. 17.

*e* Jn.5. 25; 11. 25. Ps. 45. 10. Re. 2. 7,29. Ro. 10.17. Jn.14.6; 3. 16,36; 6.39,40.

*g* ch.61.8;42.6. Ge.17. 7. Lu.1.32,33. 2 Sa. 23. 5. Ps. 89. 1-4,28. Je.32. 40;31.31-34. Eze.34.23, 24; 37. 24-27. Mat. 26. 28. Ac.13.34.

*h* ch.9.6,7. 2 Co.9.15. Jn.3.16;6.32.

*i* Jn.18.37; 3.11. Re. 1.5;3.14.

*j* Ep.5.24. 1 Pe.2.21. Re.7.17. ch.40.11;42.1; 49.6. Jn.14.15,21;15.10. Mat.2.6;17.5;28.18-20. He.2.10;12.2.

*k* ver.3; ch.51.1;54.1, 11;52.1,7,8; 60. 19. Ro. 10. 18.

*l* ch.52.15. Zec.2.11; 8.23. Ep.2.11,12; 3.5,6. Ro.15.20. Ps.18.43. ch. 2.2; 49.17; 60.5,7-9, 13; 66.8,19,20;45.14; 53.10-12.

*m* Ps.110.1-3. ch. 11. 9,10;53.10-12, or ch. 54. 5,11,12;51.3,10;62.2-5.

*o* Mat.5.25. Jn.7.34; 8.21. Ps.32.6. 2 Co.6.2. Mat.7.7;25.11. Ps.95.7. He.2.3;3.12,13. Am.5. 4,14. Ac.21.20.

*p* Mat.9.13. ch.46.12, 13. Ho. 14. 1-3. Eze. 33.11. Ro.10.2,3. Phi.3. 7-9. Je.4.14; 13.27. ch. 1.18;43.24,25;44.22. Ps. 130. 7,8. Mar. 7. 21-23; 1.15. Ac.2.38,39; 20.21. Ro.2.4. Ps.130.4. Ep.2. 4,7. Ne.9.27. Nu.14.17. Ex.34.6,7. Jn. 6. 37. 1 Ti.1.13,15.

2 Heb. *the man of iniquity.*

3 Heb. *he will multiply to pardon.*

*q* Ps. 40.5. ch. 30. 18. 2 Sa.7.17. Je.3.1,4,12,14, 22;29.11. Ps.25.10;92.5; 40.5;33.11.

4 God's thoughts are love; men's, enmity. God's thoughts are holiness; men's, sin. God's thoughts are judgment; men's, impunity.—*C.*

*r* Da.4.34,35. Ps. 36. 5-7;89.2;103.11. Ro.11. 33. Ep. 3. 10. Ec. 8. 17. ch.57.15.

*s* Jn.6.63. 1 Th.2.13. 2 Ti.2.9. De. 32.2. He. 6.7,2 Co.9.10;2.16. Ro. 9. 16, 17. 1 Co. 1. 18, 21, 24. Ro.1.16,17. Eze.12. 25; 34.25,26. ch.5.6; 30. 23;44.3,4;45.8,23. Mat. 24.35.

*t* ch.48.20; 26. 19; 44. 23;35.1, 2, 10. Je. 31. 7-14. Ps.47.1;96.11-13;98. 1-9; 117.1,2. ch. 42. 10-12; 49. 13; 51. 11. Ac. 2. 46,47;13.48. Re.19.1-7; 7.9,10;11.15-18;12.10.

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*u* 2 Sa. 23.6,7. Mi. 7. 4. Mat.13.41. ch.41. 19; 35.1,2;32.15,16;61.3,11; 60.21. Eze. 47 12. Zec. 1.8. Ac. 26.18. 1 Co.6.9-11. Tit. 3. 3-7; 2. 11,12. Ro.8.2;6.19.

*v* Je.13.11;33.4;50.5. Lu.2.14. Ep.3.20.1 Pe. 4.11. ch.44.23; 54.10;19. 19.

CHAP. LVI.

B.C. cir. 700.

*a* Mal.4.4. ch. 1. 16-19. Mat.3.2. Mar.1.15. ch. 55.7;46.13;51. 5;33. 15. Ro.13.12-14. 1 Ti.6. 10,11, with ch.46.13.

1 Or, *equity.*

*b* Lu.12.43. ver.1. Ps. 106.3;15.1-5;1.1-3; 128. 1;112.1; 32.1; 119.1. ch. 30.18;32.20. He.4.14-6. 18. Re.2.25; 3. 11. Mat. 24.13.

*c* Ex.20.8-11; 31.13-16. Le.19.30. ch.58.13. Je.17.21,22. Ne. 13.17, 18. ch.1.16,17. Ps.34.14; 37.27. Am.5.15.

*d* Nu.18.4, 7. Ac. 10. 34.35; 13.47; 15. 9; 17. 4; 18.6. De.23.3. Ro.2.10, 11;15.9-12,16. Ep.2.12-22;3.6. Re.7.9;11.15.

*e* Ac.8.27, &c. De.23. 1-3. Mat.9.12.

*g* Ex.20.8,9. Ps. 119. 30,111; 51.7; 103. 17,18. Ro. 12. 1, 2. ch. 55.3. 2 Sa.23.5.

*h* 1 Co.1. 27. Ac. 11. 18;8.27-37. Col.3.11.

*i* Mat. 16. 18. 1 Ti. 3. 15. He.3.6. 1 Pe. 2. 5,9. Re.3.12. Ac.26.18. Col. 1.12. Ep.1.11.

2 Space, part, De.23. 13. Eze.21.19. 2 Sa.19. 44.

*j* Jn.1.12. 1 Jn.3.1. ch. 62.12;4.3;61.6. Zec. 13. 9. 1 Pe.2.9. Re.1.6.

*k* Je.50. 5. Ac. 2. 41. Ho.2.19,20. Ps.116.16. Ac.11.23, Mat.22.37.

*l* 1 Co.16.22. Ps.5.11; 69.36;31.23;116.16.

*m* ch.58.13. Re.1.10. ver.2,4.

*o* Ac.17.11. Jn. 1. 12. ch.55.3.

*p* Ep.2.11-13. ch.2.2, 3; 24. 16; 42.10-12; xii. xxv.xxvi. xxxv.; 61. 6; 66.21. 1 Pe.1.8. Phi.4.4. Jn.12.20. Ac.8.27. Mal. 1.11. Ps. 4. 5; 51.16-19. Ho.14.2. 1 Pe.2.5. He. 13.15,16;12.28. 1 Ti.2.1.

*q* Mat.21.13. Mar.11. 17. Lu.19.46. Jn. 4. 21, 23. 1 Ti.2.8. 1. Mat.20.1 -15. Zec.8.20-23.

*r* Ps.147.2. Ho.1.11. ch.27.12,13. Zec. 10. 8-10. Mat.9.36-39; 15. 24. Jn.10.16. 1 Pe.2.25.

*s* Jn. 10. 16. ch. 43.6; 49.12;11.9-11. Ep.2.13-15.

3 Heb. *to his gathered.*

*t* Je.12. 9; 8. 33. Eze. 39.4,17. Hab.2.17. 2 Ch. 33.11. 2 Ki. 23.33; 24.1, 2, 10-16; 25. 1-21. Mat. 22.7; 24. 21, 28. Re. vi. viii. ix. xii. xiii. xi. xiv. xvi.-xix.

*u* Ho.4.1,6. Mat.15. 14; 23. 15, 16, 24. ch.42. 19,20. Ps.73.22;92.6.

*v* Je.14.13,14; 23. 14, not as ch. 58. 1. Eze. 16.2;20.4;22.2. Ho.8.1. Mat.25.3,25.

4 Or, *dreaming* or *talking in their sleep.*

*x* Eze. 13. 19; 34.2,3. Mi.3.11. Ac. 20. 29, 30. Phi.2.21,2 Ti.4.10. Tit. 3.3. Phi.3.19. Mat. 24. 48,49; 7. 15. 1 Ti. 4. 1, 2 Ti.3.1-9,13. 2 Pe.2.1;3. 3.

5 Heb. *strong of appetite.*

6 Heb. *know not to be satisfied.*

*y* Zec. 11. 3, 5,8, &c. Mat.15. 14. Je.4.22; 10. 21. Zec.11.16,17.

shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead[u] of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD [v]for a name, for an everlasting sign *that* shall not be cut off.

## CHAPTER LVI.

*1 The prophet exhorteth to sanctification. 3 God promiseth it shall be general without respect of persons. 9 He inveigheth against blind watchmen.*

THUS saith the LORD, [a]Keep ye [1]judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed[b] *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that [c]keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither [d]let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither [e]let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs [g]that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even[h] unto them will I give in [i]mine house, and within my walls, a place[2] and [j]a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that [k]join themselves to the LORD, to serve him, and [l]to love the name of the LORD, to be his servants, [m]every one that keepeth the sabbath from polluting it, and [o]taketh hold of my covenant;

7 Even them will I [p]bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices *shall be* accepted upon mine altar: for [q]mine house shall be called an house of prayer for all people.

8 The Lord GOD, which [r]gathereth the outcasts of Israel, saith, [s]Yet will I gather *others* to him, beside those that are gathered[3] unto him.

9 ¶ All[t] ye beasts of the field, come to devour: *yea*, all ye beasts in the forest.

10 His watchmen *are* [u]blind; they are all ignorant, they *are* all [v]dumb dogs, they cannot bark; sleeping,[4] lying down, loving to slumber.

11 Yea, [x]*they are* greedy[5] dogs *which* can never have enough,[6] and they *are* [y]shepherds

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Ver. 17. This promise of deliverance, instruction, and protection, is the *heritage* of the Lord's servants, Ps. 119. 111. *C.*

REFLECTIONS.—Wretched was the state of religion in the world for many ages before Christianity was established. And great power in God, and care in men, are necessary for spreading the gospel and enlarging the church. But surely it is much to be lamented that some who have most of the means have least of the power of grace. It is great matter of joy to the long-rejected Gentiles that Jesus, our Maker, is now our God and our Husband, able to save us to the uttermost. May we ever walk as his bride, loving, cleaving to, and trusting in him! He condescends to our wretchedness in dealing with our souls. And wisely he mingles his favours and frowns, that we may neither be proud under the one nor despair under the other. But there is great matter of joy, and sure ground of faith, in the absolute unchangeableness of his love and promise of peace. Graciously he remarks his people's distresses, and balances them with his mercies unnumbered. His instructions graciously render us pious and peaceful. And safe are those, amidst millions of enemies, who trust implicity with all their hearts in Christ, and JEHOVAH, the manager of the world, in him their protector, and the gracious Lord of all mankind.

CHAPTER LV. Ver. 1–5. Ye sinners of mankind, who are not, but wish to be, happy, come ye, however guilty or polluted, to the ordinances of the gospel, and by faith freely receive all the blessings and privileges graciously offered in it. Why do ye lay out your gifts, parts, and opportunities in pursuit of worldly enjoyments, superstitious devotions, or self-righteousness, which can afford you no solid satisfaction? Carefully listen to and believe my gospel offers and invitations; and let your souls with pleasure receive and live on the substantial, satisfying, strengthening, and sanctifying blessings therein conferred. By faith embrace these offers, as the means of your spiritual and eternal life; and I will establish with you the everlasting promise of grace, which contains, bequeaths, and insures all the free blessings promised to David; but secured by and lodged in Jesus Christ for the salvation of miserable sinners! Behold with faith, love and admira-

**INTERIOR OF THE HOUSE OF ANANIAS—WHERE ANANIAS LIVED, WHO WAS DIRECTED TO INQUIRE FOR SAUL IN THE HOUSE OF JUDAS.** [ISAIAH, lv: 5.]—"Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Near the east gate of Damascus there stands the traditional house of Ananias. Ananias was the disciple of Christ in Damascus who was directed to inquire for Saul in the house of Judas at the time of the apostle's conversion. This is said to stand upon the site of the house in which Ananias lived. It is fitted up now for a kind of church. We use this picture to illustrate the fifty-fifth chapter of Isaiah, because St. Paul was the great apostle to the Gentiles, through whose ministry outlying and foreign nations were to be brought to the Holy One of Israel.

*that* cannot understand; they all look to their own way, every one for his gain from his quarter.

12 Come ye, *say they*, [a]I will fetch wine,[7] and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

## CHAPTER LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*

THE righteous[a] perisheth, and no man layeth *it* to heart: and [b]merciful men[1] *are* taken away, none considering that the righteous is taken away from the evil *to come*.[2]

2 He shall [c]enter into peace:[3] they shall rest in their beds, *each one* walking *in* his uprightness.[4]

3 ¶ But draw near hither, [d]ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against[e] whom do ye sport yourselves? against whom [g]make ye a wide mouth, *and* draw out the tongue? *are* ye not [h]children of transgression, a seed of falsehood;

5 Inflaming yourselves with [5]idols [i]under every green tree, [j]slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones*[6] of the stream *is* thy portion; they, they *are* thy lot; even to them hast thou poured a drink-offering, thou hast offered a meat-offering. [k]Should I receive comfort in these?

7 Upon[l] a lofty and high mountain[7] hast thou set thy bed: even thither wentest thou up to offer sacrifice.[8]

8 Behind[n] the doors also and the posts hast thou set up thy remembrance; for [o]thou hast discovered *thyself to another* than me, and art gone up: [p]thou hast enlarged thy bed, and made thee *a covenant* with them;[9] thou lovedst their bed where thou sawest *it*.[1]

9 And[q] thou[2] wentest to the king[3] with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.[4]

10 Thou [r]art wearied in the greatness of thy way; *yet* saidst thou not, [s]There is no hope: thou hast found the life[5] of thine hand; [t]therefore thou wast not grieved.

11 And[u] of whom hast thou been afraid or feared, that thou [v]hast lied, and hast not remembered me, nor laid *it* to thy heart? [x]have not I held my peace even of old, and thou fearest me not?

12 I[y] will declare thy righteousness, and thy works; for they shall not profit thee.

A.M. cir. 3304. B.C. cir. 700.

*z* ch.5. 11–24. Ho. 9. 7. Mi.3.5,6. Je. 5. 31; 6. 15;8.10;23.14. Eze. xiii.

*a* ch.22.13, 14; 5. 12, 22. Pr.23. 29–35. Mi. 2. 11. Ho. 4. 11, 18; 9. 7,8. Re.2.6,14.

7 It is well worthy of remark, that Sabbath observance is the test of true religion, ver. 2, 6, and wine the test of irreligion; the one the dedication of time, the other the abuse of mercy.—*C.*

CHAP. LVII.

B.C. cir. 698.

*a* 2 Ch.32.33 35.24. 2 Ki. 21. 16; 24. 4. ch. 5. 12;42.25;47.7.

*b* Ps. 12.1. Mi.7.2. Ju. 2.10,11.1 Ki.14.12,13. 2 Ki. 22. 20. Re. 14. 13. He.11.38.

1 Heb. *men of kindness* or *godliness*.

2 Or, *that which is evil*.

*c* Re.14.13. Mat. 25. 21. Lu. 2. 29; 23. 43; 16. 23. Ec. 12.7. Ps. 73. 24. Da.12.13.

3 Or, *go in peace*.

4 Or, *before him*.

*d* Mal.3.5. Mat. 3.7; 12. 39; 16.4; 23.33. Jn.8. 44. Ep.2.2. Je.27.9. Mi. 5.11. ch.2.6;8.19;1.4.

*e* Ex.16.8. Nu.16.11. Lu.10.16. Ac.9.4.1 Th. 4.8.

*g* Job 16.10. Ps.22.7, 13;35.21. La.2.16. ch.5. 19;30.10,11.

*h* ver. 3. Nu. 32. 14. ch.1.4.2 Th.2.3. Re.17. 5;11.2,8.

5 Or, *among the oaks*, ch.1.29.

*i* 2 Ki.16.4;17.10, &c. Je 3.6. De. 12. 2. Eze. 6.13, with Re.14.9.

*j* Le.18.21;20.2. 2 Ch. 28.3. 2 Ki.16.3,4;23.10. Eze.16.20; 20.31. Je.7. 31;32.35. Eze.16.21;23. 39.

6 Made altars or idols, Je.2.23;3.9. Hab. 2.19. De.4.28. ch. 44. 9, with Job 20. 29. Je. 13. 25;23.12. Pr.24.16.

*k* ch.66.3. Je. 7.9,10; 5.9,29. Eze. 20.39.

*l* De.12.2. 1 Ki.14.23. 2 Ki.17. 9;21.3. Eze.20. 28, 29; 23. 41. Am. 2. 8. Je.3.6.

7 Not secretly, but on a 'high mountain' hast thou set up thy bed, thy couch of rest, at idol feasts.—*C.*

8 It seems probable that as the idol shrine of Molech in the valley of Hinnom is referred to and denounced in ver. 5, so the 'high place' of Baal on the summit of the Mount of Olives is here before the prophet's eye. It was one of the most ancient high-places around Jerusalem.—*P.*

*n* Eze. 8. 10; 23. 14. Le.26.1. Ho.8.11.

*o* Je. 3. 1, 2, 8; 2. 13. Eze.16. 15–34; 23. 2, 5–19.

*p* Je.2.28; 11.13. Ho. 8.11. Eze.16.15–34; 23. 5–19;20.30. 2 Ki.16.10–16. Re.17.5.

9 Or, *hewed it for thyself* larger *than theirs*.

1 Or, *thou providest room*.

*q* ch. 30. 1–6; 31. 1–3. Ho. 7. 11; 12. 1,2. Eze. 16. 28, 29; 23. 5–19. Re. 17.11;18.13.

2 Or, *thou respectedst the king*.

3 To Molech, which signifies king.—*C.*

4 *To hell*. By worshipping dead men deified.—*C.*

*r* Je.2.36. 2 Ch.28.21 –23. Hab.2.13.

*s* Ps.142. 4. Je. 2. 25. Ho.5.13.

5 Or, *living*.

*t* 2 Ch.28.22. ch. 1. 5. Je.3.3;5.3;2.30.

*u* Pr.29.25. ch.51.12,13. *v* ver.3,8. Je.3.1,8,20,21;2.13,30;5.3;44.3–5. *x* Ps.50.21,22. Ec.8. 11. ch.26.10. *y* ch.1.11–15;66.3. Je.2.35. Ro.3.10–20;10.2,3;6.21. ch.21.9.2 Th.2.8. Re.14.8.

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tion, I have freely granted him to publish and attest every gospel truth to ignorant and unbelieving men, to instruct and guide them to salvation, to rule and defend them, and to restrain or overcome the wicked. And at his invitation, through the influence of the Holy Ghost, and in order to glorify him, shall multitudes of Gentiles, who had neither been acknowledged by him nor known him, receive and submit to him. 6–13. Importunately seek after and heartily embrace him as your Saviour and portion, while he earnestly offers himself to you in his Word and ordinances. Let even the greatest sinner detest and turn from his self-contrived methods of relief, as well as from his courses and purposes of wickedness, in the sure faith of the unbounded mercy and pardoning grace of God: for in riches of mercy his purposes, words, and works infinitely transcend everything similar and every conception among men; and his promises cannot be defeated, but always issue in blessings to mankind.—And as with great joy the Jews shall be divinely conducted from Babylon and their present dispersion to their own country, and shall plant, multiply, and flourish in the same, so shall multitudes, to the public and lasting honour of God, be delivered from their spiritual bondage of heathenism, Popery, Satan, or their lusts; and while themselves are converted from mischievous sinners into agreeable and useful saints, they shall be delivered from whatever is hurtful and offensive.

Ver. 1. 'Ho, every one that thirsteth' for righteousness, Mat. 5. 6, 'and he that hath no money' (nothing, though he had gained the whole world, to give in exchange for his soul, Mat. 16. 26), 'come ye to the waters.' *C.*

Ver. 3. *David* signifies *Beloved*, and is a prophetical (Je. 30. 9; Ho. 3. 5), a heavenly (Mat. 3. 17), and apostolic name of Christ, Ep. 1. 6. All mercies in him are made sure by 'two immutable things'—God's promise of truth and his oath of confirmation, He. 6. 17, 18. *C.*

Ver. 5. By following out the address in ch. 54. 1–17, it will be seen that the once barren but now prolific church is the party addressed in this promise. *C.*

Ver. 9. *Higher*. God's thoughts are higher (1) in their subject—Christ and his church, Ep. 1. 3–6. (2) In their object—salvation, Ep. 1. 10–14. (3) In their result—success, ver. 11. *C.*

Ver. 12. *Mountains and hills*—empires and kingdoms.—*Trees of the field*—believers everywhere throughout the world, Is. 61. 3. *C.*

Ver. 13. 'Thorns and briers' are the emblems of the primal curse, Ge. 13. 8; He. 6. 8.—'The fir-tree' is the mark of peaceful dwellings, Ca. 1. 17, successful commerce, Eze. 27. 5, and joyous music, 2 Sa. 6. 5.—'The myrtle,' of that co-extension of natural and spiritual husbandry, improving alike the natural and the moral wilderness, Is. 41. 19. *C.*

REFLECTIONS.—Think now, my soul, how all the blessings of salvation are framed to answer our need! —The most trifling cumberers of God's vineyard, nay, the most notorious sinners, are expressly, are earnestly invited by him to receive the same without any conditions. Infinite is his grace who, at infinite expense, provides these favours for his enemies, his betrayers, and murderers, and thus offers them to his despisers. But infinitely criminal must be that unbelief which treads on such grace, and doubts the fulfilment of his infallible promises. And base is the heart, and cruel the preacher, who gives JEHOVAH the lie; and pretends that self-formed qualifications of sensibility and sincerity must render us welcome to his market of GRACE.

CHAPTER LVI. Ver. 1. The general scope of this prophecy, and its close connection with ch. liv. lv., should be kept in view. In ch. liv. the blessed results of the Messiah's work and triumph are stated:—His church or kingdom would be established on an everlasting foundation. In ch. lv. it is declared that the doors of the church would no longer be shut against the Gentiles; but that they as well as God's ancient people would have access. In this chapter the same glorious truth is set forth more clearly and fully. Every individual of the human family, wherever born, from whatever nation or tribe sprung, would be admitted on equal terms to all the blessings and privileges of Christ's people. *P.*—*Keep ye judgment*, &c. The prophet being now about to close a great series of predictions, proceeds to certain practical observances, just as, in later days, Paul was accustomed to explain and establish certain doctrines, and then to enforce moral duties; both acting upon the principle of laying the foundation, and then building the temple. *C.*

Ver. 2. *Keepeth the Sabbath*. Sabbath observance is chosen as the chief outward test of inward holiness, (1) because it is a direct remembrance and imitation of God; (2) because it is a visible testimony to God's authority; (3) because, as an act of self-denial, it affords a continued specimen of deep Christian principle; and (4) because it is a natural type of the 'rest that remaineth for the people of God.' *C.*

Ver. 3. *Son of the stranger*. Not merely a Gentile as distinct from a Jew, but one whose parents had been strangers to God, whose early education had been neglected, and whose youth had consequently been spent in folly. *C.*

Ver. 4. *The eunuchs*, &c. Many Christians are much troubled because they think they have effected no good, because they have no spiritual posterity whom they can call 'their little children,' Ga. 4. 19. To such desponding believers this encouragement is addressed, to teach them that they are not to be judged by what they have done; but by what, through grace, they have endeavoured to accomplish, Ro. 9. 16. *C.*

Ver. 7. *Them will I bring to my holy mountain*. From Da. 2. 35 it is evident that the 'mountain of the Lord' is the emblem of the church exalted by Messiah; that the 'house of prayer' has ceased to be confined to Jerusalem, and is found wherever there is a worshipper 'in spirit and in truth,' Jn. 4. 20–24; that the 'offerings and sacrifices' are prayer, praise, and beneficence, 1 Pe. 2. 5; He. 13. 15, 16; and that 'the altar' is the spiritual and living altar and sacrifice, Christ, He. 13. 10. *C.*

Ver. 9. The foregoing verse has closed a glorious series of prophecies, some past, some present, but chiefly future. Here commences a series of accusations, rebukes, and exhortations, happily closing in deep national and ecclesiastical confession and repentance, ch. 59. 9–15. *C.*

REFLECTIONS.—God's kindness powerfully binds and constrains to holiness in all manner of conversation. And if I share of his grace, it becomes me to hate evil; to love him with all my heart, soul, mind, and strength; carefully to observe all his institutions, and do to my neighbours of mankind as I would they should do to me. Always should I rest contented with my earthly lot, as now no natural defects can debar me from the congregation of the Lord: and the fulness of Jesus' promise can sufficiently balance my want of children, or anything beside. Yea, let me greatly rejoice that Gentile sinners are now not only invited, but divinely drawn, to God's holy mountain and the gospel church, with its divine and life-giving ordinances. But fearful is the presage of impending ruin when ministers and magistrates become monsters and patterns of wickedness.

CHAPTER LVII. Ver. 3–12. Answer ye my charge, ye who, descended from wicked parents, have abandoned yourselves to witchcraft, adultery, and idolatry. Why do ye contemptuously deride me and my prophets, abandon yourselves to vices, and yet hypocritically pretend to serve me? Ye are violent and eager upon your idolatrous worship, and sacrifice your children to Molech. Ye can hardly see a smooth stone in a river but you fancy it to be a god, and offer oblations to it. Can this fail to provoke me? Ye build temples and altars on every high place, and toil yourselves to go up and sacrifice there. Every corner of your houses is stored with memorials of your idols; and by coveting whatever you have seen among heathens, ye have exceedingly multiplied them. By courting alliances with heathen princes, even on the basest terms, ye have partook with them in their idolatrous worship. Without ever being convinced by your disappointments, ye have wearied yourselves in foreign embassies and wickedness; and, obtaining present ease, have never repented of your conduct. Without any proper ground of fear, ye have thus acted treacherously towards me, never regarding my relation to you, or the great things which I have done for you; and my patience exercised, and forbearing, has but tempted you to disregard me the more. Therefore, by my fearful judgments executed upon you, will I manifest how criminal and ruinous your conduct has been. Nor shall your idols or heathen allies be able

13 ¶ When[z] thou criest, let thy companies deliver thee: but [a]the wind shall carry them all away; vanity shall take *them:* but [b]he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say,[6] Cast[c] ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith [d]the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell[e] in the high and holy *place,* with him also *that is* [g]of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For [h]I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls [i]*which* I have made.

17 For[j] the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly[7] in the way of his heart.

18 I[k] have seen his ways,[8] and will heal him: I will lead him also, and [l]restore comforts unto him and to his mourners.[9]

19 I create [m]the fruit of the [1]lips; [o]peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* [p]like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There*[q] *is* no peace, saith my God, to the wicked.

## CHAPTER LVIII.

1 *The prophet, being sent to reprove hypocrisy,* 3 *showeth the difference between a counterfeit fast and a true.* 8 *He declareth what promises are due unto godliness,* 13 *and to the keeping of the sabbath.*

CRY [a]aloud,[1] spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Yet [b]they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore[c] have we fasted, *say they,* and thou seest not? *wherefore* have we [d]afflicted[2] our soul, and thou takest no knowledge? Behold, in the day of your fast [e]ye find pleasure, and exact all your [3]labours.[4]

4 Behold, [g]ye fast for strife and debate,[5] and to smite with the fist of wickedness: ye shall not fast as *ye do this* day,[6] to[7] make your voice to be heard on high.

5 Is it [h]such a fast that I have chosen? a day for a man to afflict his soul?[8] *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? [i]to loose the bands of wickedness, to undo the heavy burdens,[9] and to let the oppressed[1] go free, and that ye break every yoke?

7 *Is it* not [j]to deal thy bread to the hungry, and that thou bring the poor that are cast [2]out [k]to thy house? when thou seest the naked, that [l]thou cover him; and that thou [n]hide not thyself from thine own flesh?

8 ¶ Then[3] shall [o]thy light break forth[4] as the morning, and [p]thine health shall spring forth speedily; and thy [q]righteousness shall go before thee: [r]the glory of the LORD shall be thy rereward.[5]

9 Then[s] shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am.* If thou take away from the midst of thee [t]the yoke, [u]the putting forth of the finger, and speaking vanity:

10 And *if* [v]thou draw out thy soul to the hungry, and satisfy the afflicted soul; then [x]shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

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A.M. cir. 3300
B.C. cir. 698

*z* ver.9, 10. Je.22.22, 28. Ju.10.14.ch.30.1–6; 31.1–3. Ho.5.13. Eze. 16.36–43;23.9,10,22–34. Ps.18.41. Re.16.13–16; 17.14.

*a* Na.1.–iii. Je.xlvi.1. li. Re. xiv. xvi. xviii. xix.

*b* Ps.37.3,9. Je.17.7, 8;30.10,18; 31.12,23,40. Ps.84.12;34.8–10;68.36, 37;37.4. Mat.5.5. Re.5. 10.

6 'And I shall say.' —*C.*

*c* ch.40.3;62.10; 35.8; 42.16; 43.19; 48.17, 20; 49.12. Zec.10.11, 12. Re.14.6; 18.4. 1 Co.1. 23.

*d* Ps.83.18. Da.4.34, 35. 1 Ti.6.16; 1.17. Ps. 90.2. ch.33.5; 18.4; 63. 15;6.3. 1 Sa.2.2. Ex.15. 11. Jos.24.19. Re.4.8.

*e* Zec.2.13. Ps. 68.5; 80 1;123.1. ch.66.1.

*g* ch.66.1,2. Mat.5.4. Ps.34.18; 51.17; 138.6. 2 Ki. 22.19, 20. 2 Ch. 32. 26; 33.12. Eze.6.9. ch 61.1–3. Ps. 147.3; 23.3; 85.6. Ac.2.37,38; 16.30, 31.

*h* Ps.103.9,13,14. Mi. 7.7–10, 18. Ps.78.38,39; 61.2. Je.10.24. Ps.107.5; 143.4.

*i* ch.42.5; 51.22. Ge. 2.7. Nu.16.22. Zec.12. 1. Ec.12.7. He.12.9.

*j* Je.6.13;8.10. ch.51. 17;53.6; 56.11;59.4;5.8, 9. Mi.2.2,3. ch.1.5. Je.2. 30;3.14;5.3. 2 Ch.28.22. Eze.33.31.1 Ti.6.10.

7 Heb. *turning away.*

*k* ch.1.18; 43.24, 25; 48.8–11; 59.19,20; 53.5. Eze. 16.60–63; 36.22–32. Je.30.3; 33.6; 3.22; 31.18–20. Ho.14.4.

8 Both of aberration and return.—*C.*

*l* ver.15; ch.49.10; 58. 11; 61.2,3; 66.10. Je.13. 27. Eze.9.4. Ps.23.3; 25. 5;73.23,24,26.

9 Those who have mourned over his fall and his afflictions.—*C.*

*n* Ho.14.2. 2 Ti.3.16. 2 Pe.1.21. Ps.119.49,50. Ep.2.17. Re. 14.6. Pr. 10.31, or Ho.13.3. Ps. 32.7; 50.15; 71.22–24. He.13.15.

1 The fruit of the lips is that which the lips produce — the words which they utter. Offerings of praise and thanksgiving are the fruits of the lips in which God delights, and to which the prophet here refers In He. 13.15 the words are so interpreted.—*P.*

*o* Ac.2.39. Ep. 2.13, 14,17; 6.15. Mar.16.15. ch.43.6;49.12.

*p* Job 15.20–24;18.5–14;20.5–28. ch.3.11. Re. 14.10, 11. Pr. 4.16, 17. Jude 13. Ps.10.8–10.

*q* 2 Ki.9.22. See ch. 48.22.

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CHAP. LVIII.

*a* Re.14.9. Eze.3.17, 21; 16.2; 22.2; 20.4. Ac. 20.27. Col.1.28.

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*c* Zec. 7.1, 5. Mal.3. 14. Lu.18.9–11.

*d* Le.16.29;23.27.

2 *Afflicted.* The duty of the great day of expiation, Le. 16. 29;23.27.—*C.*

*e* ch.22.12,13. Ja.5.5.

3 Or, *things wherewith ye grieve others.*

4 *Labours* (Heb. 'griefs'). Enforce, by law, all the demands by which the poor are distressed. See ver.6,7.—*C.*

*g* Mat.23.14; 5.25; 6. 14, 15. Lu. 20. 47. 1 Ki. 21.9–13.

5 The leisure of the day of fasting is dedicated, not to devotion and benevolence, but to strife and debate.—*C.*

6 Or, *ye fast not as this day.*

7 Not Mat. 6.5, but Joel 2.13,14. Jonah 3.8.

*h* Zec.7.5. Le.16.29. Mat.6.16. 1 Ki. 21.27, 29. Es.4.3. Job 2.8. Da. 9.3. Jonah 3.8.

8 Or, *to afflict his soul* for *a day.*

*i* Jonah 3.5–10. Mi.6. 10–12;2.2;3.1–11. Ne.5. 10–12. Je. 34.8,9. Mat. 23.4. Ac.15.28. Ga.5.1. 1 Co.7.23.

9 Heb. *the bundles of the yoke.*

1 Heb. *broken.*

*j* Ps.112.9. Ec. 11.1. Ro.12.13,20. Eze.18.7. Da.4.27. Lu.19.8. Ac. 28.2. Ec.11.1. Mat.25. 35, ver.10.

2 Or, *afflicted.*

*k* Job 31.32. Mat.25. 35. Ro.12.13. He.11.37; 13.2. Ge.18.3–5; 19.2,3. Ju.19.21, 22. Ac.16.34. ch.16.4.

*l* Mat.25.36. Job 31. 19,20.

*n* Pr.24.11,12; 28.27. Lu.10.33–35, with Ju. 9.2. 1 Ti.5.1. Ne.5.5. 1 Jn.3.17.

3 *Then*—when my facts are thus observed; when from pure and sanctified hearts my people shall perform acts of kindness and charity to their brethren; when joy shall prevail as the result of wide-spread beneficence:—then shall light break forth as morning.—*P.*

*o* ver.10,11. Es.8.16. Ps. 37.6; 77.11; 112.4. Job 11.17.

4 The light of 'the Sun of righteousness' will then arise upon you 'with healing in his wings,' Mal.4.2.—*C.*

*p* ver.11. Je.8.22;30. 17;33.6.

*q* ch.1.27; 3.10; 61.3. Ps.37.6.

*r* Ex.14.19. ch.52.12. De.31.26–29.

5 Heb. *shall gather thee up.*

*s* ch.30.19;65.24. Ps. 34.15, 17; 91.15; 37.4; 118.5; 50.15. Mat. 7.7, 11.

*t* See on ver.6,7.

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*u* Pr.6.13. 2 Th.3.11. Ps.12.2, or ch.59 3,4. Ps.125.3. Mat.5.22. *v* De.15.7–10. 2 Co.8.5–12; 9.7. Ps.112.5. See ver.7. *x* ch.29.18; ver.8. Ps.112.4. ch.30.26; 60.1,19,20. Ju.5.31.

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to protect either themselves or you. 13–21. But such as believe my word, and trust in my perfections, shall return from their captivity to Canaan by my providence; and Cyrus, by his proclamation, shall remove every hindrance in their way. For however high and lofty I am as the Holy One who inhabits eternity, yet am I infinitely condescending towards persons destitute, distressed, and broken in spirit; nor will I continue my judgments till such be utterly ruined or discouraged.—For their injustice, and other abominations, I have indeed punished them by the Chaldeans, Syro-Grecians, Romans, and others; and yet, under their affliction, they have become worse and worse. I will therefore, by an extension of sovereign grace, forgive and reform them, lead them back to their duty and their country, and restore comforts to them; and by my prophets publish peace and prosperity to them, that their lips may be filled with my praise. But by their own lusts, guilt, and fears, and the judgments which I inflict, the wicked shall always remain in a restless, shameful, and loathsome condition.

Ver. 1. *The righteous perisheth,* &c. Christ the righteous is crucified; and, so far from 'laying it to heart' as national guilt, the cry is, 'His blood be upon us and our children.'—*Merciful men.* Those who have desired and obtained mercy, the disciples and martyrs of our Lord, Mat. 5.7; 1 Ti. 1.13. *C.*

Ver. 2. 'He (Christ) shall enter into his peace,' 'walking in his uprightness;' while they, the disciples and martyrs, shall rest in their graves, their beds, till the resurrection, Ac. 7.60. *C.*

Ver. 3. These titles are first literal; for idolatry and lewdness are synonymous. They are then emblematic of the false doctrines, heresies, worldliness, and image-worship by which Christianity, alas! still continues to be disfigured. *C.*

Ver. 5. Reference is here made primarily to the gross idolatry and cruel rites practised during the reign of Manasseh. The idol Molech was set up in the bottom of the valley of Kidron, at the mouth of Hinnom, just beneath the overhanging cliffs of Olivet. Molech was a brazen statue, having a place within it for a furnace. It was heated, and the children were then placed in the open arms of the monster, and roasted alive. Of Manasseh it is said, 'He caused his children to pass through the fire in the valley of the son of Hinnom," 2 Ch. 33.6. *P.*

Ver. 6. A smooth oblong stone is culled from the bed of a river, placed on end under a tree, and water is carried and poured upon it; such idolatry is still practised by the women of Hindostan. *C.*

Ver. 8. *Behind the doors,* &c. In secret also, 'behind the doors and the posts,' hast thou 'set up thy remembrance'—dedicated a memorial of thy trust in idols, and thereby incurred the terrible curse of the law, De. 27.15. *C.*

Ver. 10. Though wearied with efforts of labour and expenditure, yet no experience of failure has dissipated false hope: thou hast found a life neither by my Word nor by my Spirit, but of thine own hand (thine own power), therefore thou art not grieved either for thy failures or idolatries. *C.*——The general sense of this verse is:—No amount of labour in the service of your idols has sufficed to weary or discourage you. Still do you go on in idolatry. You have found in these evil practices sufficient pleasure and profit to keep you from despondency. *P.*

Ver. 12. *I will declare thy righteousness* to be but filthy rags, Is.64.6; 'thy works,' that they are not wrought in God, Jn.3.21. *C.*

Ver. 14. *Stumbling-block*—the offence of the cross. Teach them to look upon Him whom they have pierced, and mourn; teach them to glory in the cross at which they stumbled. *C.*

Ver. 17. *His covetousness.* Israel's, ch. 56.8. Covetousness was one of the ingredients of the first sin. It is idolatry, and therefore specially hateful in the sight of God. But it is not confined to riches, but extends to 'everything that is our neighbour's.' *C.*

Ver. 19. This is the *fruit* of the tree of life, transmitted in the words of 'peace to him that is far off,' the Gentile; and 'to him that is near,' the Jew. *C.*

REFLECTIONS.—God kindly hides his people in heaven from his terrible judgments on earth. And great is the folly and ignorance of men, that such alarming warnings are often so little regarded. Dreadful indeed must be our inward corruption, which can thus push us to the utmost wickedness in every form, notwithstanding all the laws, mercies, and judgments which God lays in our way to hinder it. And when God himself is thus contemned and insulted, his faithful ministers must not hope to escape. But he will not always suffer our sins to pass unpunished. When he is wroth, not any created helper can in the least avail us. But an abiding faith will secure a blessed portion, both in time and eternity: and God himself will undoubtedly pity and relieve us in our depths of distress. Great is the happiness of those hearts in which he dwells. No evil can approach, no good be absent.—Alas! how covetousness provokes God and ruins men! But infinite is that grace which heaps mercies on the richest deservers of hell. Delightful is the new-kingdom connection betwixt pardon, conversion, comfort, peace,

11 And the LORD shall guide thee continually, and [y]satisfy thy soul in drought,[6] and make fat thy bones:[7] and thou shalt be [z]like a watered garden, and like a spring of water, whose waters fail not.[8]

12 And *they that shall be* of thee [a]shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If[b] thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath [c]a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou [d]delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth,[9] and feed thee with the[e] heritage of Jacob thy father: for [g]the mouth of the LORD hath spoken *it*.

## CHAPTER LIX.

1 *The damnable nature of sin.* 3 *The sins of the Jews.* 9 *Calamity is for sin.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

BEHOLD, the LORD's hand is not [a]shortened, that it cannot save; neither his ear heavy, that it cannot hear:[1]

2 But [b]your iniquities have separated between you and your God, and your sins have hid[2] *his* face from you, that he will not hear.[3]

3 For [c]your hands are defiled with blood, and your fingers with iniquity; [d]your lips have spoken lies, your tongue hath muttered perverseness.

4 None[e] calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; [g]they conceive mischief, and bring forth iniquity.

5 They[h] hatch cockatrice'[4] eggs, and weave the spider's web:[5] he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.[6]

6 Their[i] webs shall not become garments, neither shall they cover themselves with their works: [j]their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their[k] feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [7]destruction *are* in their paths.

8 The[l] way of peace they know not; and *there is* no judgment[8] in their goings: [m]they have made them crooked paths: whosoever goeth therein [o]shall not know peace.

9 [p]Therefore[9] is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We[q] grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* [r]in desolate places as dead *men*.[1]

11 We[s] roar all like bears,[2] and mourn sore like doves:[3] we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For[t] our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them:

13 In[u] transgressing and lying against the

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*y* Job 5.20. Ps.33.19; 34.9,10; 36.9,10; 65.4,5; 37.19. Pr.3.8. Je.31.14. Eze.34.14. Ps.51.9. Job 21.24.

6 Heb. *droughts*.

7 Cover the skeleton form of national poverty with the flesh and fatness of restored prosperity.—*C.*

*z* Ge. 2.10. Je. 17.8. Ps.1.3. ch.30.24,25; 35.6,7; 41.18; 44.3,4; 33.21; 49.10. Jn.4.14; 7.38,39.

8 Heb. *lie* or *deceive not*.

*a* ch.61.4; 49.8. Je.30.3,18; 31.23–28,38; 32.37; 33.7–13. Eze. 36.8–11. Zec.2.4; 8.7–15; 10.6–10. Ac.ii.–xx. Mat. 17.11. ch.19.23; 35.8. Je.6.16.

*b* Ex.20.8,9; 31.14; 16.23; 35.2,3. Ne. 13.15–22. Je.17.21–23. ch.56.2,4,6. Am.8.5. Pr.4.26,27.

*c* Ps.84.2,10; 27.4; 42.4. Re.1.10, with He.4.4. ch.66.23.

*d* Hab.3.18. Lu.1.47. Job 22.26. ch.25.6; 55.2; 66.11. Je.31.14. Ps.34.8; 66.11; 36.8; 37.11.

9 Continue in mountainous Canaan, De. 32.13; 11.11; 33.29. ch. 33.16. Eze.36.2. Ps.37.34. Re.11.15.

*e* Ps.105.9–11; 16.5,6; 135.12. Je.3.19. Ge.27.29; 28.14. Mat.8.11. ch. 3.10; 33.16; 55.2; 65.13; 1.19.

*g* ch.1.20. Nu.23.19. 1 Sa.15.29. Tit.1.2. He. 6.18.

CHAP. LIX.

*a* Nu.11.23. ch.50.2; 63.1. Ge. 18.14. Je.32.17. He.7.25.

1 The Jews had, most probably, begun to call in question the power of God, or the truth of the records of former deliverances.—*C.*

*b* Jos.7.11. Pr.15.29. Je.12.2; 3.3,4; 5.25. De. 31.17. ch.54.8; 57.17; 45.15. La.3.44.

2 Or, *have made* him *hide*.

3 God, by the prophet, directs to the real source of national calamities: national sins—'iniquities,' evil dispositions—'sins,' evil practices.—*C.*

*c* ch.1.15,21. Ho.4.2. Mi.7.2,3. 10. Eze.7.23.

*d* Je.9.3–6. Ho.4.1,2. Eze. 22.4,6. Ps. 31.18; 34.13.

*e* ver.16. Je. 5.1,4,5. Eze.22.12,13,30. Ps.14.1. Pr.1.24. Ho.7.7. Ro. 3.9–20.

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*g* Job 15.35. Ps.7.14. Mi.2.1.

*h* Mat.3.7; 12.34. Mi. 2.1; 7.2–5. De. 32, 32, 33. Pr.4.16; 1.11–19. 2 Pe.2, 3, 13, 14; 3. 3, with ch. 11.8; 14 29.

4 Or, *adders*.

5 They contrive cunning plans of iniquity in secret corners, to insnare the weak, and destroy their freedom and their life.—*C.*

6 Or, *sprinkled* is as if *there broke out a viper*.

*i* Job 8. 14, 15. ch.28, 15, 18–20; 30. 12–14. Pr. 10.7.

*j* Mi. 2. 1–11; 3. 1–11; 7.1–5. Hab.1.2–4. Zep. 3. 1–4. Eze. xxii. xvi. xxiii. Je.ii.–ix.ch.v.

*k* Pr.1.16; 4.16. Ro.3. 15,16. Eze. xxii. Mi.ii. iii.

7 Heb. *breaking*, Ho.4.2.

*l* Ro.3.17. Ho.4.1,2.

8 Or, *right*, ver. 4. Ps.58. 1, 2. Eze. 22. 12. Mi.2.2.

*m* Ps.125.5. Pr.28.18; 2.15; 4.27. ch.5.18,20.

*o* ch.48.22; 57.20,21.

*p* La.5. 16, 17. Hab. 1.13. Je.8.15; 14.19. Mi. 1. 12. 2 Ki. xxi. 2 Ch. xxxiii. 1 Th.5.3. Job 19. 7.

9 The penitent portion of the church here speaks, confessing their sins.—*C.*

*q* De.28.29. Am.8.9. Job 5. 14; 12. 25. La. 4. 14. Is.33.14; 10.3,4.

*r* La.3.6. Ps 44.19.

1 This last clause has been variously rendered. The Hebrew word may either mean 'fertility' or 'barrenness,' according to the root from which it is derived. It may also mean figuratively, 'darkness,' or 'living (people).' Probably the sense of the two clauses may be as follows:—'At noonday we stumble as in darkness; in darkness like the dead.'—*P.*

*s* ch.38.14. Job 30.28, 29. Ps.22.1,2; 38.8; 102. 6,7. Mi.1.8,9. Eze.7.16. Je.9.1, &c.; 8.15. Ho.7. 14.

2 *Like bears*—in brute power and anger.—*C.*

*t* Je. 30. 14. Ho. 9. 7. Ps. 40. 12, 13. Je. ii.–ix. Eze. vii. viii.; 11. 5–12; 16.15–51; 22.1–30; 23.1–14. Mi.ii.iii.7. 1–5. ch.3. 9; 1.4. Ps.90.8. Je.14.7, 20. Ro.3.19,20.

3 *Like doves*—in weakness and sorrow.—*C.*

*u* ch.48.8. Je.2.19–21. Da.9.5. Ho.4.1,2. ch 32.6. Mar.7.21,22. Mat.12.34. Ro.1.28–31; 3.10–18. Tit.3.3.

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and holy gratitude. But fearful is the guilt, and tremendous the misery, of such as perish in their sins amidst the offers and influences of God's GRACE.

CHAPTER LVIII. Ver. 1–7. Why complain ye so loudly that I do not reward your fasting, while therein you but gratify your own inclinations, oppress your poor servants, promote contention and oppression of the innocent, reproach your debtors, servants, or neighbours, or content yourselves with mere outward noise and show?—whereas the fasting which I delight in, is to repent of, and reform you from, your wickedness; particularly your usurious exactions and cruel oppressions, and to bestow necessary supplies upon your poor brethren. 8–12. If you forbear and restrain oppression of your neighbours, threatening and derisive contempt, hypocritical dissimulation, and do kindly pity and relieve the destitute and afflicted, great shall be your gracious reward; great shall be your comfort, prosperity, and glory. God shall, by his presence and providence, protect you; he shall readily accept and grant your requests; he shall direct you in all your ways, and while others are distressed with want, ye shall be plentifully provided for, and rendered the honoured instruments of re-establishing your nation, repairing your long desolate cities, and of the erection and re-establishment of the gospel church. 13, 14. And if ye carefully abstain from all carnal labour and recreations on the Sabbath, and with pleasure observe it in the spiritual exercises of my worship, ye shall enjoy unbounded comforts in me, as your God, in my ordinances; and with safety, honour, and pleasure, continue in the possession of Canaan, till at last ye be exalted to the felicities of the heavenly inheritance.

Ver. 2. *Seek me daily.* 'They loved to pray standing in the synagogues, and in the corners of the streets, that they might be seen of men,' Mat. 6. 5.—*Delight to know my ways.*—as Herod, who heard John gladly, Mar. 6. 20; as the stony-ground hearers, who received the seed with joy, Mat. 13. 20; to whom the word—as mere matter of temporary feeling and taste—is as the words of a song, Eze. 33. 32.—*Delight in approaching to God.* Not for any love to God or his law; but from habit, love of a pompous worship (ver. 3), and the opportunity of attracting the admiration of ignorant followers. *C.*

Ver. 6. If 'every yoke' is to be broken in the acceptable fast of the LORD, then his Spirit demands the abolition of all that can be called slavery in every nation 'that names the name of JESUS.' *C.*

Ver. 8. *Thy righteousness*, &c. Messiah, in whom alone is righteousness, will go before you as your Leader, ch. 55. 4, and the 'glory of God in the face of Jesus' (2 Co. 4. 6) will protect your rereward, as did the Shechinah glory in the day when it protected your fathers in the passage of the Red Sea, Ex. 14. 19. *C.*

Ver. 9. *Putting forth of the finger.* Being connected with the abolition of the yoke, or of slavery, it is most probably an allusion to 1 Ki. 12. 10, and synonymous with oppression upon pretence of right. See ch. 59. 3. *C.*

Ver. 12. Tadmor in the desert, which still abides in solitary and desolate grandeur, is believed to have been the work of Solomon, and affords one of the most striking examples of the ruins of 'many generations.' What a cheering prospect is afforded in the predicted restoration of such ruined and deserted cities! *C.*

Ver. 13. *If thou turn away thy foot* from works of agriculture, De. 11. 10, walks of amusement, or journeys of pleasure, upon the Sabbath. *C.*

REFLECTIONS.—There is great need that ministers should deal closely with the consciences of their hearers, particularly nominal professors; and that all should seek, by a thorough self-examination, the evident marks of grace. For what alarming lengths in religious appearances do hypocrites sometimes go, and that merely to gratify their own legality and pride! Many flatter themselves that God will reward the services which, in fact, he abhors. And such are often greatly exasperated to have the vanity of their self-confidence exposed. There is much need of great brokenness of heart for and of reformation from sin, in our humiliation for it: otherwise our demure looks will but provoke God to abhor us. Nor can we have a deep sense of Jesus' grace without having our hearts and hands opened towards our poor and distressed brethren: and what is lent to the Lord, by relieving his people, he repays with usury. Let us likewise be careful that our hearts are sanctified and divinely influenced, in order to a proper sanctification of the Lord's-day. Multitudes undergo the most alarming miseries in time and eternity, as the just punishment of their profanation of it; while in keeping his commandments there is a great reward.

CHAPTER LIX. Ver. 5, 6. With the utmost labour and care they frame villanous schemes of doctrine or practice, by which their neighbours and partners are destroyed, and themselves nothing profited.—9–11. To punish our iniquity, men deny us justice, and God refuses to plead our cause. When we expect deliverance and prosperity, our miseries are increased, our spirits are overwhelmed with despair, and our anguish and grief inexpressible. 16–21. Finding that there are scarcely any left to stand up for injured honesty and truth, or even to plead for mercy, God will exert his immediate power in the righteous and faithful salvation of his people, and the destruction of their enemies, Chaldeans, Syro-Grecians, Romans, Papists, or Mahometans, and thus shall the nations around be awed by, or turned to, the Lord. Whenever Satan, or his instruments, make any assault, God, by the preaching of the gospel, and by his providence, shall graciously and suddenly repress their attempts. Jesus, the almighty Redeemer, shall not only appear in his humble estate in the Jewish church and temple, but shall dwell in his gospel church, and by faith call to himself the remnant of the Hebrew nation along with the fulness of the Gentiles. And the Spirit and oracles of God, granted to him and his church, shall always, especially in the happy time to come, abide with his ministers and people, to direct and instruct them in everthing necessary.

LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And [v]judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, [z]truth faileth; and he *that* [y]departeth from evil [4]maketh himself a prey:[5] and the LORD saw *it*, and it displeased him[6] that *there was* no judgment.

16 ¶ And he saw that [z]*there was* no man, and wondered that *there was* no intercessor; therefore[a] his arm brought salvation unto him; and his righteousness, it sustained him.

17 For[b] he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak.

18 According[c] to *their* deeds,[7] accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.[8]

19 So[d] shall they fear the name of the LORD from the west, and his glory from the rising of the sun.[9] When[e] the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.[1]

20 ¶ And [g]the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

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B.C. cir. 698.

[v] Ec. 3. 16. Ps. 82. 2, 5. Eze. 22. 7, 12. Mi. 7. 3. Ps. 58. 1, 2. 2 Ki. xxi. 2 Ch. xxxiii. See ver. 4.

[x] Ps. 5. 9; 12. 1, 2. Ho. 4. 1.

[y] Ge. 7. 1. 1Pe. 4. 4. Ps. 38. 20. Hab. 1. 13. 1 Jn. 3. 12.

[4] Or, *is accounted mad*. Ho. 9. 7. 2Ki. 9. 11.

[5] He makes himself 'a prey' to the persecutor, who hates nothing so much as repentance and godliness.—*C.*

[6] Heb. *it was evil in his eyes.*

[z] ch. 64. 7; 63. 5. Eze. 22. 30. Je. 5. 1. Ge. 18. 23-32.

[a] ch. 63. 5; 40. 10; 30. 30; 51. 5; 52. 10. Ps. 98. 1, 9.

[b] Ep. 6. 14, 17. 1 Th. 5. 8, with ch. 9. 7; 63. 4, 5; 54. 17. Ps. 35. 2. Zec. 1. 14. Jn. 2. 17.

[c] ch. 63. 6; 1. 24; 2. 6-21. Je. iv.-xxv. Mat. xxiv. ch. x.-xxiv. Je. xlvi.-li. Eze. xxiv.-xxvii. xxxv. xxxviii. xxxix. Hag. 2. 6, 7, 22. Re. vi. vii. ix. xiv. xvi. xix. xx. ch. 54. 15; 49. 25, 26. De. 32. 34-43. Lu. 19. 27.

[7] Heb. *recompenses.*

[8] There are judgments yet to come upon all the enemies of Messiah.—*C.*

[d] Hag. 2. 7. ch. 2. 2-4; 11. 9, 10; 24. 14-16; 42. 4; 49. 1; 51. 5. Da. 2. 41; 7. 27. Re. 11. 15. ch. 43. 6; 49. 12. Ps. 113. 3; 72. 17, 19. Mal. 1. 11.

[9] From the setting to the rising sun.—*Note*, All the history of religion, and consequent civilization, indicates a progress westward.—*C.*

[e] Ps. 60. 4. Ju. 6. 34; 11. 29; 14. 6, 19. 1 Sa. 16. 13; xvii. Zec. 1. 18-21. Re. 12. 15, 16, with 11. 3-6. Eze. xxxviii. xxxix. Re. xx. Zec. 4. 6. Ps. cx. ch. 11. 10. 2 Th. 2. 8.

[1] Or, *put him to flight.* Ja. 4. 7.

[g] He. 12. 14. Ro. 11. 25-27; 1. 16. Ob. 17, 21. ch. 11. 11; 2. 2-5; 27. 12, 13; 54. 13; 1. 27. De. 30. 2, 6. Ps 32. 1; 85. 1. Zec. 12. 10. Ac. 3. 26.

A.M. cir. 3306.
B.C. cir. 698.

[h] ch. 55. 3; 44. 3-6; 45. 17; 54. 7-14; 60. 15, 21; 61. 1-3, 7, 9. Je 32. 40. Eze. 36. 27. Zec. 12. 10. Joel 2. 28. Ac. 1. 5, 8. ch. 51. 16. He. 8. 8, 10-12; 10. 16. Ro. 9. 8. Ga. 3. 29.

CHAP. LX.

[a] ch. 52. 1, 2; 40. 2, 9. Ga. 4. 25, 26. He. 12. 22. Re. 3. 12; 21. 2, 10. Ep. 5. 14, 8.

[b] ch. 58. 8, 10, with Ezr. 1. 1-3. Mat. 4. 16. Lu. 1. 78, 79. Jn. 8. 12. Mal. 4. 2. Jn. 1. 9. Ps. 97. 11; 112. 4.

[1] Or, *be enlightened, for thy light cometh.*

[c] Ac. 17. 30; 14. 16. Ps. 147. 20. Ep. 2. 12. Hag. 2. 6, 7. Job 18. 5, 6.

[d] Ps. 80. 1. Mat. 4. 16. Ro. 11. 25, 26. Mal. 4. 2, with Ex. 16. 7; 24. 16; 40. 34. Mat. 26. 64. 1 Pe. 4. 14. 2Co. 3. 18; 4. 6. 1 Jn. 1. 7.

[2] *His glory.* His only true glory in the eyes of miserable sinners—'the glory of God in the face of Jesus Christ,' a Saviour, 2 Co. 4. 6.—*C.*

[e] Ge. 49. 10. ch. 2. 2, 3; 5; 49. 6, 23; 11. 9, 10. Mat. 2. 1. Jn. 12. 20. Ac. x.-xix. Ro 11. 12, 15. Re. 21. 24. Zec. 2. 11; 14. 16. ch. 25. 7. Ps. 89. 16.

[f] ch. 49. 18, 22, 12; 43. 6; 66. 12; 59. 19. Mat. 8. 11. Ro. 11. 12, 15, 26-32.

[h] ch. 49. 21; 66. 8-12. Je. 33. 9. Ac. 10. 45; 11. 18. Ro. 11. 25, 26. Re. 21. 26.

[3] The two streams of Jew and Gentile shall sweetly commingle into one common river of life.—*C.*

[4] Or, *noise of the sea shall be turned toward thee*, Ge. 9. 27, with 10. 5.

[5] Or, *wealth*, ver. 11.

[i] Ge. 25. 4, 13. Ju. 6. 5; 7. 12. Ps. 72. 10, 15. Ac. 8. 27. Mal. 1. 11. ch. 61. 6; 45. 14; 55. 5; 18. 7; 23. 18. Re. 21. 24, 26. Mat. 2. 11. Ex. 23. 15. De. 16. 16. Re. vii. xi.

21 As for me, [h]this *is* my covenant with them, saith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

## CHAPTER LX.

1 *The glory of the church in the abundant access of the Gentiles,* 15 *and the great blessings after a short affliction.*

ARISE,[a] shine; for [b]thy light is come,[1] and the glory of the LORD is risen upon thee.

2 For, behold, [c]the darkness shall cover the earth, and gross darkness the people: but the [d]LORD shall arise upon thee, and his glory[2] shall be seen upon thee.

3 And the [e]Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift[g] up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then[h] thou shalt see, and flow [3]together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee,[4] the forces[5] of the Gentiles shall come unto thee.

6 The[i] multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold

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Ver. 3. *Your hands are defiled with blood.* Either with the sacrifice of children to Molech, 2 Ki. 21. 6, or the factious and cruel administration of law in name but in violation of justice, 1 Ki. 21. 16; or by such bloody persecutions as the early Christians endured from Rome Pagan, and the blessed Reformers from Rome Papal. *C.*

Ver. 5. *He that eateth.* He that adopts their principles is destroyed; *and that which is crushed*, even when thwarted and disappointed (in their evil designs), still the result is the production of those violent party feuds that, like a venomous viper, poison and destroy the peace and prosperity of their country. *C.*

Ver. 9. *Judgment.* A clear perception of national sins and national duties in conformity with the law of God.—*Justice.* Neither are we able, with all our efforts, to obtain any due administration of justice; all is partial, one-sided, and oppressive. *C.*

Ver. 10. *We grope.* Rejecting the light of God's Word, and the end of God's glory, as the only rules in legislation, we *grope* about in the dark, and make one experiment after another, and all ends in greater darkness and confusion. *C.*

Ver. 16. *Righteousness.* The righteousness of the Scriptures is the work of God in the person of Christ, whom righteousness sustained in life, death, and resurrection; and whom it still sustains in the blessed work of intercession. *C.*

Ver. 21. *Upon thee*—the Redeemer. *Thy seed*—the children whom God hath given thee in the everlasting covenant, and by renewal of the Holy Ghost, He. 2. 13; 1 Pe. 1. 23. *C.*

REFLECTIONS.—It is in vain to expect favours from God while we indulge ourselves in sin; and absurd to love that which separates us from our God, and entails his judgment on our heads. Dreadful is that root of original corruption which springs up in so many abominable courses; miserable their condition who have their own conscience upbraiding them, while JEHOVAH and his instruments are punishing them; and awful the situation when the universal prevalency of wickedness is attended with general wretchedness, perplexity, and anguish! Thrice happy is it to reflect, that where sin abounded grace doth much more abound; and that our whole salvation, and the overthrow of the wicked depend on God himself, who loves all: that Jesus Christ and his Spirit are appointed to accomplish the whole work of our conviction and salvation, repentance and faith being left to the good management of our own free-will.

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CHAPTER LX. Ver. 1, 2. Be enlightened, comforted, and glorious, O church, for not only is thy deliverance out of Babylon effected, but the Son of God is come in our nature, to enlighten the world, and glorify God in the salvation of men. And though multitudes were lying, or still remain, in depths of ignorance, wickedness, and misery, Jesus shall show his glory, through the gospel, among you. 3–14. The accession of proselytes, and bounty of kings and princes, to the Jewish church, after their return from Babylon, shall be no more than an earnest of the multitudes of princes and others, even of the most savage nations, that shall heartily accede to the gospel church, and devote their substance to, and labours in, the service of it. 15–22. And great shall be her honour, stable and lasting her joys, abundant her prosperity, excellent her ordinances, gifts, and graces, upright and peaceful her officers, complete her joys, lasting and divine her glory, eminently pure, holy, happy, and numerous her members, and quick her enlargement—all because of their faith in Christ.

Ver. 1. *Arise, shine.* This is a prophecy of the birth and ministry of Jesus, in whom was 'light,' and in whose reflected splendour Zion is called to shine. *C.*

Ver. 3. The 'wise men from the East' that came to Jerusalem to inquire after the birth of Jesus, tradition pronounces to have been kings. If so, kings literally came to the 'brightness of his rising.' But be this as it may, the prediction was fully verified on the accession of Constantine to the Roman empire. *C.*

Ver. 4. *Thy sons.* Thy adopted sons shall come 'from far' among the Gentiles; others, like daughters, 'shall be nursed at thy side,' in thine own bed, upon thine own arm. *C.*

Ver. 6. *Midian* was the most celebrated son of Keturah. What Judah became among the tribes of Israel, Midian became among the tribes of Arabia. The Midianites were for ages the dominant people, and virtual rulers of Arabia. The nucleus of the nation was on the eastern border of Edom; but they spread thence westward through the Sinai peninsula, and eastward to the Euphrates. The caravan trade between Central and Western Asia appears to have been chiefly in their hands.—*Ephah* was one of the sons of Midian, and the founder of a distinguished tribe. *P.*

Ver. 7. *Kedar* was the second, and *Nebaioth* the eldest son of Ishmael. The former appears to have settled in Central Arabia, and his descendants were among the chief nomads of that wide country. The Nabatheans probably had their earliest settlements on the banks of the Euphrates. In later times they migrated westward, drove out the Edomites, and took possession of their wild mountain home. The splendid rock temples and palaces of Petra were chiefly their work. *P.*—*Rams of Nebaioth shall minister.* The ascription of rational service to the flocks shows that in this prediction the camels, &c., are emblematic of the people of their several countries offering to God the sacrifice of prayer and of praise, through Jesus Christ, in that spiritual 'Mount Zion and heavenly Jerusalem' to which every believer is gone up, He. 12. 22. But that they also include the temporal restoration of Zion and Israel, as a great central light of truth, other parts of the prediction seem clearly to intimate. See ver. 10, 15. *C.*

Ver. 12. This does not mean political submission, but religious service; and the nation that serves Christ serves Zion: all others shall perish, Ps. 2. 8, 9, 12. *C.*

Ver. 19. This blessed period of national order, peace, and light, corresponds to that glorious vision of John, Re. 21. 23, 27. The Lord hasten it in his time! *C.*

Ver. 21. *All righteous.* All, as Abraham, who 'believed God, and it was counted to him for righteousness.' None can be righteous but by the 'righteousness of God by faith of Jesus Christ,' Ro. 3. 10, 22. *C.*

REFLECTIONS.—Where sin had abounded grace much more abounds; and, through Jesus' sacrifice reigns unto eternal life, where sin had reigned unto death. But they who live destitute of the gospel are plunged into the greatest misery and darkness. And infinite is the mercy when Jesus Christ, the light of life and the glory of his people, manifests himself in his incarnation and ordinances. The remarkable favour of God, the clear light of the gospel, and the shining lives of professors, powerfully attract members to the church. And with inexpressible pleasure and wonder do the lovers of Christ behold men crowding to him as their refuge, and to the ordinances of his grace. And if we truly give him our heart, we shall liberally employ our wealth, honour, and influence for promoting his cause. How abundant and constant is the access of sinful men to Jesus and his gospel church! Quickly and truly would he turn her corruption, contempt, poverty, oppression, and misery, into holiness, comfort, honour, wealth, happines, and peace. What then must heaven be, where no evil can enter, and where God himself shall be our everlasting light, our everlasting glory, and our ALL IN ALL.

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CHAPTER LXI. Ver. 1. The quotation of this passage, Lu. 4. 18, identifies the speaker with Christ. The announcement comes in direct fulfilment of the closing prediction of the previous chapter: 'I the LORD will hasten it in HIS time,' who, though to the eyes of men 'a little one and a small one,' is here anointed with the Spirit, and invested with the mighty power of God. *C.*

Ver. 2. How blessed the contrast—a 'day of vengeance'—'the acceptable year of the Lord!' A vengeance that specially began upon Jerusalem, Mat. 23. 37, 38; 24. 21, which continues the emblem of that series of judgments by which God broke in pieces the heathen Roman empire, and by which he destroys that mystical Babylon that has so long been permitted to 'make war with the saints,' Re. 13. 7. *C.*

Ver. 4. For more than a thousand years many of the great

and incense; and they shall show forth the praises of the LORD.

7 All[j] the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these [k]*that* fly as a cloud, and as the doves to their windows?

9 Surely [l]the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, [m]unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And [o]the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for [p]in my wrath I smote thee, but in my favour have I had mercy on thee.[6]

11 Therefore [q]thy gates shall be open[7] continually; they shall not be shut day nor night; that *men* may bring unto thee the forces[8] of the Gentiles, and *that* their kings *may be* brought.

12 For[r] the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The[s] glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the [t]place of my feet glorious.

14 The[u] sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, [v]The city of the LORD, The Zion of the Holy One of Israel.

15 ¶ Whereas[x] thou hast been forsaken and hated, so that no man went through *thee*, [y]I will make thee an eternal excellency, a joy of many generations.[9]

16 Thou[z] shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and [a]thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For[b] brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and[c] thine exactors righteousness.

18 Violence[d] shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

19 The[e] sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy[g] sun shall no more go down; neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy[h] people also *shall be* all righteous: [i]they shall inherit the land for ever, [j]the branch of my planting, the work of my hands, that I may [k]be glorified.

22 A[l] little one shall become a thousand, and a small one a strong nation: [n]I the LORD will hasten it in his time.

## CHAPTER LXI.

1 *The office of Christ.* 4 *The restoration,* 7 *and blessedness of the faithful.*

THE Spirit[a] of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek:[1] he hath sent me to [b]bind up the broken-hearted, [c]to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To[d] proclaim the acceptable year of the LORD, and the day of vengeance of our God; [e]to comfort all that mourn;

3 To appoint unto them that mourn in Zion, [g]to give unto them beauty for ashes, the oil of joy for mourning, [h]the garment of praise for the spirit of heaviness;[2] that they might be called [i]trees of righteousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall [j]build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k]strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen, and your vine-dressers.

6 But ye shall be named [l]the priests of the LORD; [n]*men* shall call you the ministers of our God: [o]ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [p]your shame ye *shall have* double,[3] and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double; [q]everlasting joy shall be unto them.

8 For [r]I the LORD love judgment, I hate robbery for burnt-offering; and I [s]will direct their work in truth, and [t]I will make an everlasting covenant with them.

9 And[u] their seed[4] shall be known among the Gentiles, and their offspring among the people:

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*j* Ps.72.9, 11. ch. 41. 11; 56.7, 8; 55. 5. Ps. 68. 29, 31. with Ge. 25. 13. Mal. 1. 11. Ro. 12. 1. 1 Pe. 2. 5, 9. Hag. 2. 7–9. ch. 11. 10.

*k* ch. 2. 2, 3; 45. 22; ver. 4. Zec. 2. 11; 8. 22, 23. He. 12. 1. Re. 7. 9. ver. 4. Ge. 49. 10, with Ca. 2. 14; 5. 2; 6. 9. Ps. 68. 13. Mat. 10. 16.

*l* Ge. 9. 27. ch. 42. 4, 10, 12; 24. 14, 15; 49. 1, 12; 60. 9; 66. 5; 51. 5; Ps. 19. 2 Co. 8. 5. Ac. 9. 15. Ga. 4. 26; 3. 26, 27. Ps. 68. 30, 31. Zec. 14. 14.

*m* Ge. 49. 10. ch. 11. 10. See ver. 1, 2, 13, 16, 17, 19–22.

*o* ver. 3; ch. 49. 23; 56. 3; 45. 14. Zec. 6. 15. Re. 21. 24.

*p* ch. 54. 8; 57. 17, 18. Je. 30. 14. ch. 12. 1; 14. 1. Ro. 11. 26. Ep. 2. 1–9.

6 The earthly Zion having been literally smitten in wrath may as well literally count upon favour and mercy.—*C.*

*q* ch. 26. 2; 54. 12. Eze. 48. 31–34. Re. 21. 12, 24–26. Ac. 14. 27. 1 Co. 16. 9. 2 Ti. 4. 2. Jn. 6. 37.

7 The emblem of perfect peace.—*C.*

8 Or, *wealth*, ver. 5.

*r* Ps. 2. 12. 2 Co. 4. 3. Zec. 12. 2, 3; 14. 17–19. ch. 54. 15. Da. 2. 35, 44. Re. 2. 26, 27. Lu. 19. 14, 27. Mat. 21. 44. Ps. 22. 28; 68. 32. Re. 11. 15.

*s* Ho. 14. 6, 7. Ezr. 6. 3, 4; 3. 7. ch. 35. 2; 41. 19; 55. 13. Zec. 6. 12, 13. Ep. 2. 19–22. 1 Pe. 2. 5. 1 Co. 3. 9. 1 Ti. 3. 9.

*t* Ps. 96. 6. 1 Ch. 28. 2. Ps. 132. 7; 99. 5. La. 2. 1. ch. 60. 1. Eze. 43. 7. Je. 17. 12. Ep. 5. 27.

*u* Je. 16. 19. ch. 14. 1–3; 45. 14; 49. 23; 2. 2, 3. Zec. 2. 11; 8. 22, 23. Re. 3. 9.

*v* Ps. 87. 1–3; 48. 1; 122. 6. He. 12. 22. Re. 14. 1. 1 Pe. 2. 6. Ro. 11. 26.

*x* Ps. 78. 60, 61. La. 1. 1, 2, 4. ch. 49. 7, 14–23; 5. 6; 61. 3, 4, 7; 58. 12; 54. 6–14. Re. 11. 2–15, 17; xx. xxi.

*y* Re. 3. 12.

9 The earthly Zion was truly 'forsaken and hated,' to that Zion therefore the promise of restoration is made.—*C.*

*z* ver. 6; ch. 49. 23, 26; 61. 6; 66. 11, 12. Re. 21. 24. 1 Ti. 2. 1–4.

*a* ch. 43. 3, 4; 49. 23; 66. 14. Eze. 34. 30. Ps. 98. 2. Re. 5. 9.

*b* 1 Ki. 10. 21, 27. ch. 1. 25, 26; 32. 1, 2. Re. 21. 5, 18, 21. 1 Co. 3. 12; 15. 41; 12. 28. Ep. 4. 11–13. 1 Th. 2. 3–10. He. 9. 11; 11. 40. Zec. 14. 20. Mar. 9. 50. Mat. 5. 9. Ac. 15. 28. 1 Th. 2. 7. 2 Ti. 2. 24.

*c* 2 Pe. 3. 13.

*d* Ps. 72. 3, 7. ch. 57. 19; 11. 9; 54. 13; 2. 4; 33. 21; 35. 9; 61. 3; 10. 11; 26. 1. Mi. 4. 3; 5. 5. Zec. 9. 8. Ep. 2. 14, 17. Re. 5. 9; 7. 9, 10.

*e* Re. 21. 23; 22. 5. Zec. 2. 5; 14. 7. 2 Co. 3. 18; 4. 6. Ps. 17. 15; 16. 11; 36. 9; 27. 1, 4. ver. 1, 2. 1 Co. 15. 28.

* The beauty of these expressions in the original cannot be represented in a translation. 'To give them a crown instead of ashes.' On occasions of deep sorrow and bereavement eastern females remove the head-dress, untie the hair, and sprinkle ashes over the head. On occasions of great rejoicing, such as a marriage, the hair is decorated with jewels and flowers, and the head encircled with a crown. How beautiful and graphic therefore the statement, 'A crown for ashes!' The 'garment of praise' was the robe used at weddings and great festivals.—*P.*

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*g* Re. 21. 4; 22. 3–5. Job 30. 28. Ps. 84. 11. Mal. 4. 2. ch. 35. 10; 30. 19; 61. 3; 66. 10. Ac. 3. 19. Re. 7. 15–17.

*h* ch. 1. 26; 26. 2, 4. 3, 4; 62. 12; 52. 1. Zec. 14. 20, 21. He. 3. 1. Re. 21. 27. Ep. 5. 27. Mat. 13. 41.

*i* Ps. 37. 11, 22. Mat. 5. 3, 5. Re. 5. 10; 20. 4; 21. 3, 4, 7. 1 Co. 6. 2. Da. 7. 22. See ch. 57. 13.

*j* ch. 60. 4, 29. 23; 45. 11; 61. 3. Eze. 47. 12. Mat. 15. 13. Jn. 15. 2. Ep. 1. 12; 2. 10; 3. 21; 1. 6. Ps. 92. 13.

*k* Jn. 15. 8. Mat. 5. 16. 1 Pe. 2. 12; 4. 11. Ps. 22. 31. Lu. 2. 14. Ep. 1. 6; 2. 7, 10; 3. 21. See ch. 43. 21.

*l* Da. 2. 35, 44. ch. 66. 8. Zec. 2. 4, 11; 8. 20–23. Ac. 2. 41. Re. 7. 9. Ho. 2. 23; 1. 10. See ch. 54. 1–5; 49. 19.

*n* Hab. 2. 3. He. 10. 36, 37. Lu. 18. 7, 8. Nu. 23. 19. Ge. 18. 14. Je. 32. 17. Tit. 1. 2. He. 6. 17, 18.

CHAP. LXI.

B.C. cir. 696.

*a* Lu. 4. 16–21; 1. 1, 35. Mat. 3. 16. Jn. 3. 34; 1. 32, 33. ch. 11. 2–5. Ps. 45. 7. Col. 2. 3. Ac. 2. 33. Pr. 8. 23. Jn. 6. 27; 10. 36. 1 Pe. 1. 20. Ro. 15. 8.

1 Or, poor or afflicted, ch. 11. 4; 49. 19. Ps. 10. 17; 22. 26; 72. 4; 25. 9. 1 Co. 1. 26, 27. Ja. 2. 5. Mat. 11. 5; 5. 3.

*b* ch. 1. 6; 57. 15; 30. 26. Ho. 6. 1. Ps. 147. 3; 103. 3. 2 Ti. 1. 10. Mat. 9. 2, 12. ch. 53. 5.

*c* 2 Ti. 2. 26. ch. 42. 7; 49. 9; 29. 18; 35. 5. Zec. 9. 11, 12. Jn. 8. 31–36, with Le. 25. 10. Ro. 7. 23–25.

*d* 2 Th. 1. 9. Le. 25. 9. 2 Co. 6. 2. He. 4. 1. ch. 59. 17, 18; 63. 1–4. Ps. 110. 1–7. Mat. 26. 64; 13. 41. Lu. 19. 27.

*e* ver. 3; ch. 57. 18; 60. 20; 66. 10. Mat. 5. 3, 4, 12. Lu. 6. 21. Eze. 9. 4.

*g* Ps. 30. 11; 23. 5; 104. 15. 2 Sa. 12. 20. Ec. 9. 8. ch. 35. 10. Jn. 16. 20, 22. Ro. 14. 17.

*h* Zec. 3. 3–5. Lu. 15. 22. Ro. 13. 14. er. 10. Ro. 8. 15, 16. Ga. 4. 5, 6. Col. 3. 10, 12. Ep. 6. 14.

2 See note * in first column.

*i* Ps. 1. 1–3; 92. 12–14. Eze. 47. 12. ch. 60. 21.

*j* ch. 58. 12; 11. 11; 49. 8; 54. 3. Eze. 36. 33–36. Zec. 2. 4. Ro. 11. 25, 27. ch. 49. 8.

*k* ch. 60. 10, 14; 14. 1–3; 11. 6; 40. 11. Mi. 5. 3. Ep. 2. 11, 12, 19, 20. Ac. 20. 28, 29. 1 Pe. 5. 2, 3. 1 Co. 12. 28; 3. 9. Ro. 15. 16. Mat. 21. 43. ch. 5. 1; 27. 2. 1 Co. 9. 7.

*l* Ex. 19. 6. ch. 60. 27; 66. 21. 1 Pe. 2. 5, 9. Re. 1. 6; 5. 10; 20. 6. He. 13. 15. Ro. 12. 1, 2. Jn. 15. 14, 15.

*n* Eze. 44. 11. Ep. 4. 11, 12.

*o* ch. 60. 5, 6, 16; 66. 11, 12. Re. 21. 24. Zec. 2. 11. Ro. 15. 27. 1 Co. 3. 21, 22. 1 Th. 2. 19, 20. Phi. 4. 1. Ps. 45. 16.

*p* ch. 40. 2. Zec. 9. 12. Mar. 10. 29, 30. 2 Co. 4. 17. Ho. 3. 4, 5. Ro. 11. 12, 15, with 2 Ki. 2. 9. De. 21. 17. Ps. 44. 15, 16.

3 'Instead of your shame, ye shall receive a double inheritance.'—*Lowth.*

*q* ch. 35. 10; 51. 11; 60. 15, 20.

*r* Ps. 11. 7; 106. 3. Je. 9. 24. Zec. 8. 16, 17. ch. 1. 11, 13; 66. 3. Mal. 1. 13. Pr. 15. 8.

*s* Ps. 32. 8. Eze. 36. 27. Pr. 3. 6. Phi. 2. 13, or ch. 40. 10; 62. 11. Je. 31. 16.

*t* Je. 32. 40; 31. 35. Ho. 2. 19, 20. ch. 55. 3. Ge. 17. 7. Ps. 50. 5.

*u* Ge. 22. 18. ch. 48. 19; 43. 5; 44. 3; 54. 1, 2. Ga. 4. 19. 1 Co. 4. 15. Ac. 15. 13; 3. 26; 13. 46, 47. Ro. 9. 3, 4.

4 *Their seed.* Not natural, as Jews, but spiritual, as converts: for the natural seed have been long under the curse; the spiritual are 'the seed which the Lord hath blessed.'—*C.*

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cities and populous villages of Palestine have been literally 'a desolation.' Samaria, Bethel, Jezreel, Capernaum, Jericho, and multitudes of others, are in ruins. The whole country, in fact, when contrasted with its state in the days of Isaiah, or in the time of our Lord, is 'waste.' As the curse has been literally fulfilled, may we not expect that the promised blessing will be fulfilled as literally? *P.*——So far as this prediction is literal, its accomplishment is still future; and that it will have a literal accomplishment, the prophecies leave no room to doubt. In the meantime it has been spiritually verified, in the building up of God's people 'through faith unto salvation.' *C.*

Ver. 10. Are these the words of Zion or of Messiah? Of Messiah, who alone speaks in the first person throughout the previous parts of the prediction; and there is neither intimation nor mark of any change of speaker. See He. 12. 2. *C.*

REFLECTIONS.—Clear is the call, and unbounded the spiritual furniture, of our Lord Jesus for his saving work; and wonderful the instruction, healing, deliverance, protection, and comfort which he gives us by the gospel. He graciously roots and grounds sinners of mankind in himself, and in a spiritual state; raises temples to God out of the ruined lodgings of lusts; makes the bond-slaves of Satan free indeed; the servants of sin priests and ministers to God; and fraudulent wanderers upright followers of truth.—Thrice happy are they whom he delivers from redoubled misery and shame; whom he enriches with his grace, and gives full contentment and joy in himself; and to whom he is a God and guide, even unto death. And sweet and honourable to exercised souls are Jesus'

**SYNAGOGUE OF CHRIST AT NAZARETH—WHERE CHRIST PREACHED HIS FIRST SERMON.** [Isaiah, lxi:1.]—The first sermon that Christ ever preached he preached in Nazareth, in the Synagogue. The Synagogue represented in the picture above is said to stand upon the exact site of the one in which Christ preached. This sermon was the only one Christ ever preached from a text, and that text he found in the 61st chapter of Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath annointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." It was after the delivery of this sermon that the acquaintances of our Savior led him to the brow of the hill to cast him down.

all that see them shall acknowledge them, that they *are* [v]the seed *which* the LORD hath blessed.

10 I[z] will greatly rejoice in the LORD, my soul shall be joyful in my God: for [y]he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh[5] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; [z]so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

## CHAPTER LXII.

1 *The fervent desire of the prophet to confirm the church in God's promises.* 6 *The office of the ministers (unto which they are incited) in preaching the gospel,* 10 *and preparing the people thereto.*

FOR Zion's[a] sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the[b] righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.[1]

2 And[c] the Gentiles shall see thy righteousness, and all kings thy glory: and [d]thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be [e]a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou[g] shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah,[2] and thy land Beulah;[3] for the LORD delighteth in thee, [h]and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall[i] thy sons marry thee: and *as* the bridegroom rejoiceth[4] over the bride, *so* shall thy God rejoice over thee.

6 ¶ I have set [j]watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD,[5] keep[k] not silence,

7 And give him no [6]rest, [l]till he establish, and till he make Jerusalem a praise in the [7]earth.

8 ¶ The LORD hath [n]sworn by his right hand, and by the arm of his strength, Surely [o]I will no more give[8] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But[p] they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go[q] through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, [r]the LORD hath proclaimed unto the end of the world, [s]Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, [t]his reward *is* with him, and his work[9] before him.

12 And they shall call them, [w]The holy people, The redeemed of the LORD: and thou [v]shalt be called, Sought out, A city not forsaken.

## CHAPTER LXIII.

1 *Christ showeth who he is, and his victory over his enemies,* 7 *and what his mercy toward his church.* 10 *In his just wrath, he remembereth his free mercy.* 15 *The church in their prayer,* 17 *and complaint, profess their faith.*

WHO *is*[a] this that cometh from [b]Edom, with dyed garments from Bozrah? this *that is* glorious[1] in his apparel, [c]travelling in the great-

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A.M. cir. 3308
B.C. cir. 696

*v* ch.44.3; 65. 16, 23. Ro.11. 16,26,27. Ga. 3. 13,14. Ac.3.25, 26. Ep. 1. 3.

*x* Ne.8.10. Ro.14.17. ch.35.10;51.11. Phi.3.3; 4. 4. Re. 19.1–7. ch.66. 10. Lu.1. 46, 47. Ps. 40. 16. Hab. 3.17, 18.

*y* Ps.132.9,16. ch.46. 13; 45.24,25; 51. 5; 56.1. Ho.2.19. Ps. 45. 13, 14. Phi.3.9. 1 Co.1.30. 2 Co. 5.21. Re.19.8. Ro. 3.22, 24; 5.19; 13.14. Ga. 3.27. Ex.28.2,3. Re.21.2.

5 Heb. *decketh as a priest,* 1 Pe.2.5,9. Re. 1.6. He.10.19,20.

*z* ch.58. 1. Nu. 24. 6. Ps.72.3; 85.11,12; 92.13–15. ch.65.18,19; 45.8; 66. 10–14; 62.1,7; ver.3.

CHAP. LXII.

*a* ver.6,7. Ps.137.5,6; 122.6–9. 2 Co.11.28. Ac. 12.5. Lu.18.1. Zec.1.12. He.7.25.

*b* Pr.4.18. ch. 46 13; 61.10; 48. 18; 54. 17. Ps. 98.1–3. Re.12.1. Ps. 37. 6.

1 This is the language of the Messiah —the eternal Intercessor. Zion is the type of his church. This glorious declaration may be compared with the Lord's prayer in John xvii., and with the apostle's statement in He.7.25. —*P.*

*c* ch.61. 9, 11; 65. 23; 60.2,3; 52.15; 49.23.

*d* ver.4,12; ch.65.15; 60.14. Je.3. 17. Eze. 48. 35. Ge.17.5; 32.28. Ac. 11.26. Ho.2.1. Re.2.17.

*e* Zec.9.16. Je.13.11. Phi.4.1. 1 Th.2.19. Lu. 2.14. Ep.3.21. Jn.10.28, 29. 1 Pe.1.5.

*g* Ho.1.10,19,20. He. 13.5. 1 Pe.2.10, with ch. 54.5,6; 63.15; 57.15. Je. 3.14,15.

2 That is, *My delight is in her,* Ps. 132.11,13,14. Zep.3.17. ver.5. Ep.5.25.

3 That is, *Married, i.e.* inhabited and fruitful in saints, Eze. 36.10,12. ver.12, ch.60. 21. 2 Co.11.2. ch.54.5, 6.

*h* Re.21.9,10.

*i* ch. 49.18,22. Ac.2. 41,42,47; 5.14. 2 Co.8.5.

* The Messiah sets the example of intercessory prayer. Here his true people are urged to follow that example. Prayer is the proof and symbol of a living church—earnest, importunate, faithful prayer is the hope of the church. God *will* hear and answer.—*P.*

4 Heb. *with the joy of the bridegroom,* Ca.3.11. Zep.3.17. Je. 32.41. He.12.2.

*j* 1 Ch.9.27,33; 23.32. 2 Ch. 8. 14; 13. 11. Ps. 134. 2. ch. 52. 8. Eze. 3. 17; 33.7. Je.3.15. He.13. 17. Ac. 20. 28. 1 Co.12. 28. Ep.4.11,12.

5 Or, *ye that are the LORD'S remembrancers.*

*k* Lu.11. 8,9; 18.1–7; 11.8, 1 Th.5.17.

6 Heb. *silence.*

*l* ver.1,2; ch. 60. 2,3. De.4.6–8. Ca.6. 10. ch. 5.3. Zep.3.19,20.

7 See note * in first column.

*n* De.32.40. Eze.20. 5. He. 6. 16–18. ch. 14. 24; 45.3; 54.9; 30.30; 41. 10; 48.14; 63.12.

*o* 1 Ti.4.8. Mat.6.33, with De.28.31. Je.5.17. He.10.34. 1 Th.2.14.

8 Heb. *if I give,* &c.

*p* De.12.12; 14.23,26; 16.11,14; 27.7. Joel 2.24; 3.18. Je. 31. 12. Zec. 9. 17. 1 Ti.4.5. 1 Co.10.31.

*q* ch.48.20; 52.11; 40. 3; 57.14; 49.22; 26.2. Ps. 118.19. Mi. 2. 13. Mar. 16.15. Mat. 22.9. Jn. 6. 37. Re.22.17. ch.11.10, 18.3. Ex.17.5.

*r* Ezr.1.1–3. Ps. 98.1 –3. Ro.10.11–18; 15. 8–12. Mar.16.15. Pr. 8. 4. ch.45.22.

*s* Zec.9.9. Mat.21.5. Jn. 12.14, 15. Ca. 3. 11. Jn.1.29. ch.45.17,22; 12. 2; 52.10. Mat.1.21. 1 Co. 1.30.

*t* ch.40.10; 53. 10–12. Re.22.12.

9 Or, *recompense.*

*u* ver.4; ch. 60. 21. 2 Pe.2.9. ch.49.25. Re. 5. 9. He.3.1.

*v* ver.4. Eze. 34. 11–16; 48.35. Lu.19.10. He. 13.5. ch.49.15. Mat. 16. 18; 28.20, with Je.30.14, 17. ch.49.14. Jn.4.23.

CHAP. LXIII.

*a* Ps. 35. 10; 24.7–10; 89.6,8. Ex.15.11. Mi.7. 18. ch.60.11.

*b* ch. 34. 5, 6. Re. 19. 12–21, with Ps. 137. 7. Ob.10.

1 Heb. *decked.*

*c* Ps. 45. 3–5. Re. 11. 17. Je.32.19.

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blessed righteousness and great salvation, with all the holiness and comfort which proceed therefrom.

CHAPTER LXII. Ver. 1. *For Zion's sake will I not hold my peace.* Poole ascribes these words to the prophet Isaiah; Aben Ezra, to Israel in captivity; the Targum, to God resolved not to be silent, nor give the nations rest till the coming of the deliverer. By following the grammar of the preceding and subsequent passages, which all uniformly speak in the name of one person, there can be no hesitation in applying these words to Messiah—'God manifest in the flesh.' *C.*

Ver. 2. *Thy righteousness.* The righteousness of God, by faith of Jesus Christ, Ro. 3. 22.—*Thy glory.* The glory of God, in the face of Jesus Christ, 2 Co. 4. 6. *C.*

Ver. 5. *Thy sons.* Rather, 'thy builders'—God, the Father, Son, and Holy Spirit, building up the church as a living temple, 1 Co. 3. 9, 16, 17. *C.*

Ver. 10. *Go through, go through the gates.* Do not tarry at ease in the church, as men in the gaiety and luxury of a city, but pass out of the gates into the uncultivated lands of nominal or perverted Christianity, Mahometan delusion, or heathen darkness, and lift high a standard of testimony to 'the truth as it is in Jesus,' in sight of an ignorant and misled people. *C.*

Ver. 12. *They shall call them.* That is, the faithful watchmen who have prepared the way, gathered out the stones, and lifted up the standard, shall call the people so tended and cultivated, 'the holy (the separated and dedicated) people.' *C.*

REFLECTIONS.—Great fervour and perseverance, particularly in preaching and prayer, are necessary in the ministers of Christ. How near to theirs, and especially to Jesus' heart, lie the important concerns of the church! And great and numerous are the blessed fruits of their intercessions. Thrice happy is it, when not only churches are vindicated, but Jesus' righteousness and salvation are clearly exhibited and distinctly perceived; when church-members are spiritually joined to the Lord, and to one another in him; are an honour and pleasure to him; and bring forth the fruits of righteousness, to the praise of his glory; and when divine oracles, ordinances, officers, gifts and graces, and practical holiness, meet together! Thrice happy is it that in the work of our salvation, and of rearing, reforming, and ruling the church, Jesus Christ, and JEHOVAH in him, are ALL and IN ALL. Infinite is the condescension, mercy, power, wisdom, care, and faithfulness which he manifests in his work. And such as accept him by a living faith and thus walk in him he will protect.

CHAPTER LXIII. Ver. 1-6. Who is this that cometh from the overthrow and destruction of the deeply wicked, temporal or spiritual, having almighty power to perform his will withersoever he goes? It is I, the Messiah, who promise nothing but what I faithfully perform, and who through my own perfect sacrifice, am able to save to the uttermost.—I by myself alone, without needing any created assistance, have utterly subdued and overcome the wicked: and I will quickly come myself in the tremendous loss of such as still remain; for the seasons appointed for the overthrow of the wicked and the deliverance of believers, are fixed in my purpose and view. And though none be found able or willing to espouse their quarrel, or attempt their deliverance, my power and zeal shall save them, who believe in the Lord Jesus Christ, and even render them astonished at the greatness of my compassion.—8. They will not deal falsely and deceitfully in their promise with me.—14. The Lord carried them gently and surely, as on plain ground, through the Red Sea and the wilderness, till, to render himself famous in the earth, he brought them into the quiet possession of Canaan. 16–19. Abraham cannot either take notice of our troubles, or afford us any relief.—Why hast thou given us up to a spirit of error and obstinacy, and left us to the bent and bias of our own corrupt hearts, that we cannot fear thee in a filial and reverential manner? O be reconciled, and show thyself favourable to us. Instead of possessing Canaan for ever, as was promised to the patriarchs, we, thy peculiar people, have enjoyed it but a little while; and our adversaries, who were never in such near relation to thee, have destroyed thy temple and thy land.

Ver. 1. The first six verses of this chapter are a responsive ode or hymn:—the astonished and joyous church questioning, and the triumphant Messiah responding. He here speaks in his kingly office: he is mighty to save, or deliver from the power of man. Edom is mentioned because it was one of the most determined enemies of Israel. Bozrah is mentioned because it was the capital and stronghold of Edom. These together symbolized the foes of the church in every age; and King Messiah is represented as gaining a complete victory over them. *P.*——*Who is this that cometh from Edom, with dyed garments from Bozrah?* The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea, Is. 34. 6, &c.: see also Je. 47. 7–22; Eze. 25. 12–14; 35. 1–15, in which predictions there appears a wonderful contrast between Jacob and Esau; for though Jacob be scattered throughout all lands, he can still be found and known, while in truth there is not any remaining of the house of Esau. 'Edom is cut off for ever.'—The question in this prophecy seems therefore to refer to this predicted period of 'vengeance,' and furnishes, most probably, an emblem and specimen of those national judgments with which God forewarns and threatens all nations which becoming, through agriculture and commerce, prosperous and great, as Edom, forget God, become proud of their wealth, unkind, cruel, and idolatrous.—The people to whom the standard has been lifted up, ch. 62. 10, and the daughter of Zion warned of her coming salvation, ch. 62. 11, prefer this interesting question. *C.*

Ver. 5. *Wondered.* Messiah is said to have wondered at the want of a Saviour, as he was grieved at the hardness of the people's hearts, Mar. 3. 5—both being expressions perfectly suitable to him when 'found in fashion as a man.' *C.*

Ver. 7. *I will mention,* &c. Messiah continues to speak, but pauses, as it were, from the work of judgment, to show how judgment upon the wicked is lovingkindness to those whom it delivers from their hands. *C.*

Ver. 9. For the import of 'Angel of his presence,' see Ex. 3. 2, 6; 13. 21; 14. 19; 23. 20, 21; Ju. 13. 18; comp. with Is. 9. 6; Zec. 12. 8; Mal. 3. 1, all indicating no other than Christ. *C.*

Ver. 11. *Remembered*—not as a thing forgotten, but as a thing in 'everlasting remembrance,' Ps. 112. 6. *C.*

Ver. 15. *Toward me.* Messiah here speaks as 'head over all things to the church, which is his body.' *C.*

Ver. 16. Here the church utters her prayer—'Thou art our Father' by regeneration of the Holy Spirit, Jn. 3. 5, though Abra-

NAPLES, FROM THE HILL. [Isaiah, lxiii:1.]—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." We give a picture of Naples, a Christian city built upon the foundations of a heathen city, to illustrate this 63rd chapter of Isaiah. This chapter was written 2594 years ago, but Christ, to whom reference is made in this prophecy, has gradually changed the character of civilization. Where heathen temples once stood now stand Christian churches. Where men once sacrificed to idols, they now bring themselves willing sacrifices to the Lord Jesus Christ. Where once stood cities consecrated to pagan rights and given up to blindness, there now stand Christian cities regulated by humane laws, and moving in the great open ways disclosed by the life and spirit of Jesus Christ.

ness of his strength? I [d]that speak in righteousness, mighty to save.

2 Wherefore [e]*art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I[g] have trodden the wine-press alone; and of the people *there was* none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [h]day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and [i]*there was* none to help; and I wondered that *there was* none to uphold: therefore [j]mine own arm brought salvation unto me; and my fury, it upheld me.[2]

6 And I [k]will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I[l] will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, [n]Surely they *are* my people, children *that* will not [o]lie:[3] so he was their Saviour.

9 In[p] all their affliction he was afflicted, and the [q]angel of his presence saved them: [r]in his love and in his pity he redeemed them: and [s]he bare them, and carried them all the days of old.

10 But they [t]rebelled, and vexed his holy Spirit: therefore [u]he was turned to be their enemy, *and* he fought against them.

11 Then he [v]remembered the days of old, Moses *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd[4] of his flock? where *is* he that put his holy Spirit within him?

12 That [w]led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That [y]led them through the deep, as an horse in the wilderness,[5] *that* they should not stumble?

14 As a beast[6] goeth down into the valley, the Spirit of the LORD [z]caused him[7] to rest: so didst thou lead thy people, [a]to make thyself a glorious name.

15 ¶ Look[b] down from heaven, and behold from the habitation of thy holiness and of thy glory:[8] where[c] *is* thy zeal and thy strength, the sounding[9] of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless[d] thou *art* our father, [e]though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer: thy name *is* from everlasting.[1]

17 O LORD, why [g]hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return[h] for thy servants' sake, the tribes of thine inheritance.

18 The[i] people of thy holiness have possessed *it* but a little while: [k]our adversaries have trodden down thy sanctuary.

19 We[l] are *thine:* thou [n]never barest rule over them; they were not called by thy [2]name.

A.M. cir. 3308. B.C. cir. 696.

*d* De. 32. 4. Nu. 23. 19. 1 Sa. 15. 29. ch. 60. 16; 45. 22; 59. 16, 17. He. 7. 25. Ge. 18. 14. Je. 32. 17. Ep. 3. 20.

*e* Re. 19. 13, 15. ch. 9. 5; ver. 3.

*g* ch. 25. 10. Re. 19. 15; 14. 19, 20. La. 1. 15. Mal. 4. 3. Ps. 110. 5, 6; 119. 119. ver. 5; ch. 59. 16, 17. Mi. 7. 10.

*h* Zep. 3. 8. ch. 34. 8; 61. 2. Je. 50. 17, 18, 29, 33, 34; 51. 33–36. Joel 3. 8–16. Col. 2. 15. 1 Jn. 3. 8. Re. 6. 9–17; 11. 17, 18; 18. 20; 20. 9.

*i* ch. 26. 18; 41. 28; 37. 3; 59. 16. Jn. 16. 32.

*j* Ps. 98. 1. ch. 59. 16; 51. 5, 9; 52. 10. Mat. 28. 18.

2 Reference is here made to Christ's kingly power solely. He alone can effectually defend and deliver his church from all assailants. Human power may be made use of, but it is only as an instrument in his hands. He gives the wisdom and the power requisite to secure final and complete salvation.—*P.*

*k* ver. 2, 3. Ps. 110. 1, 5, 6. ch. 28. 3, 18; 25. 10; 49. 26. Job 40. 11–13. Ps. 60. 3; 75. 8. Je. 25. 16, 26, 27. Re. 16. 6.

*l* Ho. 2. 19. De. i.–xi. Ne. ix. Ps. 63, 3; cv.–cvii. lxxviii. cxxxv. cxxxvi. cxlvii. Eze. 16. 5–14; xx. Ro. 9. 4, 5. Ep. 1. 3–14; 2. 4–10. Tit. 3. 3–7.

*n* Ge. 17. 7. Ex. 19. 5, 6. Ro. 11. 28, 29. 1 Jn. 3. 9, with ch. 5. 1, 2. Zep. 3. 7. Je. 2. 5.

*o* Col. 3. 9. Je. 3. 10, 20.

3 They shall not lie to God in hypocrisy, nor to man in unfaithfulness.—*C.*

*p* Ex. 3. 7, 9. Ju. 10. 16. Zec. 2. 8. Mat. 25. 40, 45. Ac. 9. 4. He. 4. 15; 2. 18.

*q* Ex. 14. 19; 23. 20, 21; 33. 14. Mal. 3. 1. 1 Co. 10. 9. Mat. 21. 37. Ge. 48. 16; 32. 26, 27. Jos. 5. 14. Jn. 1. 18. Ro. 8. 33, 34. He. 7. 25.

*r* De. 7. 7, 8. 1 Jn. 4. 9, 10. Ep. 1. 3–6; 2. 4–8. Ro. 5. 21.

*s* ch. 46. 3, 4. Ex. 19. 4. De. 1. 31; 32. 11, 12. Lu. 15. 5.

*t* Ex. 15. 24; 16. 8. Nu. 14. 11. Ps. 78. 40, 56; 95. 9–11. Ne. 9. 16, 17, 26, 29. Eze. xvi. xx. xxiii. Ac. 7. 51. He. 10. 29. Ep. 4. 30.

*u* La. 2. 5. Je. 30. 14. Le. 26. 14–39. De. 28. 15–68; 32. 15–27. Ac. 13. 45, 46; 28. 25.

*v* Le. 26. 42. Ex. 32. 11, 12. Nu. 14. 13, &c. Ps. 105. 42; 106. 45.

4 Or *shepherds*, as Ps. 77. 20. Ex. 14. 30. Je. 2. 6. Ne. 9. 20. Hag. 2. 5. Nu. 11. 17, 25.

* This is the beginning of an earnest and impassioned appeal to God for help and deliverance. It is a model prayer for the church in seasons of great danger and calamity. The church is taught to plead past favours, divine love, human helplessness, the exulting cries of enemies; and she is taught to expect a favourable answer.—*P.*

*x* Ex. 15. 6; 14. 21. Ps. 106. 9; 77. 17–19; 78. 13; 66. 6. ch. 51. 10. Jos. 3. 16. Ro. 9. 17. ch. 55. 13. Ep. 3. 21.

*y* Hab. 3. 15. Ex. 14. 22. 15. 13. Ne. 9. 11.

5 Rather, 'in a plain,' a smooth and level way.—*C.*

6 'As the herd descendeth into the valley.'—*Lowth.*

*z* Ps. 80. 1; 23. 1–3.

7 Caused Moses to rest, when the *Shekinah* pointed the place for encampment.—*C.*

*a* 2 Sa. 7. 23. Ex. 15. 6, 11. ch. 43. 21; 60. 21; 61. 3; 55. 13. Pr. 16. 4. Lu. 2. 14. 1 Pe. 4. 11.

*b* 2 Ch. 30. 27. De. 26. 15. 1 Ki. 8. 32. La. 3. 50. Ps. 123. 1; 102. 19, 20; 80. 14. Jn. 11. 1, 2. De. 26. 7, 15. 2 Co. 12. 2, 4. Eze. 3. 12. Am. 9. 6. Zec. 2. 13. ch. 18. 4; 57. 15; 66. 1.

8 See note * in first column.

*c* Ps. 89. 49; 115. 1; 86. 15. ch. 9. 7; 49. 15. Je. 31. 20. Ho. 11. 8. Zec. 1. 14. Ex. 34. 6, 7. Mi. 7. 18, 19. Ep. 2. 4–7. He. 2. 17, 18.

9 Or, *the multitude.*

*d* De. 32. 6. 1 Ch. 29. 10. ch. 64. 8, 10. Mal. 1. 6; 2. 10. Jn. 8. 39, 41. Mat. 6. 9. Ro. 8. 15.

*e* Job 14. 21. Ec. 9. 5. De. 32. 9.

1 Or, *our redeemer, from everlasting is thy name.*

*g* Ps. 119. 10; 141. 4; 81. 12. Je. 4. 10. Eze. 14. 9. 2 Sa. 24. 1. ch. 6. 10; 29. 10. Ro. 11. 9; 9. 17, 18.

*h* Ps. 80. 14; 74. 1, 2; 90. 13–17; 10. 1. Zec. 1. 12. Nu. 10. 36. De. 32. 36.

*i* Ex. 19. 4–6. ch. 62. 12; 4. 3, 4. De. 32. 9. Ps. 135. 4. Je. 2. 3. 1 Pe. 2. 9.

*j* Canaan, Ge. 12. 7; 15. 18; 17. 8. Zec. 2. 12.

*k* ch. 64. 10, 11. Ps. 74. 3, 6–8. La. 1. 10.

*l* Ge. 17. 7. Ex. 19. 4–6; 20. 2. Ps. 135. 4.

*n* Ep. 2. 11, 12. Ps. 147. 20. Ac. 14. 16.

2 Or, *thy name was not called upon them.*

CHAP. LXIV.

1 *The church prayeth for the illustration of God's power.* 4 *Celebrating God's mercy, it maketh confession of their natural corruptions.* 9 *It complaineth of their affliction.*

OH that[a] thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* the melting fire[1] burneth,[2] the fire causeth the waters to boil, [b]to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst [c]terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

*a* Ps. 144. 5; 18. 9; 14. 7; 97. 5. Am. 9. 5. Mi. 1. 4. ch. 59. 20; 62. 11; 63. 15, with Ex. 19. 16, 18. Ju. 5. 4, 5. Hab. 3. 5, 6, 10. Ps. 68. 8; 114. 4–8. Ca. 2. 8.

1 Heb. *the fire of meltings*, Ps. 50. 3. Na. 1. 2–6. Mi. 1. 4. ch. 66. 15; 30. 30; 9. 5.

2 'As when the fire kindleth dry fuel.'—*Lowth.*

*b* ch. 63. 12. Ps. 9. 16; 106. 8. Ex. 14. 4; 15. 6, 15, 16. Ps. 92. 9; 104. 35.

*c* Ex. 34. 10. Ju. 5. 4, 5. Ne. 9. 10, 11. Ps. 65. 5; 78. 8, 11–13, 43–53; 105. 27–36; 114. 4–8. Hab. 3. 3, 6.

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nam be ignorant of us in the starlike multitude of his seed—though Israel acknowledge us not in the distribution of blessings to his family. *C.*

Ver. 17. *Why hast thou made us to err,* &c. Why hast thou adjudged us to be delivered over to our own errors, and judicially hardened our hearts as was the heart of Pharaoh? see Ex. 4. 21, or 'suffered us to err from thy ways to harden our heart' (*Lowth, Boothroyd*). *C.*

REFLECTIONS.—Wonderful is Jesus Christ in the view of all that know him. And yet he indulges his servants and people in the most familiar inquiries and requests. Blessed are the periods which God hath fixed for showing mercy to believers, and distributing judgment to the wicked. And with the greatest zeal, fervent affection, and care, he accomplishes every promise or threatening. Nor can the inability or unconcern of others in the least discourage our almighty Saviour, or hinder his success: but thrice dreadful is their destruction in which his glory must be exalted!—Never ought we to remember God's mercies but with minds lost in love, in wonder, and in praise. And every blessing of providence, grace, or glory, in time or eternity, ought to be viewed as having its sole rise in his infinitely rich and gracious mercy. Alas! how base is it to lie, to deal treacherously, to rebel and vex the Holy Ghost, in opposition to that infinite pity and manifold salvation of God's dear Son! But wonderfully God mingles his sharpest corrections of his people with his gracious comforts. And it is comely when recounting of mercies, confession of iniquities, and pleading of promises are rightly connected; and when supplicants complain chiefly of spiritual judgments, and fill their mouths with arguments before him.

CHAPTER LXIV. Ver. 1–5. Oh that thou wouldest, in some awful manner, appear for the ruin of thine enemies and the relief of thy people, as in the destruction of the Egyptians and Canaanites, or as at Mount Sinai! For whatever great things thou hast done, we believe that thou wilt still do greater, in the incarnation of thy Son, the spread of thy gospel, and the erection, preservation, and perfection of the New Testament church.—Thou enrichest, with thine unsearchable blessings, them who with pleasure receive thy favours, obey thy laws, and hold fellowship with thee in thy ordinances. And though our sins have long provoked thee to anger, thy ways of mercy are perpetual, and therefore we hope for thy salvation. 6–12. We are indeed wholly corrupted, and our best works abominable in thy sight. Our sins have brought on these wasting and captivating judgments. And very few, with fervent importunity, labour to prevent thy departure, or plead for the removal of thy consuming judgments. But notwithstanding our unworthy carriage towards thee, do thou, our Father and Creator, graciously remember and spare us, moderate and shorten thy corrections, since we are thy faithful people. When Jerusalem and our other cities are laid desolate, and thy temple, in which our fathers long worshipped thee, is burned, and all our pleasant palaces and structures are destroyed, let thy bowels of compassion make thee hasten to our relief.

Ver. 1. *Rend the heavens.* Surely not the natural and visible heavens; for to *rend* them were to introduce universal ruin, and could not be a prayer of faith and love; but the political heavens, the moving and directing lights of the rebellious and idolatrous kingdoms. See ch. 13. 10, 13–22; comp. Joel 2. 10; 3. 15, 16–19; Mat. 24. 29.—*Mountains.* The exalted potentates of the world, whether adverse or friendly to the truth and holiness. They are friendly, ch. 2. 2; adverse, but subdued, ch. 41. 15.—*Flow down at thy presence.* 'Flow down' as mountains are wont to do when the sun melts the winter snows, see ch. 2. 2; Joel 3. 18, when springs and rivers issue from their bosom, or flocks and herds descend from them as streams, ch. 65. 9, 10. *C.*

Ver. 3. *Thou camest down.* This cannot refer to God's coming down on Sinai; for then the people looked for the 'terrible things' that were done, Ex. 19. 3–25. Moreover, upon that awful occasion, mention is never made of 'mountains,' but of 'the mount,' Ex. 19. 11–13, 16, &c. Does it not therefore rather refer to some of those unexpected deliverances which God at different times so signally wrought for his people, as by his judgments on Pharaoh, Sennacherib, and other enemies? *C.*

Ver. 4. *Neither hath the eye seen,* &c. 'Nor hath eye seen a God besides thee, who providest such things for them that trust him.' *C.*

4 ¶ For since the beginning of the world [d]*men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him[3] that waiteth for him.

5 Thou[e] meetest him that rejoiceth and worketh righteousness; *those that* remember thee in thy ways: behold, [4]thou art wroth; for we have sinned: [g]in those is continuance, and we shall be saved.[5]

6 But [h]we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do [i]fade as a leaf; and our iniquities, like the wind, [j]have taken us away.

7 And[k] *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for [l]thou hast hid thy face from us, and hast consumed[6] us, because of our iniquities.

8 But now, O LORD, [m]thou *art* our father: we[o] *are* the clay, and thou our potter; and [p]we all *are* the work of thy hand.

9 ¶ Be not [q]wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy[r] holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our[s] holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.[7]

12 Wilt[t] thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

## CHAPTER LXV.

1 *The calling of the Gentiles.* 2 *The Jews, for their incredulity, idolatry, and hypocrisy, are rejected.* 8 *A remnant shall be saved.* 11 *Judgments on the wicked, and blessings on the godly.* 17 *The blessed state of the new Jerusalem.*

I AM[a] sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto [b]a nation *that* was not called by my name.

2 I[c] have spread out my hands all the day unto a rebellious people, which walketh [d]in a way *that was* not good, after their own thoughts;

3 A[e] people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense [1]upon altars of brick;[2]

4 Which [g]remain among the graves, and lodge in the monuments; which [h]eat swine's flesh, and broth[3] of abominable *things is in* their vessels;

5 Which say, [i]Stand by thyself, come not near to me; for I am holier than thou. [j]These *are* a smoke in my [4]nose,[5] a fire that burneth all the day.

6 Behold, [k]*it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom,

7 Your[l] iniquities, and the iniquities of your fathers together, saith the LORD, which [m]have burned incense upon the mountains, and blasphemed me upon the hills: therefore [o]will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, [p]As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing[6] *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And [q]I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And [r]Sharon[7] shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that [s]forsake the LORD, that forget my [t]holy mountain, that prepare a table for that troop,[8] and that furnish the drink-offering unto that number.[9]

12 Therefore[u] will I number you to the sword, and ye shall all bow down to the slaughter: [v]because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, [z]Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation[1] of spirit.

15 And [y]ye shall leave your name for a curse unto my chosen: for the Lord GOD shall [z]slay thee, and call his servants by [a]another name:[2]

16 That[b] he who blesseth himself in the earth,

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A.M. cir. 3308. B.C. cir. 696.

*d* Ps.31.19. 1 Co.2.9. Job 26.14. Je.31.22. Re. xxi.xxii. Da.12.12. Ro. 16. 25,26. Col.1.26. ch. 55.8,9.

3 Or, *seen a God besides thee* which *doeth so for him*, &c.

*e* Ac.10.35. Ge. 32.1. La. 3. 25, 26. Ps. 25.10; 18. 20–27; 37. 4. De. 16. 11,14,15. ch.26.8.

4 Or, hast been wroth with them a long time after we had sinned, and yet, &c.

*g* Ps.103.17. Mal.3.6. Je.31.20. Ho.11.8. Mat. 24.22.

5 This last clause is very obscure. The true meaning appears to be:—'In those sins we have continued long—can we be saved?' It is the language of deep penitence, almost of despair. Yet it expresses a hope of final salvation through divine mercy.—*P.*

*h* Ge.32.10. Job 40.4; 42.5,6. Phi.3.8,9. ch.6. 5. Lu.16.15. Da.9.5.

*i* Ps. 90.5,6. ch.40.6, 8; 1.30. Ja.1.10,11. 1 Pe. 1.24. Mat.21.19.

*j* Ho.13.15. Je. 4. 11. Zec.5.9,11. Ps.1.4. Job 27.21.

*k* Ps.14.3,4. Ho.7.7. ch. 50. 2; 59. 16; 43. 22. Ro.8.26. Eze 22.30.ch. 57.13.

*l* Ho. 5.15. ch. 35.17; 59.1,2; 8.17; 54.8. Le.26. 36. De.31.17; 32.19–30. Job 8.4.

6 Heb. *melted.*

*m* De.32.6.ch.63.16.

*o* ch. 45.9; 29.16. Je. 18.6. Ro.9.20,21. Ge.2. 7.

*p* ch.44.21. Job 10.8, 9. Ps.119.73; 138.8.

*q* Hab.3.2. Je.10.24. Ps. 79. 8; 119. 94. Mi.7. 18,19. Ps. 9.13–17; 106. 45. Le.26.42,44,45. Ge. 17. 7. De. 7. 6. Ps.76.1; 79.1.

*r* Ps. 74. 2, 3; 79. 1, 7. Mi. 3.12. ch.1. 7. 2 Ch. 33.11; 36.16–21. Mat.22. 7; 23. 35, 38. Lu.19. 27, 43,44; 21.21,24.

*s* La.2.7. Ps. 74.6–8. 2 Ki.25.9. Eze.7.20,21; 24.21,25.2 Ch.36.19,21. Mat.24.2.

7 This prophecy is no less remarkable for the beauty of its language, and its deep, touching pathos, than for its precise and minute description of calamities which did not occur until more than a century after the words were uttered. The capture of Jerusalem by the army of Nebuchadnezzar, and the burning of the temple, are here referred to.—*P.*

*t* ch. 42. 14. Ps. 10. 1; 74.10,11,18,19; 79.5; 80. 3,4; 89.46–51.

CHAP. LXV.

*a* Ro.9.24–26,30; 10. 20. Ep.2.12,13. Ge.49. 10. Ps.22,27–30.ch.11,9, 10; 55.5. Zec.2.11; 8.23.

*b* De.32.21.ch.63.19. Ep.2.12,13.ch.11.10.

*c* Ro.10.21. Mat. 23. 37; 21.33–38. Lu.19.14, 42. 1 Th.2.15,16. ch.63. 10. Je.7.13; 11.7,8. Pr.1. 24,25.

*d* ch.1.3–15,23; 43.24; 55.7; 59.1–15. Ps.81.12. Nu.15.39. De.29.19. Je. 3.17; 7.24. 1 Th.2.15. 2 Pe.2.3.

1 Heb. *upon bricks*, not Ex.20.24,25.

2 God had commanded his altars to be formed of earth or unhewn stone, Ex.20. 24,25. The idolatrous Israelites adopted brick, the memorial of their Egyptian slavery, and the emblem of their Babylonian captivity.—*C.*

3 Or, *pieces.*

*i* ch.66.5. Jn.7.49; 16. 2. Lu.18.11,12; 15.2. Ac. 11. 1–3. Ga. 2. 12. Jude 19. Ro.2.17. 1 Th.2.16.

*j* De.32.19,21,22. Pr. 6.16,17; 16. 5. Mat. 12. 45. Lu.16.15. Mat.3.7; 23.28,33,13,14.

4 Or, *anger.*

5 'These are a smoke of my anger.' —*C.*

*k* ch.34.16; 42.14; 57. 11; 64. 12. De. 32. 34. Mal.3.16. Je.16.18. Ex. 17.14. Ps. 79.12. Da. 8. 19; 11.36. Lu.21.22–24.

*l* Ex.20.5. Le.26.39. Da.9.8. Ps.106.6. Mat. 23.32,35,36.

*n* ch.57.7. Eze.18.6; 20.27,28.

*o* ver.6. Mat.7.1; 23. 32,36. Ps.79.12. Je.5.9, 29; 7. 19,20. Ro.2.6.

*p* ch.1.9; 10. 22; 6.13; 17.5,6. Je.30.11. Am.9. 8. Joel 2.14. Ro.11.5,7, 26; 9.27,29.

6 *A blessing.* Some few that will ripen into excellence.—*C.*

*q* ch.10.20,21; 29. 22, 23; 14.25; 58.14. Eze.36. 8–24; 34.11–14. Je.31.7–28,27. Am.9.11–15. Ob. 17–21. Zep. 3. 14–20. Zec.2.4,9,10; 10.8.

*r* ch. 33.2. Eze. 34.13, 14; 37.21,22. Ho.2.15.

7 *Sharon* on the west, *Achor* on the east—the whole land. The period of fulfilment is still future; but the Lord has promised, and the hope of God's people 'maketh not ashamed' by disappointment.—*C.*

*s* De.32.15–21. Je. 2. 13. ch.1.4.

*t* Ps.132.13,14.ch.2.2.

8 Or, *Gad.*

9 Or, *Meni*, De. 4. 19. Job 31.26,27. Je.8.2; 44.17.

*u* Zep.1.4–6. Le. 26. 25,32. De.28.25; 32. 22. Eze. 11. 17–21; 20. 34–43. ch.10.4; 3. 25. Mat. 22.6,7,9,10. Lu. 21. 22–24; 19.27; 17.37. 1 Th.2. 16. He.10.26–31; 6.8. 1 Pe.4.17,18. Ro.9.27; 11. 7.

*v* 2 Ch.36.15. Pr.1.24, 25. Ps.81.11. ch.66.4; 50. 2. Je.7.13. Mat.22.1–7; 21.34–44; 23.14–38. Lu. 19. 14, 42. Jn.1. 11. Ac. 13.45,46; 14.2.

*x* Ps.22.26; 37. 11, 19, 20. Ju.6.37, 39. Mat. 8. 11, 12; 22.2–10. Lu. 13, 24–30; 14. 15, 23, 24; 16. 23, 24. Jn.1. 11, 12. Ac. 14.45–48. Lu. 21.22–26. Pr. 1. 26, 31. 1 Th.2.16. 1 Pe.1.7,8; 4.17,18.

1 Heb. *breaking.*

*y* Zec.8.13. Pr. 10. 7. Je.29.22. De. 29.20–28. Da.8.23. Ac.17.5. Tit. 1.16. 1 Pe.2.8.

*z* ver. 12; ch. 66. 14–16. Pr.1.26–32. Ps.21.8–12; 69.22–28. Mat.22.7; 24.21.

*a* Ge.32.28. ch. 62.2, 4, 12. Jn.1.12. Ac.11.26. Ro. 9. 26. 1 Pe. 2. 9, 10. Ac. 15. 14. Ep. 3. 6, 8. He.3.1; 12.22.

2 *Another name.* 'The disciples were called Christians first at Antioch' (Ac. 11. 26), and thenceforth even the Jewish converts lost their original name.—*C.*

*b* Ps. 72. 17. Je. 4. 2. De.6.13. Ps.63.11, ch. 19. 18; 45. 23–25. Phi.2. 11. Zec.13.2. Ho.14.8.

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Ver. 5. *Thou meetest him*, &c. This is Messiah, in whom the Father is well pleased, and in whose 'righteousness' sinners are made righteous by faith.—*In those is continuance.* 'In them (in thy ways) is continuance'—'a continuing city,' He. 13. 14; 'a better country,' He. 11. 16. They all terminate in salvation, Ps. 84. 5, 7. *C.*

REFLECTIONS.—In trouble the almighty God must be implored for our relief: and he will make himself known to all; to his people in mercy, and to the wicked in judgment. There is infinite need of his gracious descents to awaken, enlighten, pardon, purify, protect, regulate, direct, and comfort his church. What mercy he keeps, and what stores of blessedness he has laid up, for such as cheerfully wait on him, and walk with him, in all his ordinances, laws, and dispensations of providence! He bears with unnumbered provocations, and graciously forgives them, in the best of the people. But shameful are our sinful pollutions, and greatly criminal our want of earnestness in dealing with God; nor is there a surer token of a graceless heart, than neglect of and even indulged carelessness in prayer. But while we are pining away in our iniquities, nothing is more fit than by faith to throw ourselves entirely upon the great mercy of God. And if the disorders and desolations of churches lie so heavy on the heart of saints, how near must they go to the heart of the Saviour!

CHAPTER LXV. Ver. 1–7. I am now manifested to, enjoyed, and worshipped by the Gentiles, who for many ages have continued ignorant of and careless about me, and stood in no saving relation to me. But since, notwithstanding my long-continued offers of grace, vouchsafement of oracles and ordinances, and the strivings of my Spirit and providence, the Jews continue in their obstinate rejection and blasphemous contempt of me, since they still approve the sins of their fathers, or do what is equally horrid, and yet boast, to my high provocation, of themselves, as if they were the only holy people on earth; I will now, in the most tremendous and lasting manner, punish on them their own and their fathers' iniquities. 8–10. Nevertheless, I will not utterly destroy the nation, as there is among them, and in their loins, a number of believers, who in the apostolic and coming periods, shall truly accept Christ and his church, and become very useful to others. 11–16. But as for the body of that nation, since they have apostatized from my truths and service, and have, at least, in approbation of their fathers' conduct, offered sacrifices to multitudes of idols, and have obstinately rejected the Messiah, they shall terribly be destroyed by the

shall bless himself in the [c]God of truth; and he that sweareth in the earth, shall swear by the God of truth; because [d]the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create [e]new heavens, and a new earth: and the former shall not be remembered, nor come into mind.[3]

18 But [g]be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And [h]I will rejoice in Jerusalem, and joy in my people: and the [i]voice of weeping shall be no more heard in her, nor the voice of crying.

20 There[j] shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; [k]but the sinner, *being* an hundred years old, shall be accursed.

21 And they [l]shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for [n]as the days of a tree *are* the days of my people, and mine elect shall[4] long enjoy the work of their hands.

23 They[o] shall not labour in vain, nor bring forth for trouble: for [p]they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [q]before they call, I will answer: and while they are yet speaking, I will hear.

25 The[r] wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and [s]dust *shall be* the serpent's [5]meat. They shall not hurt nor destroy in all my [t]holy mountain, saith the LORD.

A.M. cir. 3308. B.C. cir. 696.

*c* Lu.12.44.ch.25.1.1 Jn.5.20. 2 Co.1.20. Re. 3.14; 19.11. Jn.18.37; 1. 17,14;14.6.

*d* ver.19. Ps. 107. 42. Zec.14. 11. Mi. 5. 9–14. Re.21.3,4, &c. ch. 60. 18.

*e* ch.66.22;51.16.2Pe. 3.13. Re.21.1; 19.1–9. 2 Co. 5. 17. Jn.4.21–24. 2 Co. 3. 7–10. Je. 3. 16. Hag.2.7. He.12.22–28. Mat.22.1–13.

3 Heb. *come upon the heart.*

*g* Ps. lxvi.–lxviii. xcvi.–c. ch. xii. xxv. xxvi. xxxv.; 24. 14–16; 27.2;40.1,2;42.9–16;44. 23;49.13–26;51.3,11; 52. 1,2,7–10;66.10–14;62.1, 7. Ac. 2. 39–47; 13. 47. Phi.4.4; 3. 1 Pe. 1. 8. Re. 11. 15–18; 19. 1–9; xxi.xxii.1Th.5.16.

*h* ch.62.5. Je. 32. 41. Zep.3.17.Ca.3.11.

*i* See ver. 16; ch.35. 10;51.11;60.20;25.8. Je. 31.12. Re.7.17;21.4.

*j* De.4.40; 5. 16; 6. 1. Ps.34.12. Job 5.26,with Ps. 90.2.

*k* Ec. 8. 12, 13. ch. 3. 11. Ro.2.8,9.

*l* ch.62.8,9. Je.30.17–22; 31.4; 32.37; 39.9–13. Am. 9. 14. Eze. 34.11–15; 36.8–15, 37, 38. Ob. 17–21, not as Le. 26. 16. De.28.30.

*n* Ps.92.12. Je.32.40. Re.20.2,4. Da.2.44,45; 7.14,27.

4 Heb. *shall make them continue long,* or *shall wear out.*

*o* ver.21,22; ch.3.10. 1 Co. 15. 58. Ps. 19. 11. Re. 5. 10; 20. 4, not as Job 5.7;14.1. De.28.41. Ho.9.12.Hag.1.6.

*p* ch.61.9. Ps. 72. 17. Zec.10.9. Ro.11.16,28. ch.44.3; 59. 21. Ps. 102. 29;115.14; 128.6. Ro.9. 7,8.

*q* Ps.32.5. Da.10.12. Lu.15.18,20. Da. 9. 20, 21,23–25. Ac.10.24; 11. 15.Ps.50.15;91.15; 65.24; 30. 19; 58. 9. Mat. 6. 8. Ps.145.18,19. Phi.4.19, not as ch. 1. 15. Je.14. 12.La.3.8,44.

*r* ch.11.6–9;43.20,21. 1 Co.6.9–11. Tit.3.3–7. Ep. 1. 22; 2. 1–7, 12, 19, 20; 3. 6. Ro. 5. 20, 21. Eze.34.25.Ho.2.18.ch. 35.9.

* So he appeared to Stephen (Ac.7.55), and so 'to them that look for him he will appear the second time without sin unto salvation,' He. 9. 28. Here he appears to execute temporal judgment on mystical Babylon, Re. 16, 16–19.—*C.*

*s* Mi.7.17. Ge. 3. 14. Ro.16. 20. Re. 12. 7, 8. 1 Jn.3.8.

5 Satan, that old serpent, shall poison and devour in my church no more, Mat. 23.33.1 Pe.5.8.—*C.*

*t* ch.2.2,4;ver.11.Re. 14.1. Mat. 16. 18. Eze. 43.11,12. Zec. 14.20,21. Ps.2.6; 87.1, with Zec. 8.3.Da.9.16,20.

A.M. cir. 3308. B.C. cir. 696.

## CHAP. LXVI.

*a* 1 Ki. 8. 27. 2 Ch.6. 18,41. 2 Sa.7.6. Ps.132. 8. Mat.5. 34, 35. Ac.7. 48–50;17.24. Jn.4.20,21. Mat.24.2,23,28. Mal.1. 11.1Ti.2.8, with Je.7.4 –10.

*b* Ge.1.ch.40.26. He. 1.2,3. Col.1.17,18.

*c* Ps.138.6; 22. 26; 25. 9; 51.17; 34.18. ch.51.1; 57.15. Mat.5.3. 1 Co. 6. 16. Ep.1.21,22.

*d* Ezr.9.4; 10. 3. Ps. 119.161.Pr.28.14;13.13. 2Ki.22.11,19.ch.8.12.

*e* ch.1. 11–15. Pr. 15. 8; 21.27; 28.9. Tit.1.15. Eze.20.7. ch.65.3,4,11; ver.17. Hag.2.14. Mat. 7.6. Phi.3.2. 2 Pe.2.22. Re. 22. 15. Ps. 66. 18. Zec. 10. 2. 1 Sa. 15. 23. Mat. 16. 6; 15. 3, 6, 9, with De.23.18;14.8.

1 Or, *kid.*

2 Heb. *maketh a memorial of,* Le.2.2.

*g* 2Th.2.11.Ps.81.12; 69. 22, 23. Pr. 1. 31, 32. Mat.24.24. Jn.5.43; 11. 48. Da.9.27. De.28. 66; 32.23.

3 Or, *devices.*

4 *I will choose their delusions,* as the rods wherewith to chastise them.—*C.*

*h* Pr.1. 24–32. ch. 65. 2, 12; 50. 2. Je.7. 13, 14. Mat.22.2–7;21.33–41. 1 Th.2.14–16.

*i* Ezr. 9. 4; 10. 3. Ps. 119. 161. Pr. 13. 13. Je. 36. 16. 2 Ki. 22. 11, 19. ver.2.

*j* Ps. 38. 20. Ca. 1. 6. ch.5.19. Jn. 9. 34; 16. 2. Mat.10.22;24.9. 1 Th.2. 15.Ac.iv.–viii.

5 They so spake, 'thinking they did God service,' Jn.16.2. —*C.*

*k* ch.48. 20; 51. 3; 65. 18, 19. Ps.42.4. Mat. 5. 10, 11. Jn. 16.33. Ac. 2. 37–47; 4. 13, 31–33. Lu. 21. 12, 13. 2 Th. 1. 10. He.9.28.

6 See note * in first column.

## CHAPTER LXVI.

1 *The glorious God will be served in humble sincerity.* 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the church.* 15 *God's severe judgments against the wicked.* 18 *The Gentiles shall have an holy church,* 24 *and see the damnation of the wicked.*

THUS saith the LORD, [a]The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For [b]all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but [c]to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and [d]trembleth at my word.

3 He[e] that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb,[1] *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth[2] incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I [g]also will choose their [3]delusions,[4] and will bring their fears upon them; [h]because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that [i]tremble at his word; Your [j]brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified:[5] but [k]he shall [6]appear to your joy, and they shall be ashamed.

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Romans and others, and by famine, while the Christians shall be protected and nourished. They shall be miserable, detested, and infamous, while the Christians shall be joyful, respected, and happy in the worship of their Redeemer; and idolatry, carnal ceremonies, and vexing miseries shall be abolished. **17–25.** For, to the inexpressible comfort of believers, whether Jews or Gentiles, I will, in the apostolic and especially in the spiritual period, and still more gloriously in the heavenly state, establish my church in a new form; in which spiritual joys, noted advances in holiness, happy continuance in life, sanctified enjoyment of the blessings of providence, remarkable blessings from God, and delightful fellowship with him, remarkable change of men's dispositions and tempers, happy peacefulness, mutual affection, and freedom from persecution shall amazingly abound.

Ver. 1. The Lord here replies to the concluding expostulation of the preceding chapter; and, by enumerating their sins, vindicates the severity of his corrective judgments upon Israel, and his merciful, but righteous, substitution of the Gentiles in the place of a rebellious and idolatrous people. *C.*

Ver. 4. *Which remain among the graves.* Frequent the graves of dead men, whom they elevate into demigods or 'saints,' whose relics they venerate as things peculiarly holy, and to whom they address their prayers as possessed of tutelary power.—*Which eat swine's flesh.* Swine's flesh being forbidden to the Jew for reasons ceremonially instructive, the eating of 'swine's flesh' was the emblem of all unhallowed indulgence and epicurean idolatry of appetite, Phi. 3. 19. *C.*

Ver. 7. *Therefore will I measure,* &c. The allusion is to the loose eastern robe, which is often used as an apron; and, when filled with large measures, is drawn up to the bosom. Our Lord alludes to the same dress and practice in his memorable inculcation of the duty of charitable judgment, forgiveness, and liberality, Lu. 6. 38. *C.*

Ver. 11. *Prepare a table for* Gad and Meni—names of heathen gods or idolatrous rites. *Gad,* or *troop,* was most probably a name for the starry heavens, which the Hebrews were prone to worship. *Meni,* or *number,* for numerical calculation of fortunate and unfortunate days, with which idolatrous and superstitious nations are still trammelled. *C.*

Ver. 13. This prediction was wonderfully accomplished in the siege of Jerusalem by Titus. The Christians, whose chosen name was 'servants of Jesus Christ,' Phi. 1. 1; Ja. 1. 1, warned by the prophecy of our Lord, Mat. 24. 15–28, had fled to Pella, and lived in abundance and security, while the unbelieving Jews felt all the extremities of thirst, hunger, and ruin. *C.*

Ver. 17. *New heavens and a new earth* cannot here mean the new and eternal state; for it appears from ver. 20 that after the new creation here predicted, death will still be in the world; whereas in the new and eternal state 'there will be no more death,' Re. 21. 4. 'The new heavens and new earth' here foretold represent a new state of governments and people, produced by an outpouring of converting and renewing grace upon the hearts of Israel and the Gentile churches and kingdoms. *C.*

Ver. 20. Though it were presumptuous to affirm that God may not, or will not, hereafter restore mankind to antediluvian longevity; yet, as the 'new heavens and new earth' seem decidedly emblematic, and not literal, is there not reason for concluding that 'infant' and 'old man' are likewise emblematic? Thus the whole Christian church are called 'little children' by Christ himself, by Paul, and John, Jn. 13. 33; Ga. 4. 19; 1 Jn. 2. 1–5, 21. According to this authorized language, the verse will be interpreted thus: 'There shall no more be in my visible church' any who abides 'an infant of days,' any who continue 'children in understanding,' 1 Co. 14. 20, nor 'an old man,' a father in Christ, 1 Co. 14. 15; 1 Jn. 2. 13, who shall not have knowledge and experience in grace; but even 'the child,' the youngest believer, shall die in the Christian ripeness of old age. And such shall be the purity and vigour of godly discipline, that 'the sinner' who 'loves not the Lord Jesus Christ,' whatever may be his rank and attainments, shall be cut off and cast away as an accursed thing from the fellowship of the renovated church, 1 Co. 5. 4, 5; 7. 9, 11; 1 Co. 16. 22. *C.*

Ver. 22. *As the days of a tree are the days of my people.* Oaks, cedars, and olives are of such known longevity, that no one can tell at what age they die. It is by no means improbable that the remnants of the 'cedars of Lebanon' may have been contemporary with Solomon, or the trees of the Mount of Olives contemporary with our Lord. *C.*

REFLECTIONS.—Wise is JEHOVAH in the disposal of his favours; and graciously he convicts sinful men by the offers and communications of his saving graces and comforts. But rebellious dissemblers with God, and rejecters of his Son, provoke him to give them up at last to the most terrible rejection and ruin. Though he bear long, he will not bear always; and nothing is more odious in his sight than a sinner vaunting of his holiness, and looking down with contempt on others. Yet how loath is he utterly to abandon a people who have been once devoted to his honour! And how liberally sinners expend their substance to gratify their lusts! Awful and lasting are the proofs we have of Jesus' Messiahship, and of the truth of the Christian religion, in the tremendous miseries, and still continued dispersion and disgrace, of his Jewish rejecters. But O what unspeakable blessings, for Jews and Gentiles, are still wrapped up in God's promises. If I must die without seeing their fulfilment, let me live and die in the firm faith of it. If I am dispirited by the remarkable dishonours of God and ruin of souls which now prevail, let me hope for that happy period in which the kingdoms of this world, Jews and Gentiles, shall become the kingdoms of my Lord, and of his Christ.

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CHAPTER LXVI. Ver. 1–4. I do not regard your temple in all its glory, but the law-fulfilling Messiah, and broken-hearted believers in him. Your sacrifices offered up without faith in, nay, in opposition to, his, I esteem as infinitely criminal and detestable. And since ye obstinately cleave to your abominable righteousness and superstitions, I will give you up to the lusts of your hearts, and bring upon you the miseries which ye attempt to avoid. **5–14.** And while God shall marvellously protect the Jewish Christians who have been persecuted by their brethren, terrible judgments shall be executed on the Jewish nation, city, and temple. But speedily, and before their destruction, shall multitudes be converted to Christ and his gospel church, particularly from among the Gentiles; and large, abundant, and lasting, especially in the latter days, shall be their comforts. **14–24.** And while the

6 A[1] voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 ¶ Before[n] she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? [o]shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall[p] I bring to the birth, and not cause to bring forth?[7] saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 ¶ Rejoice[q] ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That [r]ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance[8] of her glory.

12 For thus saith the LORD, Behold, [s]I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: [t]then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As[u] one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And [v]when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb; and [z]the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, [y]the LORD will come with fire,[9] and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For[z] by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves [a]in the gardens, behind one *tree* in the midst,[1] eating[b] swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For [c]I *know* their works and their thoughts: [d]it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And [e]I will set a sign among them, and I will send those that escape of them unto the nations, [g]*to* Tarshish, Pul, and Lud,[2] that draw the bow, *to* Tubal and Javan,[3] *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And [h]they shall bring all your brethren *for* an offering unto the LORD, out of all nations, upon horses, and in chariots, and in [4]litters, and upon mules, and upon swift beasts,[5] to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel[6] into the house of the LORD.

21 And I will also take of them for [i]priests *and* for Levites,[7] saith the LORD.

22 For as [j]the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, [k]*that* from one new-moon to another, and from one sabbath to another,[8] shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and [l]look upon the carcases of the men that have transgressed against me; for [n]their worm shall not die, neither shall their fire be quenched; [o]and they shall be an abhorring unto all flesh.

A.M. cir. 3308. B.C. cir. 696.

*l* ch.22.5.Mat.21.41; 22. 7; 23.34–38. Lu. 19. 27,43,44.ch.59.18. Zec. 14.13. Re.6.12–17; viii. ix.xiv.xvi.xix.xx.

*n* Jn.16.21. Re.2.26, 27; 12. 1–5. Ro. 11. 11. Ga.4.26.ch.54.1. Ac.ii. –xix.

*o* Ps.87.3–6.ch.2.2–4; 11.9–11;49.12,17–22;43. 6;60.22. Zec.2.11; 8. 23. Mat.8.11. Ro.1. 8. Re. 7.9. ch. 53.10,11. Ac.ii. –xix.

*p* ch.54. 5. Ho. 2. 19, 20.Ge.18.14. Phi.1.6;2. 13. Ga.4.19. Ro.15.19. Mar. 16. 20, with ch. 37.3.

7 Or, *beget.*

*q* Ps.26.8;84.1–4;122. 6. De. 32. 43. Ro. 1 .9, 10, 12. ch. 42. 10–12; 44. 23; 52. 18; 61.2,3; 65. 13, 14.18.Zep.3.17,18.

*r* ch. 2. 3,4; 60. 5, 16. Ps.36.8;103.5. Je.31.14. He.6.17,18. 2Co.1.3–5. 1Pe.2.2.ch.55.1–3. Joel 3.18.

8 Or, *brightness.*

*s* ch.9.7;54.11–13;49. 7,22, 23;35. 1–4; 48. 18; 60.5. Ps.72.2–11; 122.6–8. Zec. 2. 11. Phi. 4. 7. Re.7.9–17;11.15.

*t* ch. 49. 22; 60. 4, 16; ver.19,20.Ro.11.12,15, 31.

*u* ch.40.1,2;49.15;51. 3. 1 Th.2.7.Ac.9.31;13. 52. Zec.12.6. Jn.16.33. 2 Th.2.16,17.

*v* ver.5–13. Jn.16.22. ch.65. 18, 19; 26, 29; 58. 11. Ps.34.20. Eze.37. 1 14.Pr.17.22;3.8. Ro.11. 15,31.

*x* ver.5; ch.65.12–16, 20; 3.10,11. 2 Th.1.6–9. Re.xx.

*y* Ps.11.5,6; 21. 8–12; 50.3; 97.1,3; 60.24. Am. 7.4. Da.9.7. Mat.21.41; 22.7; 23. 34–38. Eze.38. 22. Re.14.20; 16.12; 19. 17–20. Joel 3. 12. Zec. 14.2. Mal.4.1.2Th.1.8.

9 That this is not the fire of the final judgment will appear from ver. 19, but the emblem of national judgments consuming as 'fire,' swift as 'chariots,' deadly as the 'sword.'—*C.*

*z* ch.5.24,25.Eze.20. 46, 47. ch. xxiv. xxxiv. lix. Re. vi. viii. xi. xiv. xvi.xviii.–xx.

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* *Pul* was probably some distant province of Africa, of which a record remains in the name *Polo*, which is found on inscriptions.—*Lud* was the fourth son of Shem, and Josephus informs us that from him sprung the *Lydians* who settled on the western coast of Asia Minor. They were a warlike people, and were often employed as mercenary soldiers.—*P.*

A.M. cir. 3308. B.C. cir. 696.

*a* ch.1.29;65.3,4,7,11.

1 Or, *one after another.*

*b* Le.xi.De.xiv. Ex. 23.19; 34.28. ch. 65. 3,4; 57. 8; ver. 3, 4. Je. 7. 9. Mat.23.25,27.

*c* Re.2.2,23. He.4.13. ver.3,4;ch.65.1–7.

*d* Ro.11.11; 15.9–12. Mat. 8. 11, 12. Ac. ii.–xix.ch.11.9,10;43.6;49. 12;54.1–7. Re.14.6.

*e* ch. 18.3,7;11.10,12; 62.10. Lu.2.34. Mar.16. 15. Ep. 3.8. Mat.28.19.

*g* Ge. 10. 4, 13, 22, 2. Ps.72.8–11;87.4. ch. 42. 4;43.6; 49.12; 11.10; 59. 19. Mat.8.11, 12; 28.19. Ac.ii.–xix. Zec.2.11;8. 23. Mal.1.11. Ro. 15.9–21. Jn.10.16.

2 See note * in first column.

3 *Tubal* was a son of Japheth. He established a colony in Asia Minor, on the shores of the Euxine, from whence the people spread westward into Europe.—*Javan* was also a son of Japheth, and was the ancestor of the Greeks.—*P.*

*h* ch.45.17,22,25; 49. 12–26;43.5,6;liv.lx.Ro. 15.16,19;12.1,2. 1 Pe.2. 5. Ac. 2. 39. Mat. 8.11. Ep.2.13–22;3.6. Ps. 45. 14. 2 Co.11.2. Gal.4.19. Mat.24.21.

4 Or, *coaches.*

5 That is, the Gentiles shall facilitate and aid in the restoration of Israel with the peculiar conveyances of each country.—*C.*

6 In hearts renewed by the Holy Ghost, and sprinkled for cleansing by the blood of the Lamb. Jn.3.5. He.9.11–14.—*C.*

*i* Ex.19.6. ch.61.6. 1 Pe.2.9. Re.1.6;5.10.

7 *I will also take* (not them, but) *of them* (the Gentiles): *for priests and for Levites* for that 'royal priesthood' to which every believer is chosen in Christ Jesus. 1 Pe.2.9.—*C.*

*j* ch.65.17,23;61.9;54. 3;59.20. Ps.102.28. 2 Pe. 3.13. Re.21.1. Mat. 16. 18; 28.20. 1 Pe.1. 5. Jn. 10.27–29.

*k* Jn.4.23. Col. 2. 16. Zec.14.16; 2.11. Ac. 2. 42,46. Ps.65.2.

8 Heb. *from new moon to his new moon, and from sabbath to his sabbath.*

*l* He. 13. 11–13. ver. 16. Eze.39.9–12. Re.19. 17. Ps. 58. 10,11; 48. 11; 97.8. Mat.12.45; 24.19. He.6.6; 10.26. Jude 12. Mat. 21. 19. ch. 63. 17; 64.5. Re.22.15.

*n* Mat.3. 12. Lu. 21. 24–26. 1 Th.2.16. Mar. 9.44–48. Re.14. 10. ch. 30.33. Eze.39.11–16.

*o* Da.12.2.

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obstinate Jews, Heathens, Papists, and Mahometans, shall be, in the most terrible manner, punished by the judgments of God, and set up as distinguished monuments of sin, in time or eternity, the Jewish preachers, and others, shall spread the gospel into all parts of the world, and shall become noted instruments of the enlargement, purification, and lively devotion of the gospel church.

Ver. 1. The Jews were proud of their national descent from Abraham, whose faith they knew not; of the law of Moses, whose precepts they kept not; of the temple, whose services they degraded by their profanity; and of JEHOVAH their God, whom they associated with idols. Against this false pride and the false security thence arising, the Lord here proceeds to warn them by showing that heaven is his glorious temple, and the humble man the only acceptable worshipper. *C.*

Ver. 3. This verse is obscured by the italics of the translators, as the object seems to be a description, not of the comparative guilt of the Jews (*as if* a certain crime were committed), but the actual abominations they had conjoined with the worship of Jehovah: 'He that slayeth an ox' (to offer to God) 'killeth a man' (to satisfy his own malice); 'he that sacrificeth a lamb' (to Jehovah) 'beheadeth a dog' (to a heathen deity); 'he that maketh an oblation' (to the living God) offereth 'swine's flesh' (a sacrifice to the dead); 'he that burneth incense' (emblem of ascending prayer) 'blesseth an idol' that can neither hear nor answer. *C.*

Ver. 5. The Lord here speaks the word of comfort to his church, anticipating the time when the first Christians were 'cast out of the synagogues,' Jn. 16. 2, and the custom of total excision from family affection and aid, as well as church-fellowship, still practised against every Jew who is converted to the 'truth as it is in Jesus.' *C.*

Ver. 7. When Christ, as 'a child born, a son given,' came in the flesh, a remnant were doubtless expecting and praying for his appearing; but as a nation and church, the Jews neither expected nor desired such a Redeemer. *C.*

Ver. 8. *For as soon as Zion travailed.* 'But as soon as Zion travailed,' &c. Of which see the wonderful conversions produced by a single apostolic address, Ac. 2. 41; 4. 4. And surely what God has effected once he is able to accomplish again.—*Note*, Let believers pray for that outpouring of the Spirit from on high; for neither by 'might nor by power' of man shall this work be effected, 'but by my Spirit, saith the Lord,' Zec. 4. 6. *C.*

Ver. 12. *Like a river. A river*, as distinguished from a cistern, which, however deep, is at length exhausted, while the mountain-fed river is rolling on, and, by aid of its tributaries, ever widening as it flows.—*Note*, This distinction is forcibly exemplified in the distinction between φρέαρ and πηγή, Jn. 4. 11, 14. *C.*

Ver. 14. *Your bones.* The bones are the emblems of strength and the mechanical instruments of motion. They abide in the grave when the flesh is decayed, as the root of an herb abides in the ground when the flower is faded, the leaf withered, and the stem cut down. The comparison, therefore, seems to refer to the resurrection as exhibited in the vision of dry bones, Eze. 37. 11. *C.*

Ver. 17. *Behind one in the midst.* 'Who purify themselves at a fountain in the midst of the gardens,' according to *Kimchi*. But how could any be said to purify themselves *behind* a fountain?—'After the rites of Achad' (*Lowth*). But Achad never elsewhere appears as the name of any idol. The marginal translation, 'one after another,' the literal, 'after one betwixt,' may probably suggest the true meaning, 'successively,' or 'promiscuously.' *C.*

Ver. 19. *I will set a sign.* A sign of God's power, faithfulness, holiness, and grace, such as appeared in the incarnation (Lu. 2. 34), preaching (Jn. 7. 46), and miracles of our Lord, and in the endowments, self-denial, and miracles of his apostles, Ac. 2. 19, 22, 43; 4. 30; 14. 3; Ro. 15. 19; 2 Co. 12. 12; He. 2. 4.—*My glory.* The real demonstration of the 'glory of God' is 'the face of Jesus Christ,' whether marked by the look of tenderness, the tear of pity, the elevation of prayer, the bloody sweat of agony in the garden, or the hand of the smiter in the hall; above all, in his face when he rose from the dead, and brought life and immortality to light from the darkness of the grave, 2 Co. 4. 6. *C.*

Ver. 23. '*From one new-moon to another, and from one Sabbath to another* (that is, perpetually), *shall all flesh come to worship before me*,' not necessarily in Jerusalem—for that were physically impossible—but 'in spirit and in truth,' where the eye of faith seeth him in the temple of his universal presence, Jn. 4. 20–24; He. 11. 1. *C.*

REFLECTIONS.—Let my care be to have my heart right with God, and a meet habitation for him through the Spirit. And making Jesus my pattern, let me, with a contrite heart, tremble at his word. God forbid that I should ever value myself on account of external performances in religion, which may be so detestable to him; or that ever he should abandon me to the power and rage of my own lusts, and the fearful suffering attending the same. Hypocrites and church-rulers are frequently the most cruel persecutors. But saints may bear injuries with patience when God will so quickly overbalance them with deliverance and comfort. And the church's remarkable deliverances, enlargements, and joys, are ordinarily introduced or attended by the most tremendous judgments on hypocritical professors and open enemies. All labour and suffering are well bestowed that issue in the conversion of men to Christ. And notwithstanding all that the wicked can do, the word of the Lord hath had, and will have, free course, and be glorified. The ends of the earth shall be made to remember and turn to the Lord. And the grace of God, which bringeth salvation, shall teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this world. But what dreadful spectacles of divine judgment have been the Jewish and Roman, and shall be the Popish and Turkish, persecutors of the church! Let, therefore, the British nation stand in awe and tremble!

## CONCLUDING REMARKS ON THE BOOK OF ISAIAH.

Isaiah is placed at the head of the glorious prophetic company, not because his prophecy was first in point of time—for he was preceded by Jonah, Amos, and Hosea, and was contemporary with Joel and Micah—but because of the overwhelming importance of his subject, and his frequent references to the coming and kingdom of Christ. Upon this account Isaiah has been distinguished by the title of 'the evangelical prophet.' Concerning his family nothing certain is known, though some suppose him to have been of the blood-royal, and that his father was the son of Joash, and brother of Uzziah. There is a tradition among the Jews, and it has been adopted by many Christian writers, that Isaiah lived till the time of Manasseh, by whom he was sawn asunder. That some one of the prophets so suffered, the apostle affirms, He. 11. 37; but of the individual we are uncertain. If Isaiah lived till the time of Manasseh, he must have exercised the prophetic office during at least sixty-one years—a period by no means improbable, when compared with that during which many ministers of the gospel have continued to discharge the most laborious duties of their offices. It is however certain that he lived till after the fifteenth year of Hezekiah, which makes the continuance of his office beyond all question—calculating from the first of Uzziah—to have been not under forty-eight years.

The name of Isaiah, when interpreted, is, in some measure, descriptive of the nature of his divine message. It signifies 'the salvation of Jehovah;' and was bestowed with singular prophetic propriety upon him who was commissioned to foretell and describe, so vividly and impressively, the glorious advent of Messiah, through whom 'all flesh shall see the salvation of God.' See Is. 40. 5, comp. with Lu. 3. 6; Ac. 4. 12.

Called into office during a period of great national declension from truth, purity, and godliness, one great object of the prophet was to establish beyond controversy the divine origin of the Jewish institutions. This he effects by foretelling some events nigh at hand, 'coming home to men's own lives and bosoms,' and which the living witnesses of his own generation must have been able either to falsify or verify by their own observation. The verification of the prediction, including events most improbable at the time, fulfilled the Mosaic test of the divine commission of a prophet, and left unbelieving idolaters and apostates totally without excuse (see De. 18. 21, 22); while others of his prophecies, stretching far into futurity, have continued to receive an exact but progressive fulfilment during centuries; and others look forward still, and give assurance, by the experience of the past, that all that remain will be accomplished. *C.*

# THE BOOK OF THE PROPHET

# JEREMIAH.

Jeremiah was a priest descended from Aaron, very early called to the prophetical office (ch. i.), and continued forty or fifty years faithfully discharging it. Living in a period of great dissimulation with God, and of notorious rebellion against him, the miseries which he foresaw, and the persecutions which he endured, rendered his condition extremely afflicted and sorrowful, ch. ix. 1; xi. 18, 19; xv. 10, 15; xvii. 14–18; xviii. 18–23; xx. 7–18; and, excepting some promises of deliverance from Babylon, or redemption through Jesus Christ, and happiness to his church, in ch. iii. xxx.–xxxiii.; xxiii. 3–8; xxiv. 4–7; xxix. 10–14; l. 4–8, 19, 20, 33, 34, he is continually engaged in charging men's sins upon them, or denouncing the judgments of God against them;—as the ruin of the Jewish nation, Egyptians, Philistines, Tyrians, Moabites, Ammonites, Edomites, Syrians, Arabians, and Persians, by the Chaldeans; and then of the Chaldeans themselves, ch. xxv. xxvii. xlvi.–li. &c. His first four sermons are generally plain, ch. ii.–xii. The following sixteen are generally introduced by some typical emblem, ch. xiii.–xxxv.

[It is the opinion of the most learned commentators that the prophecies of Jeremiah, having been written upon separate parchments, have not been placed as they were delivered, and the following, among other attempts, has been made to arrange them in chronological order:—after ch. xx., xxii. xxiii. xxv. xxvi. xxxv. xxxvi. xlv. xxiv. xxix.–xxxi. xxvii. xxviii. xxi. xxxiv. xxxvii. xxxii. xxxiii. xxxviii. xxxix. 15–19, xxxix. 1–14, lx.–lxiv. lxvi. (*Blayney*). After ch. xx., xxii. 1–24, xxvi. xlvi. 1–13, xxxv. xxv. xxxvi. 1–9, xlv. xxxvi. 9 to end, xxii. 24 to end, lii. 1–4, xxiv. xxix. 1–15, xxix. 16–21, xxix. 15, xxix. 21 to end, xxx. xxxi. xxvii. xxviii. xlviii. xlix. 1–51, xxxix. 1, xxxvii. 1–5, xxxiv. 1–11, xxxii. xxxiii. xxxvii. 5–47, xxxvii. 6–11, xxxiv. 11 to end, xxxvii. 11 to end, xxi. xxxviii. xxxix. 15 to end, lii. 5, 6, xxxix. 3, lii. 7–12, xxxix. 11–15, lii. 24–28, lii. 12-15, lii. 17–24, lii. 15, 16, xxxix. 10, lii. 4, xxxix. 2–10 (*Townsend*).

Of the comparative value of these suggested arrangements, it is unnecessary to speak, inasmuch as they are at best conjectural; but they are important as specimens of the indefatigable pains bestowed by their respective authors in "searching the Scriptures." *C.*]

## CHAPTER I.

1 *The time and the calling of Jeremiah.* 11 *His visions of an almond-rod and a seething-pot, denoting God's speedy judgments against Judah.* 17 *God encourageth him with his promise of assistance.*

A.M. cir. 3376. B.C. cir. 628.

THE words[a] of Jeremiah the son of [b]Hilkiah, of the priests that *were* in [c]Anathoth, in the land of Benjamin:

A.M. cir. 3376. B.C. cir. 628.

2 To whom [d]the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also [e]in the days of Jehoiakim the son of Josiah king of Judah, unto [f]the end of the eleventh year of Zedekiah the son of Josiah

CHAP. I.

[a] 2 Ch.36.21. Is.1.1; 2.1. Eze.1.1. Ho.1.1. Joel 1.1. Am.1.1. Mi.1.1,&c.

[b] Not 2 Ki.22.8. 1 Ch. 6.13,14.

[c] Jos.21.18. 1 Ki.2.26. 1 Ch.6.60.ch.32.7–9;11. 21.

[d] ver. 4,11; ch. 25.3; 26.15. 1 Ki.13.20. Zep. 1.1. 2 Ki.22.1.

[e] ch. 25. 1–3; xxvi. xxxv.xxxvi. 2 Ki.24.1–9. 2 Ch.36.5–8.

[f] ch.xxxix.–xliv.lii.

CHAPTER I. Ver. 10. He was appointed to declare what God would infallibly do with the nations. 11–16. The *almond-tree*, which flourishes very early in the spring, imported that the Jews were almost ripe for destruction, and it would speedily come upon them. And the *boiling-pot, with its face toward the north*, signified that the Chaldeans would come from the north-east, and burn and render miserable Jerusalem and other cities of Judah. 17–19. Be expeditious and diligent, bold, resolute, and faithful, in delivering my messages, however severe or awful; for I will protect, strengthen, and stablish thee, that none of their persecutions shall hurt thee.

Ver. 1. *Anathoth.* A city of Benjamin, situated, according to Jerome, about two miles and a half north of Jerusalem. It was assigned to the priests, 1 Ch. 6. 60. It was destroyed by the Chaldeans, and again rebuilt, Ne. 11. 32; but, at present, it fully verifies the denunciations of the prophet, Je. 11. 21–23, for nothing remains but a few poor houses on the bleak mountain-side, surrounded by mounds of rubbish and hewn stones. *C.*

Ver. 2. *Word of the Lord.* Not a mere utterance which the prophet was commissioned to make; but the Son of God, in visible form, and with audible speech, ver. 4–14, as he also appeared and spoke to Abraham, Ge. 15. 1–18; 17. 1–22. See also Is. 6. 1; Jos. 5. 13; Eze. 1. 26; Da. 8. 15–18; 10. 6–10. *C.*

Ver. 17. *Be not dismayed.* Moral courage, arising from a sense of obedience to God, a love for the souls of sinners, a 'conscience sprinkled from dead works,' with deep self-denial that 'Christ may be all in all,' is an indispensable qualification of every one who would seek to convert sinners and build up believers to salvation. Like all other good qualities, it is the gift of God. He that has it should bless God; and he that has it not should pray for it; for without it it is impossible to 'do the work of an evangelist.' *C.*

REFLECTIONS.—Great are the pains and patience that God exercises to prevent the destruction of his professed people. And it is honourable to be early chosen, sanctified, and prepared for the ministerial service of God. How real are his purposes relative to men's persons and offices! He can easily qualify men for his service, and enable them to speak intelligibly and powerfully, notwithstanding all weakness or opposition, and though their message issue in the ruin of some and deliverance of others. And with great care doth God render his mind plain to his servants and people, and condescendingly vouchsafes them his presence in their work. In what different forms he warns men before he inflicts his remarkable judgments! And ministers had need to consider the infinite importance

**TOMB OF THE HORATII, ON THE APPIAN WAY—PASSED BY ST. PAUL IN CHAINS.** [Jeremiah, i:1.]—"The words of Jeremiah, the son of Hilkiah, of the priests that were in Anat..oth in the land of Benjamin." Jeremiah began to prophesy i..the reign of Josiah. Josiah reigned in Jerusalem from 699 to 640 B. C. Near to t.. ..me when Josiah was reigning ..ver the Israelites, there was a war between Rome and Alba, which was settled by a contest of the Horatii and the Curatii. These brothers and cousins fought in sight of the Roman and Alban armies with a bravery such as made their names famous in all after ages. The terrible tragedy between the brothers and cousins terminated the independent existence of the Alban power, and gave to the Roman cause complete victory. This tomb is distant about six miles from Rome on the Appian wa.. Along by this tomb came St. Paul in chains, a prisoner to Rome.

king of Judah, unto the [g]carrying away of Jerusalem captive in the fifth month.[1]

4 ¶ Then [h]the word of the LORD came unto me, saying,

5 Before I [i]formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; *and* I ordained[2] thee a[j] prophet unto the nations.

6 Then said I, Ah! [k]Lord GOD! behold, I cannot speak; for I *am* a child.

7 But the LORD said unto me, [l]Say not, I *am* a child: for [m]thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be[o] not afraid of their faces: for [p]I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched[q] my mouth. And the LORD said unto me, Behold, I have [r]put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to [s]root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, [t]what seest thou? and I said, I see [u]a rod of an almond-tree.[3]

12 Then said the LORD unto me, Thou hast well seen; for [v]I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? and I said, I see [z]a seething-pot;[4] and the face thereof *is* toward[5] the north.

14 Then the LORD said unto me, [y]Out of the north[6] an evil shall break forth[7] upon all the inhabitants of the land.

15 For, lo, I will [z]call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne[8] at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

A.M. cir. 3376.
B.C. cir. 628.

*g* ch.52.8, 12, &c. 2 Ki.25.8, 11. Zec.7.5;8.19.

1 See note * below.

*h* Is.6.1. Ge.3.8; 18.1. Jos. 5.13. Eze. 1. 26. Da.10.6,10.

*i* Is. 49.1,5. Lu. 1.15, 41. Ga.1.15,16. Ro.1.1. Ex.33.12,17.

2 Heb. *gave.*

*j* ch.25. 15–29; xlvi.–li.;ver.10.

*k* Ex.4.10,&c.; 6.12, 30. 1 Ki.3.7. Ge. 18. 12. Is.6.5.

*l* Ex.6.30;7.1,2.

*m* Eze.3.17;2.7. Mat. 28.20. Ac.20.17.

*o* ver.17. Ac.13.9,46. Eze.2.6;3.9;33.7.

*p* ch.20.11. Ex. 3.12. De.31.6,8. Jos.1.5. Ac. 18.10. He. 13.5,6. 2 Ti. 4.17,18. Is.46.4. 2 Co.1. 10.

*q* Is.6.6,7;51.16;49.2; 50.4.

*r* ch. 5. 14. Ex. 4. 12. Eze.2.3,4. Mat. 10. 19. ver.6.

*s* Eze.32.18;43.3. Is. 44.26;55.10,11.ch.18.7, 9;15.14; 25.15–26. 1 Ki. 19.17.2 Co.10.4,5.

*t* Am.7.8;8.2. Zec.4. 2; 5.2;6.1. Da. vii. viii. ch.10.10–12;ver.12.

*u* Nu. 17. 8, with Is. 10.5. Eze.7.10,11;21.9.

3 The almond-tree blossoms in warm climates early in January, and in March its fruit is matured; it was therefore an apt emblem of a prophecy speedily to be accomplished.—*C.*

*v* Eze. 12. 23, 25, 28. Am. 8. 2. De. 32. 35. Hab. 2. 3, 6, with ch. xxxix.iii.

*x* Eze.11.3,7;24.3,5.

4 A pot for boiling flesh, and consequently an apt emblem of severe and dissolvingjudgments. —*C.*

5 Heb. *from the face of.*

*y* ch.4.6; 6.1,22; ver. 15.

6 From Syria, which lay directly north, or Assyria, which lay toward the north-east of Canaan, and which constituted also a part of the great Babylonian empire.—*C.*

7 Heb. *be opened.*

*z* ch.5.15;6.22;10.22; 25.9. De.28.49–52. Is.5. 26–30; 22.1–6. ch. 39.3; 43.10.

8 Foreign invaders shall successively ravage and domineer over the kingdom, or conjointly contend for the sovereignty. —*C.*

* Jeremiah began to prophesy in the year B.C. 628, and he continued during the remaining eighteen years of the reign of Josiah, and during the reigns of his successors Jehoahaz, Jehoiakim, and Zedekiah—in all, a period of more than forty years. Zephaniah, Habakkuk, Daniel, and Ezekiel were contemporaries. From

A.M. cir. 3376.
B.C. cir. 628.

ver. 6 it appears he was a very young man, not literally 'a child,' however, when the Lord called him; and from ch. 52. 31 it is evident he must have lived to an extreme old age, for he records an event which occurred during the reign of Evil-Merodach, king of Babylon, and not earlier than B.C. 560. He thus lived during one of the darkest periods of Jewish history, and there fell to his lot more intense suffering probably than any prophet had ever experienced.—*P.*

*a* ch.4.12,18; 5. 9,29. Le. 26.15–39. De.28.15–68;32.15–20. 2 Ki. xvi. xxi. Is. i.–iii. v. ch. i.–xxiii.;44.2–27.

*b* 2 Ki.4.29;9.1. 1 Ki. 18.46. Job 38.3. 1 Pe.1. 13. Eze.2.6. 1 Co. 9. 16, 27. Mat.10.28. 2 Ti.4.1. Ezc. 2, 7; 3.17. Ac. 20. 20, 27. Mat.28.20.

9 Or, *break thee to pieces.*

*c* Is.50.7. ch.6.27; 15. 20;26.10;23.18,20.2; 35. 15;38.6.

*d* ch.11.18–22;15.10–21;20.1–6;26.1–19;28.1–17; 29, 24–32; xxxvi.–xxxviii.; 39.11–14; xlii. –xliv. Ps.129.2. He. 13. 5. Ro.8.31. Jos.1.9.

CHAP. II.

*a* ch.7.1;;3.28. Eze.3. 16,17;1. He.1.1.

*b* Is.58.1. Ho.8.1. Pr. 1.21;8.3,4;9.3–5.

1 Or, *for thy sake.* —['I remember, on thy behalf, *my* kindness in thy youth—*my* love in thine espousals.'—*Boothroyd.* —*C.*]

*c* Ho.2.15. Eze.16.8, 22,60. Is.43.10. Ex 14. 31;15.1. Eze.23.3,8,19.

*d* Eze.16.8. Ex.19.5, 6;24.3,7,8. De.29.1.

*e* ver.6. De.2.7. Ne. 9.11,12,15,19. De.8.14–16.

*g* Ex.19.5,6. 1 Pe. 2. 9. De. 4. 20; 14. 2, with Ja.1.18. Re.14.4.

2 *Holiness.* A people separated from the world, and dedicated to God.—*C.*

3 *First fruits.* The first nation that God ripened for himself from the seed of his word.—*C.*

*h* Ps. 105. 14. ch.12. 14;50.7. Ex. 4. 23; vii.–xiv. Jos. vi.–xi. Ju. iii. iv.vii.xi.1 Sa.vii. 2 Sa. v. viii. x. Is. xiii.–xxxvii. ch. xxv. xlvi.–li.Eze.xxv.–xxxix.

4 None might eat of the first-fruits but the priests, none can injure Israel without guilt.—*C.*

*z* Joel 1.3,7,8.

*j* Ps.81.8–10. Is.51.1, 4.

5 See note on Is.14. 1.—*C.*

*k* ver.31. Is.1.2,3;5.3, 4. Mi.6.3,4.

*l* 2 Ki.17. 15. De. 32. 21. 1 Sa. 12.21. ch.10.14, 15. Jonah 2.8.

16 And [a]I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore [b]gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee[9] before them.

18 For, behold, I have made thee this day [c]a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And[d] they shall fight against thee, but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

## CHAPTER II.

1 *God, having showed his former kindness, expostulateth with the Jews on their causeless revolt, beyond any example.* 14 *They are the authors of their own calamities.* 20 *The sins of Judah.* 35 *Her vain confidence is rejected.*

MOREOVER, the[a] word of the LORD came to me, saying,

2 Go, and [b]cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember [1]thee, [c]the kindness of thy youth, the love of thine [d]espousals, when thou [e]wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* [g]holiness[2] unto the LORD, *and* the first-fruits[3] of his increase: [h]all that devour him shall [4]offend; [i]evil shall come upon them, saith the LORD.

4 Hear[j] ye the word of the LORD, O house of Jacob,[5] and all the families of the house of Israel:

5 Thus saith the LORD, [k]What iniquity have your fathers found in me, that they are gone far from me, and have walked after [l]vanity,[6] and are [n]become vain?

6 Neither [o]said they, [p]Where *is* the LORD that [q]brought us up out of the land of Egypt,

6 Idolatry; see ch.10.15; 14.14,22;16.19.1Co.8.4.—*C* *n* Ro.1.21–25. Ps.115.8. Is.44.9–20. ch. 10.8,14;51.17. *o* Ps.77.5. *p* ver.8;ch.5.24. *q* Is.63.9,11–13. Ho.12.13;13.4. Ex.vii.–xiv.

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of their charge, the great danger of unfaithfulness in it, and God's promises of his presence to enable them to perform it, and to protect them in it, as a balance to all the power and threatenings of their persecutors.

CHAPTER II. Ver. 2, 3. I remember the kindness which I showed to your nation when it was but forming, and when in the Arabian wilderness, by solemn covenant, I espoused you first of all the nations of the world to be my holy and peculiar people, and the affectionate regard which your fathers professed for me. And then I severely punished the Egyptians and others who attempted to do them wrong. 13–18. They have rejected me in my oracles, ordinances, and fulness, who am the freely bestowed, everlasting, and unbounded source of all grace, consolations, and blessings; and have, with inexpressible fatigue, procured to themselves idols which cannot give them the smallest relief. No wonder that they are basely enslaved and cruelly spoiled. The Assyrians, like outrageous lions, have wasted the country of the ten tribes, and murdered and carried captive the inhabitants. And the Egyptians have treacherously disappointed you, or shall murder Josiah, depose Jehoahaz, and impose a tribute. And will you, nevertheless, still send messengers to Egypt or Assyria, to form new alliances, or to borrow new idols? 20–28. When I formerly delivered you from the Egyptians, and other oppressors, ye engaged to keep my commandments, yet ye commit idolatry everywhere. I originally formed your nation of pious patriarchs, and established among you my pure oracles, ordinances, and worship; how then are ye become superstitious, idolatrous, and everyway corrupt, in both church and state? Nor can all your excuses, evasions, or pretences to reformation, conceal the manifest tokens of your wickedness from me. How can ye deny it, when the valley of Hinnom, where ye have burned your children to Molech, and other valleys where ye have worshipped your idols, manifest it? Ye have, even with madness and fury, run after idols empty as wind, one after another; and till fearful distress restrain you, ye appear quite irreclaimable. I have warned you to repent of your lewd, idolatrous, and foolish courses, and of hunting after alliances with heathens, which will bring you to captivity and misery; but ye desperately cleave to your strange gods. Yet all of you at last shall be ashamed of your idols, when ye find that, notwithstanding their multitudes, they can do nothing to save you from disgrace or punishment. 29–37. No excuse can be offered for your conduct; and all of you are guilty. Warnings and judgments have not in the least reclaimed you; nay, ye have cruelly murdered the prophets who admonished you. Did not I plentifully provide for and comfort you while ye continued obedient; why then do ye reject me, as if now, self-sufficient, ye had no need of me? Why thus so long forget me, who have been your chief glory and ornament? Why take such tedious journeys in pursuance of idolatrous courses, and become patterns and teachers to the very heathens in wickedness? Why, in every corner of your land, publicly sacrifice your children to idols, and murder the innocent, and yet hope to pass unpunished? Why thus change your idols and heathen allies? The Egyptians shall no more help you than the Assyrians did; but ye shall be led forth into a mournful and miserable captivity; and the curse of God shall render all your projected methods of relief unprofitable and ruinous to you.

Ver. 6. *The shadow of death.* Either where there was no shadow of the living, but merely of the monuments of the dead; or where every shadowy retreat was the lurking-place of some murderous robber or ravenous beast. *C.*

Ver. 10. *Chittim*—a general name for the west; *Kedar*, for the east. The one the descendants of Kittim the son of Javan, Ge. 10. 4, the son of Japheth; the other of Kedar the son of Ishmael, Ge. 25. 13, 18. *C.*

Ver. 11. The facility with which the Israelites changed from the worship of JEHOVAH to idols forms a prominent and surprising trait in their national character from the formation of the

that[r] led us through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And [s]I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof: but when ye entered, ye [t]defiled[7] my land, and made mine heritage an abomination.

8 The[u] priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and [v]the prophets prophesied by Baal, and [x]walked after *things that* do not profit.

9 Wherefore I [y]will yet plead[8] with you, saith the LORD, and [z]with your children's children will I plead.

10 For pass over[9] the[a] isles of Chittim,[1] and see; and send unto Kedar, and consider diligently, [b]and see if there be such a thing:

11 Hath[c] a nation changed *their* gods, which *are* yet no gods? but my people [d]have changed their glory for *that which* doth not profit.

12 Be[e] astonished, O ye heavens, at this, and be horribly afraid, be ye [g]very desolate, saith the LORD.

13 For my people have committed two evils; they have [h]forsaken me, the [i]fountain of living waters, *and* hewed them out [j]cisterns, broken cisterns, that can hold no water.

14 ¶ *Is*[k] Israel a servant? *is* he a home-born *slave?* why is he spoiled?[2]

15 The[l] young lions[3] roared upon him *and* yelled,[4] and they made his land waste: his cities are burned without inhabitant.

16 Also[m] the children of Noph and Tahapanes have broken the crown[5] of thy head.

17 Hast[o] thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he [p]led thee by the way?

18 ¶ And now [q]what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the [6]river?[7]

19 Thine own [r]wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For[s] of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I [t]will not transgress;[8] when [u]upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had [v]planted thee a noble vine, wholly a right seed; how then art thou [z]turned into the degenerate plant of a strange vine unto me?

22 For [y]though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How[z] canst thou say, I am not polluted, I have not gone after Baalim? [a]See thy way in the valley, know what thou hast done; *thou art* a swift dromedary[9] traversing her ways;

24 A[1] wild ass used[2] to the wilderness, *that* snuffeth up the wind at her pleasure;[3] in her occasion who can turn her away?[4] all they that seek her will not weary themselves; [b]in her month they shall find her.

25 Withhold[c] thy foot from being unshod, and thy throat from thirst: but thou saidst, [5]There is no hope:[6] no; for I have loved strangers, and after them will I go.

26 As[d] the thief is ashamed[7] when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a [e]stock, [g]Thou *art* my father; and to a stone, Thou hast brought me [8]forth; for they have turned *their* back[9] unto me, and not *their* face: but [h]in the time of their trouble they will say, Arise, and save us.

28 But [i]where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble:[1] for [j]*according to* the number of thy cities are thy gods, O Judah.[2]

29 Wherefore[k] will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I [l]smitten your children: they received no correction: [n]your own sword hath devoured your prophets, like a destroying lion.

31 O generation, [o]see ye the word of the

A.M. cir. 3376. B.C. cir. 628.

*r* De.8.14–16; 32.10. Ex. 17.3. Nu. 20.2, 5. ver.2. Job 3.15.

*s* Jos.iii.–xxi. De.8.7–9:6.10,11,18;11.9,11,12. Is. 1.19. Ne. 9.24, 25. Eze.20.6.

*t* Ps.78.58;106.38. Ge. 6.12. Eze. 20.28; 36.17. ch.4.1,9. Ju. ii.–x.xvii. –xxi. Eze.xvi. xx.xxii. xxiii.

7 By the immoral and cruel rites of idolatry, or by injustice, oppression, and debauchery.—*C.*

*u* Mal.2.6,7. Ne.8.8. De. 33.10. Ro.2.21,22. Ho. 4.6. Lu. 11.52. Is. 56.9–12.ch.8.10–12; 10. 21.

*v* ch.5.31.

*x* Hab.2.18.

*y* Is. 43.26. Ho. 2.2. Mi.6.2. Is.66.16.ch.25. 31.Eze.20.35,36.

8 By prophets announcing judgments and mercies.—*C.*

*z* Ex.20.5. Le.20.5.

9 Or, *over to.*

*a* Is.23.1, 12. Ge. 10. 4,5;25.13,18. Ps.120.5.

1 Cyprus was probably the original settlement of the *Chittim* or *Kittim*. From it they spread to Rhodes and other islands of the Archipelago, as well as to Macedonia, which took its name from them (*Ma*, 'land,' and *Kitti*). The 'isles of Chittim' consequently embrace the whole of the Levant. —*P.*

*b* ch.18.13,14.

*c* Mi. 4. 5, with ch. 16.20;ver.5.

*d* Ro.1.23. Ps.106.20, with De. 4. 7, 8; 33. 29. Eze.16.10, 14.

*e* De.4.26; 32.1. Is.1. 2.ch.6.10;22.29. Mi.6.2.

*g* Is. 13. 10; 24. 13. Mat.27.45.

*h* Ps.81.11.

*i* Ps. 36.9. ch. 17.13; 18.13,14. Jn. 4. 14. Re. 22.1,17. Ca.4.15.

*j* ver.11,18,25,36; ch. 17.5. Ps.62 9;146.3;115. 4–8; 135.15–18. Is.44.9–20;45.20;46.6,7.

*k* ver. 17,19. Is.50. 1; 52.3, with Ex.4.22.

2 Heb. *a spoil.*

*l* Ps.57.4. Is.1.7. Job 4.10,11. Ps.34.10; 58. 6. Na.2.11,12. Eze. 19. 3, 6. ch.50. 17. 2 Ki. xvii. xviii.xxiv. xxv. ch.4.7. Zep.1.18.

3 Babylon and Assyria.—*C.*

4 Heb. *gave out their voice.*

*m* 2Ki.17.4;18.21; 23. 33. Is. 30.1–6;31.1–3. ch. 43.7;44.1 Eze.29.7.

*n* Or, *feed on thy crown*, De. 33. 20; 32. 13. Is.8.8;1 6,7.

*o* Ho. 13. 9. ver. 19; ch.4.18. Nu.32.23. Is.1. 2,4. Le. 26. 15–39. De. 28.15–68.

*p* Ex. 13. 21. De. 32. 10. Ps.78.52–54; 136.11–16.

*q* ver. 13. Is. 30. 1–7; 31.1–3; 23.3; 8.7. Eze. 17. 12, 15. La.4.17; 5.6. Is.52.4. Ho.7.11; 5. 13. Jos.13.3.

6 The Euphrates. —*C.*

*r* Is.5.5; 3.9. Ho.5.5. Pr.5.22; 14.14. ch.4.18. De. 4. 25–27; 31. 16, 17; 32.15–26. Is.24.5,6. Ho. 4.1–3.ch.5.7,9, &c.

7 *Sihor*, or *Shihor*, was one of the ancient names of the Nile, probably given to it because of the 'dark' and turbid look of its waters. 'The river,' in the second clause of the verse, can only mean the Euphrates. Egypt and Babylon, the two great oppressors of Israel, are here symbolized.—*P.*

*s* Ex. 3. 8; 13. 14. Ps. 81.6,ch.11.4.

*t* De.5.27; 26.17. Ex. 19.8. Jos. 24. 18. Ju. 10. 16.1 Sa.12.10.

8 Or, *serve.*

*u* Is. 1.21; 57.5,7. ch. 3.6. Eze.20.28. 1 Ki.14. 31; 13. 32; 15. 24, with De.12.2.

*v* Ex.15.17. Ps. 44.2; 80. 8. Is.5.1, &c. Mat. 21.33. Mar.12.1. Lu.20. 9.

*x* Is.1.2,21. De.32.32.

*y* Job 9.30; 14.17; 34. 5–9. Ho.13.12. Is. 3. 9. Ps.90.8. Am.8.7. ch.16. 17. De.32.34.

*z* Pr.30.12,20; 28. 13, with Ju.2. 11, 13, 17; 3. 6,7;10.6, &c.

*a* ch.3.2;11.13. Is.57. 9, 10. Ho. 5. 13; 12. 1. Eze.xvi.xxii.xxiii.

9 Or, *O swift dromedary.*

1 Or, *O wild ass*, &c. Job 11.12; 24.5;39. 5, &c. Ho.10.11.ch.14. 6. Eze.16.33. ch.5.3, 5; 6.2,8,29.

2 Heb. *taught.*

3 Heb. *the desire of her heart.*

4 Or, *reverse it.*

*b* ver. 27. Is. 26. 16. Ho.5.15.ch.22.22.

*c* Pr.6.26. Eze.16.25. De.29.19. ch.13.22; 14. 10.

5 Or, *Is the case desperate?* ch. 18. 12; 44. 17. Ro. 8. 24; 2. 4, 5. Ge.4.13.

6 No advantage to be expected from the service of JEHOVAH. —*C.*

*d* ver.23,28,36; ch.3. 24,25. Is.1.29; 2. 10–21. ch.22,22,23. Ro.6.21.

7 *Ashamed* of the detection, not grieved for the crime.—*C.*

*e* 2Ki.17.10,13.

*g* Is.44.9–20; 46.6–8. ch.10.3–15. Ps.115.4–8. ver.11,13.

8 Or, *begotten me.*

9 Heb. *the hinder parts of the neck.*

*h* Ju. 2. 18; 10.10–16. Is.26.16. Ho.5.15. 1 Sa. 12.13. Ps.78.34.

*i* Ju.10.14. De.32.37. 2 Ki. 3. 13. Is.45.20; 44. 20;46.2,7.

1 Heb. *evil.*

*j* ch.11.13. Ho. 8. 11; 10.1.2Ki.17.30,31.

2 This was literally true. The Israelites imitated the example of the heathen, who not only worshipped great national deities, but also set up inferior tutelary deities in each city and village, and gave homage to them as their special patrons and protectors. This absurd and degrading superstition has even been introduced into Christian lands; each country and each great city has now its patron saint.—*P.*

*k* ver. 23, 24, 34, 35; ch. 3. 2. Eze. xvi. xxii. xxiii.

*l* Is.9.13;1.5.ch.5.3.2 Ch.28.22.

*n* 2 Ch. 36. 16. Mar. 12. 2–8. Mat. 23. 31, 34, 35, 37. Ne. 9. 26. Ac. 7. 52. Lu.11.47.1 Th.2.15.

*o* Mi.6.9. Is.1.10. Re. 2.29.ch.22.29.

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golden calf, Ex. 32. 1–6, throughout all their history, till the Babylonish captivity. Since that period, the tenacity with which they have adhered to their law and traditions, forms an interesting contrast with their former versatility. And no doubt the present decision and tenacity of profession into which Providence has trained them will, when 'their heart turneth to the Lord,' whom they rejected and crucified, render them admirably fitted for that blessed work among the Gentiles, Is. 66. 19, unto which God has destined them in the latter day. *C.*

Ver. 12. *Be astonished, O ye heavens!* The heavenly powers who 'desire to look into' the mystery of man's redemption, and with whom there is 'joy over one sinner that repenteth.'—*Query*, As the sins of professed believers are said even to 'grieve the Holy Spirit,' and 'crucify the Lord afresh,' does not this expression intimate that, even among angels, in heavenly places, there may be a holy sorrow over the sins and apostasies of the church? See Ge. 6. 6; Ps. 95. 10; Ep. 4. 30; He. 6. 6. *C.*

Ver. 14. *Is Israel a servant?* God redeemed him from servitude, and made him a son, Ex. 4. 22, wherefore his present enslaved condition must be the punishment of his sins, Is. 50. 1; 52. 3. *C.*

Ver. 16. *Noph* was the Hebrew name of *Memphis*, the capital of Egypt. It stood just at the southern angle of the Delta, where the Nile branched.—*Tahapanes*, or Daphne, was also an Egyptian city, situated on the border of the country, on the Pelusiac arm of the Nile. These two cities are mentioned as representatives of all Egypt. *P.*——*Broken the crown.* By the defeat and death of the good king Josiah, the kingdom was reduced to a tributary province, 2 Ki. 23, 29, 33. *C.*

Ver. 22. *Nitre.* Natron, or carbonate of soda, which is found in many parts of Asia and Africa, and when dissolved in hard (acidulous) water, renders it fit for washing. Mixed with oil, it forms one species of soap. *C.*

Ver. 23. *In the valley.* The valley of the sons of Hinnom, where they had built the high places of Tophet. See ch. 7. 31; Is. 57. 5.—*A swift dromedary.* As swift as the dromedary, which, though subjugated, 'traverses (rather twists) her ways' to pass by her master who would impede or stop her from seeking her mate. *C.*

Ver. 24. *A wild ass.* As wild as the *onager*, which, bred in the desert, and unaccustomed to restraint, 'snuffeth up the wind,' and thereby discovering her companions, hastes to them as matter of right.—*In her month they shall find her.* Her mate will find her without difficulty, because she seeks as earnestly as she is sought; so Israel sought after idolaters as earnestly as idolaters sought after them. *C.*

Ver. 25. 'Withhold thy foot from being unshod,' as the wilful dromedary or untamable wild ass; 'and thy throat from thirst,' such as they experience in the wilderness—that is, eschew this wilfulness and wildness, and 'let thy feet be shod with the preparation of the gospel of peace,' and drink of the 'well of water springing up unto life eternal.' *C.*

Ver. 31. *Have I been a wilderness*—have my ways (ver. 31) been unprepared, my waters bitter or scanty, my food unprovided, my habitation unbuilt? *C.*

Ver. 34. *I have not found it.* 'I have not found it in a hole digged' (to hide it, Le. 17. 13), 'but upon every oak' (to expose and proclaim it), as an offering acceptable to abominable idols.—*Note*, Instead of the words *upon all these*, in the authorized translation, the ancient versions render it *upon every oak*, in allusion to the groves in which idols were worshipped, and their impure rites celebrated. *C.*

Ver. 35. *Because I am innocent.* I am 'innocent' of idolatry; using graven images, not as gods, but as means of devotion. So say the Hindoos (see Duff's *India*), so say the Council of Trent (see their decrees); but let Christians see the second commandment, and believe and obey God rather than men. *C.*

Ver. 36. At the particular period here referred to the Israelites were in great national distress and danger. The armies of Assyria

LORD: [p]Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We [3]are lords;[4] we will come no more unto thee?

32 Can a maid forget her [q]ornaments, *or* a bride her attire? yet my people have [r]forgotten me days without number.

33 Why[s] trimmest thou thy way to seek love?[5] therefore hast thou also [t]taught the wicked ones[6] thy ways.

34 Also [u]in thy skirts is found the blood of the souls of the poor innocents:[7] I have not found it by secret search,[8] but upon all these.

35 ¶ Yet thou sayest, [v]Because I am innocent, surely his anger shall turn from me: behold, [x]I will plead with thee, because thou sayest, I have not sinned.

36 Why[y] gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him,[9] and thine[z] hands upon thine head: for the LORD hath[a] rejected thy confidences, [b]and thou shalt not prosper in them.

## CHAPTER III.

1 *God inviteth Judah to return to him, notwithstanding her vile whoredom.* 6 *Judah is worse than Israel.* 12 *The promises of the gospel to the penitent.* 20 *Israel reproved, and called by God, maketh a solemn confession of their sins.*

THEY say,[1] If a man put away his wife, and she go from him, and become another man's, shall[a] he return unto her again? shall not that land be [b]greatly polluted? but [c]thou hast played the harlot with many lovers; [d]yet return again to me, saith the LORD.

2 Lift up thine eyes unto the [e]high places, and see where thou hast not been lien with: [g]in the ways hast thou sat for them, as the Arabian[2] in the wilderness; and thou hast [h]polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the [i]showers have been withholden, and there hath been no latter rain; and thou hadst a [j]whore's forehead,[3] thou refusedst to be ashamed.

4 Wilt[k] thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will[l] he reserve *his anger* for ever? will he keep *it* to the end? Behold, [m]thou hast spoken and done evil things as thou couldest.[4]

6 ¶ The LORD said also unto me in the days of Josiah the king,[5] Hast thou seen *that* which backsliding[6] Israel hath done? she is [o]gone up upon every high mountain and under every green tree, and there hath played the harlot.[7]

7 And[p] I said, after she had done all these *things*, Turn thou unto me; but she returned not. And [q]her treacherous sister Judah saw *it*.

8 And I saw, [r]when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her [s]treacherous[8] sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the [9]lightness[1] of her whoredom, that [t]she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah [u]hath not turned unto me with her whole heart, but [2]feignedly,[3] saith the LORD.

11 And the LORD said unto me, The [v]backsliding Israel hath [x]justified[4] herself more than treacherous Judah.

12 ¶ Go, and proclaim these words toward the [y]north, and say, [z]Return, thou backsliding Israel, saith the LORD, *and* I will not cause mine anger to fall upon you: for I *am* [a]merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only[b] acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and [c]hast scattered[5] thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn,[d] O backsliding children, saith the LORD; for I am [e]married unto you; and [g]I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you [h]pastors according to mine heart, [i]which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be [j]multiplied and increased in the land, in those days, saith the LORD, [k]they shall say no more, The ark of the covenant of the LORD; neither shall it come to mind,[6] neither shall they remember it, neither shall they visit *it*, neither shall *that* be done[7] any more.

17 At that time they shall call [l]Jerusalem the throne of the LORD; and [n]all the nations shall be gathered unto it, to the name of the

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[p] ver. 5; ch. 22. 15. 2 Ch.26.5;31.10;32.22,23.

[3] Heb. *have dominion.*

[4] *We are lords* entitled to rule; not as subjects, bound to obey.—*C.*

[q] With ver. 11. De. 4. 7, 8. 2 Sa.7.23,24. Is. 60.19.

[r] Ps. 106. 21. ch. 13. 25;18.15;3.21. Is.17.10. Ho.4.6;8.14;13.6. Eze. 22.12.

[s] ch. 3. 1, 2; 4. 13; 22. 22. Eze.16.28–34. Ho. 2.5. Is.57.9,10.

[5] As harlots deck themselves to attract attention.—*C.*

[t] 2 Ch. 33. 9. Eze.16. 27,47,51,52.

[6] A proficient in sin, thou hast not merely misled the inexperienced, but 'taught the wicked' new modes of wickedness.—*C.*

[u] ver. 23. Eze. 7. 23; 16.20,21;20.31;9.9.2 Ki. 21. 16; 24. 4. Is. 59. 3, 7. La.4.14. Ps.106.38.ch. 19.4;32.31.

[7] Children offered to Molech, see ver. 23; ch.19.4. Ps. 106. 38. —*C.*

[8] Heb. *digging.*

[v] Ro.7.9.1Jn.1.8,10. Pr.30.12,20. Lu.18.11. Is 58.3.

[x] ver.9,23,29. Pr. 28. 13. Eze. 17. 20. Am.3.2.

[y] ver. 18,19;ch.31.22; 37.7. Ho.5.13;12.1. Is. 30. 1–7; 31. 1–3; 20. 5. 2 Ch.28.20. La. 4.17;5.6.

[9] Or, *hence*, ch.15.1 –4. Le. 26. 33. 2 Ki.24. 14;25.21.

[z] 2Sa.13.19. Is.21.3.

[a] Is. 30. 1–7; 31. 1–3. ch.37.7. Eze.29.6,7; 17. 15.

[b] Is.28.15–17.

CHAP. III.

[1] Heb *Saying.*

[a] De.24.4.

[b] ver.9;ch.2.7. Is.24.5.

[c] ch.2.20,33. Eze.16. 15–59;xxiii.

[d] Zec.1.3. ver. 4, 14, 22. Ho.14.1. Eze.33.11. ch.6.8;7.3;4.1,14.

[e] Ex 34.16. 1 Ki.11.7, 8,14.23.2 Ki.23. 5.

[g] Ge.38.14. Pr.23.28. Eze.16.25.

[2] Watching as anxiously for an occasion of idolatry and its licentious rites, as the Arabian robber watches for the traveller and an opportunity of plunder.—*C.*

[h] ver.9. Is.24.5. Eze. xvi. xxiii.

[i] De.28.23,24. Le.26. 19.ch.9.12;14.4. Is.5.6. Zep.3.5. Joel 1.17.

[j] Eze.3.7. ch.6.15;8. 12; 44.16,17; 5.3. Eze. 16.24,25,30–34.

[3] Hardened as the parched ground: the one hardened because showers have been withheld, the other because the Holy Spirit has been taken away.—*C.*

[k] ver. 14, 19, 22; ch. 31.18–20;2.2,27. Ho.14. 1–3;2.15, with Pr.2.17, 19. Mal.2.14.

[l] ver. 12. Ps. 77. 7–9; 85.5; 103.8,9. Is. 57. 16; 64.9.

[m] Is. i. ii. v. ix. lviii. lix.ch.ii.–xvi.Eze.viii. xvi. xx. xxii. xxvi Mi. ii.iii.vi.vii.Zep.3 1–6.

[4] To the very utmost of ability and opportunity.—*C.*

* Allusion is here made to the idolatrous sanctuaries established on the tops of mountains and hills, where Baal, the sun-god, was worshipped; and to the shady groves in which the obscene rites of the goddess Astarte were practised. The number of these sanctuaries in Palestine was almost incredible. Many of them remain to this day, and the common people, of all races and sects, regard them with superstitious reverence. —*P.*

[5] Here begins a distinct prophecy, which continues to the end of ch.vi.—*C.*

[6] *Backsliding.* A phrase taken from oxen that, instead of advancing in the plough or wain, go backward, to the danger or destruction of themselves, the vehicle, and the driver.—*C.*

[o] 1 Ki.14.23.ch.2.20. De.31.16;32.15–21. Ju. 2.12,13,17,19. 2 Ki.17.7 –17. Eze. 22. 28; 16. 25, 30–34.

[7] See note * in first column.

[p] 2 Ki. 17. 10, 13, 14. Ho.i.–xiv. Am.ii.–viii. Is.i.–v.ix.

[q] Eze.23.2, &c.

[r] Le. 26. 15–39. De. 28.15–68. 2 Ki.17.6–23. Eze.23.9. Ho.1.6, 9; 3. 4;4.15–17;9.15–17.

[s] 2Ki.17.19. 2 Ch.21. 6,11;24.17,18;28.2;33. 2,9. Eze.23.11, &c.

[8] *Treacherous.* In the sense of an unfaithful wife, with love on her lips, smiles in her face, fidelity in her vows, but deceit in her heart.—*C.*

[9] Or, *fame.*

[1] *Lightness*–'grossness'—lightly adopting every new idol —grossly pursuing every licentious and impure rite.—*C.*

[t] Is.24.5. ch.2.7,27;15. 7;7.9.30,31;11. 10,12,13; 16.11;17.1,2. Eze.16.15 –59;xxii.xxiii.

[u] Ho.7. 14. 2 Ch. 34. 29–34; 35. 1–18; 36. 12–14. Ps.78.38.

[2] Heb. *in falsehood.*

[3] Even after Josiah's great passover, the priests and princes speedily returned to their idols, 2 Ch.35. 18;36.14,16.—*C.*

[v] ch.2.21. 2 Ki.17.7–23. Ho.iv.–xiii. Am.ii.–viii. Mi.i.–iii.vi.;7.1–6.

[x] Eze.16.51,52;23.11.

[4] *Justified.* Defended her apostasies and idolatries by more specious arguments, with more hardened effrontery.—*C.*

[y] 1 Ki.17.6;15.29.ch. 39.9;50.9.41.

[z] Eze.33.11. Ho. 14. 1–8.

[a] 2 Ch.30.9. Ps.86.15; 103.8,9;145.8. Ex.34.6, 7. De.4.31. Ro.5.20,21. Ep.2.9.

[b] De. 30. 1–6. Is. 59. 12. Ho.14.2. 1 Jn. 1.9.

[c] ch.2.20, 25, 28; ver. 1,2,6.

[5] Diverged from the one path of duty, and made a way to every idol.—*C.*

[d] ver.4,17,18,22; ch. 41.3,4. Ho.14.1–3. Eze. 33.11.

[e] Is. 54. 5. Ge. 17. 7. Ex.19. 5, 6. ch. 2. 2; 31. 32. Ho.2.19,20;13.4.

[g] Is. 1.9;4. 2; 10. 22. Eze.20.38. Zec.13. , . ch.31.6–12.

[h] Ep.4.11. ch.23.4. 1 Sa.13.14. Ho.13.11.

[i] Jn.21.15–17. Ac.20. 28. 1 Pe.5.2.

[j] Is.11.11;60.22;61.4. ch.31.8. Eze 36.10,11. Zec.2.4,11;10.8.

[k] Ho.3. 5. Is. 65. 17. Jn. 4. 21–24. Mal. 1. 11. He.10.8,9.

[6] Heb. *upon the heart.* [7] Or, it *be magnified.* [l] Ps.48.1;87.1–3. Is.66.20. Zec.6.3. ch.14. 21;17.12;31.23. Ga.4.26. Re.21.2,3. [n] Ps.22.27–30. Is.11.10;2.3;60.9. Ge.49.10. Zec. 2.11;8.23.

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threatened to overwhelm them. Instead of trusting in God, they turned to Egypt for help. This proved the immediate cause of the overthrow of the Jewish monarchy and the destruction of Jerusalem. *P.*

REFLECTIONS.—It is honourable for nations, families, and persons to be early beloved by God, and addicted to his service; and safe to be followers of him through every difficulty. But very absurd is it for those who have shared his distinguished favours to apostatize from him to idols, and render him hatred for love; for church-officers to be ringleaders in guilt; and for men at once to belie their profession, affront their God, and cheat themselves out of happiness. Alas! in what slavery, poverty, and disappointment, and endless wandering after idols, do unbelief and forsaking of God issue! With denial of guilt, eagerness, obstinacy, and impudence, do men, abandoned by God, proceed from evil to worse. And it is common for sinners to supplicate relief from God when their idols cannot help them. But dreadful is their case who, under his word, rod, or favours, grow insolent and imperious in wickedness; and when, forgetting God, notwithstanding checks unnumbered, they abound in impiety.

CHAPTER III. As the Jewish nation were espoused to God by special covenant, apostasy and idolatry, or dependence on heathen allies instead of God, are often represented as *whoredom, adultery,* or *fornication,* by the prophets. 1–5. Notwithstanding ye have, under the judgments of famine, &c., multiplied your idols and idolatry, and eagerly hunted after companions in it, and opportunities of committing it, in all the corners of your land, and have impudently gone to your very uttermost in speaking and acting the most horrid abominations; yet, without a moment's delay, return unto me as your infinitely gracious Husband and Father. 11. The sins of the ten tribes, who had been long ruined or in a miserable captivity, were far less aggravated than those of Judah, being committed against fewer warnings, mercies, judgments, vows, &c. 12–25. These predictions began to be accomplished in and after the deliverance from Babylon;

LORD, to Jerusalem: neither [c]shall they walk any more after the imagination[8] of their evil heart.

18 In those days the house of Judah [p]shall walk with[9] the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.[1]

19 But I said, [q]How shall I put thee among the children, and give thee a pleasant land, a goodly heritage[2] of the hosts of nations? and I said, Thou shalt call me, [r]My father; and shalt not turn away from[3] me.

20 ¶ Surely, *as* a wife treacherously departeth from her husband,[4] so [s]have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A[t] voice was heard upon the high places,[5] weeping[u] *and* supplications of the children of Israel: [v]for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return,[x] ye backsliding children, *and* I will heal[6] your backslidings. Behold, [y]we come unto thee; for [z]thou *art* the LORD our God.

23 Truly [a]in vain *is salvation hoped for* from the hills,[7] *and from* the multitude of mountains; truly[b] in the LORD our God *is* the salvation of Israel.

24 For [c]shame hath devoured the labour of our fathers from our youth: their flocks and their herds, their sons and their daughters.

25 We[d] lie down in our shame, and our confusion covereth us: [e]for we have sinned against the LORD our God, we and our fathers, from our [g]youth even unto this day, and have not obeyed the voice of the LORD our God.

A.M. cir. 3376. B.C. cir. 628.

*o* Ro.6.14. ch. 11.8. Is. 1.29; 66.12, 19. Ro. 11.25, 26.

8 Or, *stubbornness.*

*p* ch.30.3; 31.1, 8–12; 50.4, 20. Is.11.13. Eze. 37.16–22. Ho.1.11. Zec. 10.6.

9 Or, *to.*

1 Or, *caused your fathers to possess.*

*q* ver.10, 11, 20; ch. 5. 7. Ho. 11.8. Am. 9.14, 15.

2 Heb. *land of desire, an heritage of glory* or *of beauty.*

*r* Is.63.16; 64.8. Ga.4. 5, 6. ch.32.40. Ro.8.15.

3 Heb. *from after.*

4 Heb. *friend.*

*s* ch.5.11. Is.48.8; 24. 5. Eze.xvi.xxiii. ver.1, 2.

*t* ver.12, 13; ch. 31.9, 18, 19; 50.4. Eze. 7.16. Ho.14.1–8. Zec. 12.10. ch.2.32.

5 Upon the 'high places' where they had gone to worship idols, God granted them 'repentance unto life,' and their voice was godly sorrow and earnest supplication.—*C.*

*u* 2 Co.7.10.

*v* Pr.19.3.

*x* Ho.14.1, 4. Is.1.18; 44.22; 55.7; 57.17, 18. Ro.5.20, 21.

6 The wounds ye have received while perversely drawing back in spite of vows and good resolutions. See note on ver. 6.–*C.*

*y* Ho.3.5; 6.1, 2; 14.3, 8. Zec. 13.9. 2 Co. 5.14. Ca.1.4; 2.17.

*z* Ho.13.4.

*a* Is.44.9, 20; 45.20; 46. 7. ch.10.5, 14, 15; 2.13, 20; 16.19; ver.6.

7 From the idols they worshipped upon hills and mountains—the 'high places.—*C.*

*b* Ps.3.8; 44.7; 121.1, 2; 130.7, 8. Is.43.11; 45. 15, 17; 63.1, 16. Jonah 3. 8. Ho.1.7. ch.14.8.

*c* Ho.9.10; 2.8. ch.11. 13. Eze.16.61, 63. Ro.6. 21.

*d* ch.6.26. Is. 50.11. Ezr.9.6, 7, 15. Eze. 36.3 –6, 31, 32. Ro.6.21.

A.M. cir. 3376. B.C. cir. 628.

*e* ch. 2.17, 19. Ps. lxxviii. cvi. De. 31.16, 17; 32.15–21. Ju. 2.11–19. 2 Ki. 17.7–23. Am. ii.–viii. Mi.i.–iii.vi.vii. Zep.i.–iii. Is.i.–iii.v.ix. xxii. xxiv. lviii. lix. ch. ii.–xvii. Eze. iii.–xxiii. Da.ix.

*g* Is.48.8. ch.2.2; 22. 21. Ps. 106. 7, 13. Eze. xx.

CHAP. IV.

*a* ch 2.4; 3.12, 18, 20.

*b* Joel 2.12. Ho.14.1; 12.6. Is. 31.6, with ch. 3.4, 14, 22.

*c* De. 27.15. Eze.11. 18; 20.7, 8; 14.3, 4; 22.28.

*d* ch.15.4; 24.9. Is. 6. 12; 26.15. 2 Ch.33.8.

*e* De.10.20.

*f* Is.48.1.

*h* Ge.22.18. ch.3.17; 9.24. Is. 45.25. 1 Co. 1. 31. 2 Co.10.17. Is.60.19. Ps.72.17.

*i* Ho.10.12. Mat. 13. 7, 22. Lu.8.14 Ga.6.7, 8.

*j* ch.9.24. De. 10.16; 30.6. Ro.2.28, 29. Col.2. 11. Eze.18.31.

*k* ch.21.12. Am. 5.6. Zep.2.2. De.32.22. Is. 5.24, 26. Eze.20.46, 47.

*l* Eze.33.2, 3, Ho.8.1. ver.16; ch.6.1; 8.14; 35. 11.

1 Or, *strengthen.*

*m* ch.1.13–15; 6.22; 19. 2, 15; 25.9; 21.7.

2 Babylon did not lie towards the north, but east of Judea. But no army could find supplies in marching directly through the deserts of Arabia. The Babylonian invaders would, according to convenience and custom, cross the Euphrates at Zuphiah, and enter Judea from the north by way of Syria and Damascus. —*C.*

3 Heb. *breaking.*

*o* Nebuchadnezzar, ch.2.15; 5.6; 25.9; 50.23; 51.20. Da.7.4; 4.30. Is.6. 11, 12.2 Ki.24.1; 25.1.

4 A lion was the emblem of the Babylonian power, Da. 7. 4. —*C.*

## CHAPTER IV.

1 *God calleth Israel by his promises.* 3 *He exhorteth Judah to repentance by fearful judgments.* 19 *A grievous lamentation for the miseries of Judah.*

IF thou wilt return, O [a]Israel, saith the LORD, return[b] unto me; and if thou wilt put away thine [c]abominations out of my sight, then shalt thou not [d]remove.

2 And [e]thou shalt swear, The LORD liveth, [g]in truth, in judgment, and in righteousness; and [h]the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, [i]Break up your fallow ground, and sow not among thorns.

4 Circumcise[j] yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; [k]lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare[l] ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: [1]retire, stay not; for [m]I will bring evil from the [2]north, and a great destruction.[3]

7 The [o]lion[4] is come up from his thicket, and

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but will be much more fully accomplished in the future return of the twelve tribes to Canaan, and in the glories of the Christian church; especially in the coming age, when converts shall be numerous, ministers and magistrates faithful, ceremonies laid aside, and peace, harmony, faith, and godly sorrow prevail.

Ver. 3. *The showers have been withheld,* &c. At no time are men more disposed to repine and murmur against Providence than during the time of drought; God therefore again and again directs men's thoughts above the clouds to him who sits in heaven, as the only giver of 'rain and dew and fruitful seasons.' *C.*

Ver. 12. Here commences a prophecy looking far into the future. It opens with calling Israel from the north—that is, from Media, Persia, the borders of the Caspian, Poland, Lithuania, and other regions lying northerly from Judea; and closes with a period when by conversion to JESUS, commencing with 'one of a city and two of a family,' ver. 14, they shall be 'multiplied and increased in the land'—they shall neither name, remember, nor visit 'the ark of the covenant of the LORD,' ver. 16; and Judah and Israel shall come together out of the land of the north, and shall no more turn from following after the LORD, ver. 17, 18. *C.*

Ver. 17. That *Jerusalem* is a name of the church of Christ cannot be questioned. See Ga. 4. 26; He. 12. 22; Re. 21. 2, 3. But that here it signifies the literal Jerusalem can scarcely be doubted by any who considers the literal reality of the sins charged, the judgments inflicted, and, connected with the repentance of Israel, ver. 14, the promise of restoration to 'the land given for an inheritance to their fathers,' ver. 18. See Ro. 11. 26. *C.*

Ver. 24. *Shame.* The noted idol Baal was called 'shame,' ch. 11. 13; Ho. 9. 10, from the shameful nature of his worship; and this and similar idolatrous worship devoured Israel's labour continually. This was effected (1) naturally by the habits of dissipation that idolatry fosters; and (2) by the direct and consuming judgments wherewith it is constantly punished. *C.*

REFLECTIONS.—How base, eager, active, abounding, and impudent in wickedness, apostates from God become! And if we would seriously repent, we must take a particular view of our sins and their aggravations. Unbounded is the mercy of that God of grace with whom we have to do. He is averse to punish with severity; and opens his arms and heart to receive the most enormous transgressors who attempt returning to him by faith. But sad is the case when God's judgments upon our neighbours do not awaken us to detest and avoid their sins; and that, when God bestows reforming magistrates and ministers, many who join in reformation do but dissemble with him. Few backsliders from God are ever recovered. And obstinacy in sin lays bars in the way of our mercies, that nothing less than uncommon stretches of mercy can remove. Earnest are JEHOVAH'S calls to faith and repentance; and strong and moving his gracious encouragements; and it is the assured faith of his special mercy that will most truly produce a true and gracious repentance. Peaceful, harmonious, well governed, conspicuous, and pure is the gospel church when everything in her is according to God's Word. And when his Spirit draws men to himself, deep is their sense of their guilt and folly in departing from and rebelling against him; and cordial their dependence on him, and justification of his judgments.

CHAPTER IV. Ver. 1–4. If you truly return to me by faith and repentance, and reform from your idolatries, and in a candid and upright manner devote yourselves to and serve me, in whom even the Gentile nations shall in a little time be blessed and glory, your captivity may be prevented. Yet not a mere outward reformation, but deep convictions of conscience, and a thorough renovation of your hearts, and purgation from the sinful corruptions thereof, are necessary to the preventing of my approaching and justly deserved judgments.—30, 31. No devices which ye can use shall avail you: the Egyptians and Chaldeans, whose friendship ye have courted, will forsake or murder you, which will occasion terrible anguish and despair all over the country, but especially at Jerusalem.

Ver. 2. Every one who has studied the prophecies of the Old and New Testaments, and carefully noted the history of nations, must have seen how wonderfully the fate of nations is interwoven with the condition of the Jews. Here the repentance of Israel would not only have suspended or superseded their own captivity and exile, but would have expedited and secured the conversion and happiness of the Gentiles. They did not repent—they were scattered—and but a few of the Gentiles have yet 'blessed themselves in him.'—*Note,* After a man's own personal salvation, few things should more occupy his thoughts than the present and eternal influence his conduct may exercise over others either for good or evil, happiness or misery. 'A word in season' may be instrumental to convert and 'save a soul alive'—a word may poison the heart of the hearer, and be followed by death and misery. *C.*

Ver. 10. The prophet neither says nor means that God had 'deceived' the people by telling them any flattering untruth—the ordinary meaning of deception—such an imputation would be insulting to the truth and holiness of God, and unworthy of the divine wisdom of the prophet. But the meaning is, 'that while God had promised peace to a penitent people forsaking their idolatry and returning to the Lord,' the Jews, appropriating the promise without realizing the character, have been deceived; and, in this sense only, were deceived by the Lord. In another view God is said to have 'deceived the people;' that is, false prophets prophesied, saying, 'Peace, peace! when there was no peace;' but the people loved and preferred these false prophesyings, and detested the truth, wherefore God 'gave them up to strong delusions,' and is therefore said to have done that which he judicially condemned an unbelieving, impenitent, and self-willed people to underlie. *C.*

Ver. 15. *Dan.* The north-eastern extremity of Palestine, at which the Babylonians, coming from Damascus, entered the Holy Land. See ver. 6. *C.*

Ver. 16. *Watchers,* besiegers. An army, not of temporary marauders, but fully instructed in all the arts of war and endurance of watchfulness. *C.*

Ver. 17. Grain fields, early ripe, require, in most countries, protection against birds, which, when affrighted from one part of the field, fly to another, and so require the guards to go 'round about' it. In Arabia the ripening grain requires to be strongly guarded against robbers, and as the fields are unfenced, the guards must surround them on all sides.—See *Sir J. Chardin. C.*

Ver. 19. Is this the exclamation of Israel, of the prophet, or of the LORD himself? Israel could not say, 'I have heard, O my soul, the sound of the trumpet!' for this was that sound which they sottishly refused to hear. Neither can it be the prophet; for he speaks of 'my tents' and 'my people' who 'have not known me.' This last phrase unquestionably designates Messiah. And as the speaker, throughout the whole discourse, ver. 19–26, is one, speaking uniformly in the first person, the whole must be understood of Messiah himself speaking prophetically as in 'the days of his flesh,' even as when he came near the city, looked upon it, and wept. *C.*

Ver. 25. *No man.* At the destruction of Jerusalem by Titus, no Jew was left in it, unless such as hid themselves in subterraneous passages. The expression 'no man' may, however, be justly interpreted—'no man' was seen who stood up for order and defence. *C.*

Ver. 26. *All the cities.* Jerusalem, Acre, and Jaffa alone remain, the mere skeletons of their former glory. All the other cities of Judea have sunk either into mere villages or absolute ruins; so complete is the desolation, that of many the sites cannot be ascertained.—See Wylie's *Modern Judea,* p. 318–369. *C.*

Ver. 28. *For this shall the earth mourn,* &c. This expression alludes to a well-known fact in human nature—that is, that everything, yea, the very sunshine, looks gloomy and dismal to the man whose heart is darkened by hopeless distress—that feels the rod of punishment without the consolations of faith, humiliation, and repentance. *C.*

Ver. 30. *Though thou rendest thy face with painting.* 'Though thou distend thine eyes with paint' (*Boothroyd*). The allusion is to the eastern practice of painting the brows and edges of the eyelids black, which gives the white an enlarged and distended

**STREET IN TIBERIAS—ONE OF THE CENTERS OF JEWISH CULTURE AND WORSHIP SINCE THE DESTRUCTION OF JERUSALEM.** [Jeremiah, iv:1.]—"If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then thou shalt not remove." We give a street scene in Tiberias because of the view it enables us to get of modern Israelities. After the destruction of Jerusalem, Tiberias became the chief seat of the Jews. In the second century the Sanhedrin was removed here, and here was a great rabbinical school. There are now about three thousand people in this city, nearly two thousand of whom are Jews. They are easily recognized. Many of them have their hair in ringlets and nearly all look pale and effeminate. Most of them, like the Jews in Jerusalem, live on charity. There is something pathetic about the way these ancient people of God hang about Jerusalem and Tiberias.

the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate: *and* thy cities shall be laid waste without an inhabitant.

8 For this [p]gird you with sackcloth, lament and howl; for the fierce anger of the LORD [q]is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* [r]the heart of the king shall perish, and the heart of the princes; and [s]the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! surely thou hast[t] greatly deceived this people and Jerusalem, saying, [u]Ye shall have peace; whereas the sword [v]reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, [x]A dry wind of the high places in the wilderness toward the daughter of my people, [y]not to fan, nor to cleanse,[5]

12 *Even* a full wind from those[6] *places* shall come unto me:[7] now also will I give sentence[8] against them.

13 Behold, [z]he shall come[9] up as clouds, and his chariots *shall be* as a whirlwind: [a]his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, [b]wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

15 For[1] a voice declareth from Dan, and publisheth affliction from mount Ephraim.[2]

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers[3] come from a far country, and [c]give out their voice against the cities of Judah.

17 As[d] keepers of a field are they against her round about; because [e]she hath been rebellious against me, saith the LORD.

18 Thy[g] way and thy doings have procured these *things* unto thee: this *is* thy wickedness,[4] because it is bitter, because it reacheth unto thine heart.

19 ¶ My[h] bowels, my bowels! I am pained at my very heart;[5] my heart maketh a noise in me; I cannot hold my peace, because [i]thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction[j] upon destruction is cried: for the whole land is spoiled: suddenly are my tents[k] spoiled, *and* my curtains in a moment.

21 How[l] long shall I see the standard, *and* hear the sound of the trumpet?

A.M. cir. 3376.
B.C. cir. 628.

[p] ch.6.26.2 Ki. 6. 30. Is.22.12;15.3.

[q] Is 9.12,17,21;10.4.

[r] Ps.73.26; 102.4. Is. 19.11,12; 20.3,4; 22.3,5. 2 Ki.24.1,12;25.4.

[s] ch. 6. 13, 14; 37. 19; ver. 10. Is.29.9. Ac. 13. 41.

[t] Is.63.17. 1 Ki.22.21 -23. Eze.14.9. ch. 5.12; 14.13.2 Th.2.11,12. Ps. 81.12.

[u] Is.37.35.

[v] La. 2. 21. ver. 18. Ex.9.14. Is.1.5,6. Eze. 7.4.

[x] Is.5.26-30;27.8.ch. 23.19; 30. 23, 24; 49. 36; 51.1. Eze.17.10; 19. 12. Ho.13.15. Ps.11.6.

[y] ch.18.17;51.2.

5 A wind peculiar to countries bordering on the deserts of Africa and Asia called samiel, sirocco, simoom, &c., suddenly destructive to life and vegetation.—*C.*

6 Or, *a fuller wind than those.*

7 *Shall come unto me,* saith the Lord, to receive its commission.—*C.*

8 Heb. *utter judgments,* ch. 1. 16. Eze. 5.7–17;6.2–14;7.2–15.

[z] Is.19.1;5.28; 65.15. ver.7.

9 *He shall come.* The king of Babylon —furious as the whirlwind, destructive as the samiel.—*C.*

[a] De.28.49. La.4.19. Da.7.4. Ho.8.1. Hab.1. 6,8.

[b] Is.1.16. Mat.23.26. Ja.4.8. Ac.8.22. ch. 13. 27;3.12,13;2.18,36,37.

1 ch.8.16;6. 1; ver. 6. The Chaldeans come from the north.

2 The line of march of the advancing foe is here indicated. Watchmen are represented as having been set to give notice of their approach. The first was stationed at Dan, the northern border city of Palestine, and he gave the first alarm. The next was on Mount Ephraim, and he proclaimed that the enemy was approaching the confines of Judah.—*P.*

3 Besiegers, De.28. 49,52. ch.25. 9;39.1. Is. 39.3.

[c] Eze.21.22.ch.2.15.

[d] Is.1.8;22.7.2 Ki.25. 4.ch.39.1.

[e] Ne.9.26,30. La.1.8. Da. 9. 7, &c. Is. 1.2–8; 24.5,6.ch.6.7;7.13. Zep. 3.1–3.ch.2.19.

[g] Ps.107.17; 11.6. Is. 50.1; 3.11. ch.2.17,19;5. 19; 6.19; 7.17–20. Ro.2. 8,9.

4 'Such is thy calamity—surely it is bitterness—surely it is a torment even unto thy heart.'—*C.*

[h] Is.22.4; 21.3,4; 15. 5.ch.9.1. Job 30.27. La. 1.20;2.11.

5 Heb. *the walls of my heart.*

[i] ver.5,6,15,16. Hab. 3.16.

[j] Ps. 42. 7. Eze.7.26. ver.23–26.

[k] Cities, ch. 10. 20. Is.33.20; 54.2; 38.12; 1. 8.2 Ki.25.4,9.

[l] 2 Ki. 23. 29; xxiv. xxv. ver.5,6,15,16; ch. 6.1.

* The prophet here seems to look away down the long vista of the future, and to see in perspective spoiler after spoiler wasting and desolating Palestine, until at length, in the fulness of the prophetic period, the whole country is desolate. The first general ruin was wrought by the armies of Babylon; the final one by the Romans. The language of Jeremiah is *now* completely fulfilled. Time has converted prophetic declarations into history. The mountains, hills, plains, cities, and villages of Palestine are, as compared with ancient times, 'desolate;' yet there is not 'a full end,' for a remnant has been left.—*P.*

A.M. cir. 3376.
B.C. cir. 628.

[n] Ro.1.22. ch.9.5; 5. 4,5. Is.1.3; 27.11. Hos. 4.1,6. De.32.28.

[o] Mi. 2. 1. Ro. 16.19. Lu.16. 8. 1 Co.14. 20. 2 Sa.13.3. Ro. 8.6,7. ch. 9. 5, 8. Am. 3. 10, with Ro.16.19.2 Ti.iii.

[p] Is. 24. 1–12, 17–23; 5. 30; 13.10. Eze. 32. 7. Joel 2.10;3.15. Am.8.9, with Ge.1.2.

6 *The earth.* The emblem of the mass of the people dissolved into anarchy.—*C.*

7 *The heavens.* The emblem of rulers elevated for a little as lights of law and equity.—*C.*

[q] Is. 5. 25. Lu.21.25, 26. ch.9.10. Eze.38.20. Hab.3.6.

8 *The mountains.* Emblems of imperial power.—*The hills;* emblems of inferior and delegated authorities.—*C.*

[r] Is.6.11,12; 1. 28; 2. 10–22;3.25,26. Zep.1.3.

9 Emblems of those who had no defence but flight. Thus the Christians, warned by the prophecy of our Lord, fled to Pella, and escaped the calamities of the siege.—*C.*

[s] ch.7.20; 9.10; 12.4; 14.2. Ho.4.3. Is.5.9,24, 25.

[t] Na.1.5. La.2.1–22. Ps.76.7.

[u] ch. 5. 10, 18; 30.11; 46.28. Is.1 9;24.13. Le. 26.44. Eze.11.13. Hab. 3.2.

[v] Ho.4.3. Is.5.30; 8. 22;13.10;33.9;34.4;50.3. ver.23–26.

[x] Nu.23.19. Is.14.24, 27; 46. 10. ch. 15. 1–9. Eze. 14.13–21. ch.7.16; 14.11,12;25.9–11.

[y] ch. 6. 1. 2 Ki. 25. 4. Am. 9. 2,3. 2 Ch. 36.16, 17; 33. 11. ch. 25. 9–11. La.1.–iii.

1 See note * in first column.

[z] Is.10.3;33.14;20.6.

2 This passage contains a minute description of an eastern harlot—the degraded emblem of idolatrous and apostate church.—*C.*

3 Heb. *eyes.*

[a] ch. 2. 13, 18, 25, 36; 17.5; 22.20–22. La.1.2, 19; 4.17. Eze.16.36,37; 23.9,10,22–49. Ho.12.1.

[b] Is.13.8; 21.3; 26.17. ch.6.24; 13.21; 30.6; 48. 41;49.22,24,30,43.

[c] ch.6.2,23. La.1.6;2. 1;5.18. Is.1.8.

[d] La.1.17. Is.1.15.

[e] 2 Ch. 36. 16, 17. ch. 19.7; 18.21; 21.5–10; 51. 34,35. La.4.9,10; 2. 20, 21. Eze.23.46,47.

22 For[m] my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: [o]they *are* wise to do evil, but to do good they have no knowledge.

23 I[p] beheld the earth,[6] and, lo, *it was* without form and void; and the heavens,[7] and they *had* no light.

24 I[q] beheld the mountains,[8] and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, [r]*there was* no man, and all the birds[9] of the heavens were fled.

26 I beheld, and, lo, [s]the fruitful place *was* a wilderness, and all the cities thereof were broken down at [t]the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate· [u]yet will I not make a full end.

28 For[v] this shall the earth mourn, and the heavens above be black: because [x]I have spoken *it,* I have purposed *it,* and will not repent, neither will I turn back from it.

29 The [y]whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.[1]

30 And *when* thou *art* spoiled, [z]what wilt thou do? though thou clothest thyself with crimson,[2] though thou deckest thee with ornaments of gold, though thou rentest thy [3]face with painting, [a]in vain shalt thou make thyself fair: *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice [b]as of a woman in travail, *and* the anguish as of her that bringeth forth her first child; the voice of [c]the daughter of Zion, *that* bewaileth herself, *that* [d]spreadeth her hands, *saying,* Woe *is* me now! for my soul is wearied [e]because of murderers.

## CHAPTER V.

1 *The judgments of God upon the Jews, for their perverseness,* 7 *for their adultery,* 10 *for their impiety,* 19 *for their contempt of God,* 25 *and for their great corruption in the civil state,* 30 *and their prevarication in religion.*

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, [a]if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And[1] though they say, The LORD liveth; surely they swear falsely.

3 O LORD, [b]*are* not thine eyes upon the truth? thou hast [c]stricken them, but they have

[m] ch.4.22. Mi.7.1, 2. Ps.14. 3; 58.1, 2. Ge. 18.23–32.

1 Not as ch.4.2, but Is.29.13.2 Ti.3.5. Tit.1. 16. ver.7; ch.7.9. Ho.4. 15.

[b] 2 Ch.16.9. Ps.51.6; 11.5,7. Is.26.7.

[c] Is.1.5,6;9.13;42.25. ch.2.30; 7.24–28. Pr.23. 35. Zep.3.1,2,5,7. 2 Ch. 28.22. Is.48.4. Zec.7.11, 12. Pr.21.29. Ho.11.2,7. Am.4.6,8–11.

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appearance, which custom has converted into an artificial beauty. So vain, so foolish, and so weak is humanity in departing from nature, when forsaking God! *C.*

REFLECTIONS.—Thrice blessed are the fruits of true and gospel repentance! But great accuracy is requisite in turning to the Lord, in dedicating ourselves to him, or swearing by his name. And deep convictions, and an effectual change of heart, is necessary to the extirpation of indwelling lusts. How great is JEHOVAH'S love to Gentile sinners! But dreadful is his wrath; and it is mad to kindle it upon ourselves by our sins! For furious, swift, terrible, and ruinous are the miseries, the effects of his justice upon impenitent sinners! It is vain to flee into defenced cities, or to attempt being courageous, under a sense of guilt. And those prophets who flatter men with vain hopes will most certainly perish along with those whom they have seduced and hardened in wickedness. Our ruin is wholly of ourselves. And it is criminal and absurd to be obstinate in wickedness when God's judgments are just falling on our heads. Hard is the heart which is not affected when destructive calamities befall the nation or church, and all created confidences concur to their ruin. And if such anguish and despair take place in the overthrow of nations, what must take place among the wicked in the last judgment, and in the eternal damnation of hell!

not grieved; thou hast consumed them, *but* they[d] have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, [e]Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto [g]the great men, and will speak unto them: for they have known the way of the LORD, *and* the judgment of their God: but these [h]have altogether broken the yoke, *and* burst the bonds.[2]

6 Wherefore a lion[3] out of the forest shall slay them, *and* [i]a wolf of the evenings[4] shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; [j]because their transgressions are many, *and* their backslidings are increased.[5]

7 ¶ How[k] shall I pardon[6] thee for this? thy children have forsaken me, and [l]sworn by *them that are* no gods: when [m]I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They[o] were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall[p] I not visit for these *things?* saith the LORD: and shall not my soul be avenged on such a nation as this?[7]

10 ¶ Go[q] ye up upon her walls, and destroy; but [r]make not a full end: take away her battlements; for they *are* not the LORD's.[8]

11 For the house of Israel and the house of Judah have [s]dealt very treacherously against me, saith the LORD.

12 They [t]have belied the LORD, and said, *It is* not he,[9] neither shall evil come upon us, neither shall we see sword nor famine:

13 And[u] the prophets shall become wind,[1] and the word *is* not in them: thus shall it be done unto them.[2]

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, [v]behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 ¶ Lo, [z]I will bring a nation upon you from far, O [y]house of Israel,[3] saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their[4] quiver *is* as an open sepulchre, they *are* all mighty men.

17 And[z] they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I [a]will not make a full end with you.

19 And it shall come to pass, when ye shall say, [b]Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, [c]Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land *that is* not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, [d]O foolish people, and without understanding;[5] which have eyes, and see not; which have ears, and hear not:

22 Fear[e] ye not me? saith the LORD: [g]will ye not tremble at my presence, which [h]have placed the sand[6] *for the* bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But[i] this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither [j]say they in their heart, [k]Let us now fear the LORD our God, [l]that giveth rain, both the former and the latter, in his season: he reserveth unto us the [m]appointed weeks of the harvest.

25 Your[o] iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men:*[7] they[p] lay wait,[8] as he that setteth snares: they set a trap, they catch men.

27 As a cage[9] is full of birds,[1] so *are* their houses full of deceit:[2] therefore they are become great, and waxen rich.

28 They[q] are waxen fat, they shine: yea, they overpass[3] the deeds of the [4]wicked: [r]they judge not the cause, the cause of the fatherless, yet they [s]prosper: and the right of the needy do they not judge.

29 Shall[t] I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A[u] wonderful and horrible thing[5] is committed in the land;

31 The[v] prophets prophesy falsely, and the priests bear rule[6] by their means; and my people [z]love *to have it* so: and [y]what will ye do in the end thereof?[7]

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*d* He.12.9.
*e* Ho. 4.1,6. Is.27.11. ch. 4. 22; 8.5–9; 6.9,10; 42.19,20.
*g* Mi.3.1.Am.4.1.
*h* ch. 6. 13. Ps. 2. 3, with La.3.27. Mat.11. 29.

2 The poor retained a profession of religion, ver. 2, the rich had cast off even the form, and become avowed infidels and libertines.—*C.*

3 Nebuchadnezzar and his army, ch. 4.7; 2.15;51.34. Is.15.9. Na. 2.11–13. Hab.1.8. Zep. 3.3.Ho.13.7,8. 2 Ch.36. 17, with Ps. 104. 20. Am.5.18,19.
*i* Eze.22.27.

4 Or, *deserts.*
*j* ch.2.17,19; 6.19; 9. 12–16. Is.3.11 ch.4.18; 16.10; 19.4,5. Eze. xvi. xx. xxiii.

5 Heb. *are strong.*
*k* ver.9,29; ch.9.9; 2. 17,19. 2 Ki.24.4. He.10. 26–31.

6 How can your sins be pardoned consistently with truth, justice, and holiness, the glory of God, and the best moral interests of man?—*C.*
*l* Jos. 23. 7. Zep.1. 5. De.32.21. Ps.16.4.
*m* De.32.15. Is.26.18. Ho.4.7,12,14; 13.6. Ja. 5.5. Nu.25.1,2. Eze.16. 49. Pr.23.31,33.
*o* Eze. 22. 10, 11; 23. 20. Ps.119.70.2 Pe.2.14. Ho. 7. 4–7. ch. 13. 27. Job 31.9.
*p* ver.7,29;ch.9.9;44. 22. Is.1.24. Eze.5.13.

7 The prophet here by divine inspiration justifies God's judgments on Israel. Their sins were so great, so heinous, so long persevered in, that it was impossible for a just judge, a righteous ruler, longer to refrain from punishing. Mercy had, as it were, more than exhausted its office; justice could not be longer delayed.—*P.*
*q* Ps.127.1,2. ch.6.3–6;39.8.
*r* ch. 4. 27; 30.11; 46. 28. Is.1.9;24.13. Eze.12. 16.

8 Not as Nu. 10. 9; 14.9, but Ps.78.61,62.
*s* ch.3.20. Is.24.5.
*t* 1 Jn. 5.10. 2 Ch. 36. 16. Is. 28. 15. ch.14.13, 14; 23. 16, 17, 32; 28. 7. Eze.12.22–28; 13.1–23. La.2.14. ch.4.10.

9 It is not JEHOVAH that speaks—he will not, or he cannot punish—the constant language of infidelity when reading Scripture, or looking forward to death and judgment.—*C.*
*u* ch.14.13–15;22.22; 23.9–32; 28. 15–17; 29. 20–32. Eze.xiii. Ho.9.7, 8. Mi.2.11;3.11.

1 The infidels go on to say, 'The prophet's voice is mere wind,' unworthy of regard.—*C.*
*v* ch.20.9,11; 1.9; 23. 29;43.2. Ho.6.5. Zec.1. 6. Re.11.5,6.

2 Their prophecies of famine and sword will come down upon the prophets themselves; for we will famish them in prison, or slay them for their rebukes.—*C.*
*x* De. 28.49. ch.1.15; 6.22;25.9. Is.39.3,6,7;5. 26–30. Hab.1.5–10. Is. 28.11;33.19.
*y* ch. 6. 9; 9. 26; 10.1. Eze.13.5;18.31.

3 The ten tribes of Israel were now actually in captivity in a far country. The application of the name to Judah was, therefore, a tacit confirmation of the judgments denounced.—*C.*

4 Is.5.28. 2 Ch.36.16, *i.e.* their arrows shall slay many.
*z* Le. 26. 16. De. 28. 31,33,51.

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*a* ver.10; ch.4.27. Is. 1. 7; 10. 20–23; 24. 13. Eze. 11. 13; 12. 16. Ro. 11.5.
*b* ch.13. 22; 22. 9; 16. 10. Mal.2.17. De.29.24–28.1 Ki.9.8,9.
*c* De.28.47,48; 4. 25–28. La.5.8. ch.25.11;27. 7. Lu.21.24. De.29.25–28.
*d* ch.4.22;8.7. Is.1.3; 42.19,20; 27.11; 6.9; 44. 18. Mat.13.14. Jn 12.40. Ac. 28. 26. Ro. 11. 8. Eze.12.2.

5 Heb. *heart,* Ho.7. 11.
*e* ch 10. 7. Re. 15. 4. De. 28.58. Job 37.1. Ps. 119.120. Mal.3.5.
*g* Ps.99.1.
*h* Job38.10,11; 26.10; 9.8. Ps. 104.9; 33. 7. Pr. 8. 29. Ps. 89. 9; 93. 3, 4; 29.10. Is.50 2. Na.1.4.

6 If I can bound the fiercest waves of the sea by a barrier of loose unconnected sand, how much more easy to bound and punish human pride and power!—*C.*
*i* Ho.4.8. Is.57.20;31. 6,7. ch.17.9; ver.3,5,26–31; ch.2.13.
*j* ch.4.22. Is.1.3;64.7.
*k* Ho.3.5. Tit.2.11,12. Ro.2.4,5.
*l* ch.14.22. Ps. 147.8. Ac. 14. 17. Mat. 5. 45. Am.4.7. Zec.10.1. De. 11. 13, 14; 28.12. Joel 2. 23.
*m* Ge.8.22.
*o* ch.3. 3. Ps. 107. 17, 34. Is.59.1,2. La.3.39.

7 Some they insnare into idolatry, others into riot and licentiousness, others into infidelity, others they rob by violence or plunder by deceit in trade, and so are 'waxen rich' by the gains of their iniquity.—*C.*
*p* Pr.1.17,18. 1 Ki.21. 9,10. Ps. 10.8,9. 1 Sa.18. 21,25;19.1,11,20.

8 Or, *spy as fowlers lie in wait.*

9 Or, *coop,* Re. 18.2.

1 *As a cage is full of birds.* As a decoy is occupied by tame birds trained to lead others, so is Jerusalem full of intellectual, moral, and commercial deceivers, educated to entrap the inexperienced.—*C.*

2 Pr.1.11–13. Mi.6.10 –12. Na.2.12. Ho.12.7, 8. Am.8.4–6, *i.e.* goods gotten by deceit.
*q* Am.4.1. De.32.15. Ps. 119. 70. Job 15. 27. Ep.4.18. Ja.5.5. ver 8.

3 Eze. 16. 47–52; 5.6, 7. 1 Co. 5. 1, are more wicked than heathens.

4 Though still making some outward profession of religion (see ver. 2), they are inwardly hardened hypocrites who privately surpass in word and deed the openly wicked and profane.—*C.*
*r* ch. 22. 15–19. Is.1. 23. Zec.7.10.
*s* Ps.73.5,12. ch.12.1, 2. Job 12.6. Hab.1.3,4.
*t* ver.9; ch.9.9. Mal. 3.5. Ja.5.4.
*u* ch.2.12;23.14. Is.1. 2. Eze.xvi.xxiii.

5 Or, *astonishment and filthiness.*
*v* ch.14.14; 23.25, 26. Eze.13.6. Ho.6.10. Mi. 3.11. 1 a.2.14.

6 Or, *take into their hands.*

7 A more fearful picture of utter, universal national depravity could not be drawn. Every class was infected. The very priests, whose duty it was to guide the devotions of the people, the very prophets who professed to be the commissioned messengers of Jehovah—all alike had apostatized, and had become depraved.—*P.*
*x* Mi.2.6,11. Is.30.10.2 Th.2.9,12.2 Ti.4.3,4.
*y* De.32.29. La.1.9. Is.10.3;33.14; 20.6. Mi.3.11,12. Eze.22.14. ch.22.22,23.

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CHAPTER V. Ver. 3. Thou requirest and regardest upright dealings; but they, under all thy lesser judgments, have stupified themselves, and become more and more stubborn and rebellious. 12–14. They have contradicted the faithful messages of God by his prophets, and pretended that they spoke of themselves in foretelling calamities; and that their words were but a mere puff of noisy wind, which would neither profit nor hurt anybody, unless they should be fulfilled on themselves. Therefore God's words by Jeremiah shall be accomplished in the fearful destruction of them and their country. 31. The prophets fit their predictions to the ambitious humours of the priests and princes; the people delight to be flattered with promises of prosperity; and what can these things end in but ruin to you all?

Ver. 2. Neither word nor oath could be believed—a state to which idolatry, superstition, and libertinism speedily conduct any people.—*Note,* Where God is not honoured, in vain do men talk of honour. They raise an idol, and they worship it, so long and so far as that worship pleases them; and then, like other idols, it is cast down, and, as 'wicked men and seducers wax worse and worse,' some baser idol of lust or avarice is reared in its stead. So was it with Israel, so will it ever be with unrenewed human nature. *C.*

Ver. 6. The 'lion' bold, the 'wolf' destructive, the 'leopard'

## CHAPTER VI.

*1 The enemies sent against Judah encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.*

O YE[a] children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and [b]blow the trumpet in Tekoa, and set up a sign of fire[1] in [c]Beth-haccerem:[2] for[d] evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion[3] to a comely[4] and delicate *woman*.[5]

3 The shepherds[6] with their flocks shall come unto her: [e]they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare[g] ye war against her; arise, and let us go up at noon. [h]Woe unto us! for the day goeth away, [i]for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and [j]let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew[k] ye down trees,[7] and cast a mount[8] against Jerusalem: this *is* the city to be visited; she *is* wholly[l] oppression in the midst of her.

7 As[n] a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be[o] thou instructed, O Jerusalem, [p]lest my soul [9]depart[1] from thee; lest [q]I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, [r]They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.[2]

10 To[s] whom shall I speak, and give warning, that they may hear? behold, [t]their ear *is* uncircumcised, and they cannot hearken: behold, [u]the word of the LORD is unto them a reproach; they have no delight in it.[3]

11 Therefore [v]I am full of the fury of the LORD; I am weary with holding in: [z]I will pour it out upon [y]the children abroad, and upon the assembly of young men together: for [z]even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And [a]their houses shall be turned unto others, *with their* fields and wives together: for I[b] will stretch out my hand upon the inhabitants of the land, saith the LORD.

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B.C. cir. 620.

CHAP. VI.

*a* Jos.18.21,28. 2 Ch. 11.5,12.ch.4.29.

*b* ch.4.5,6, 15, 16, 19, 20.Jos.18.28.

1 A beacon fire—as a signal of invasion, a mode of communication that has been common to all nations.—*C.*

*c* Ne.3.14.

2 See note * below.

*d* Eze. 26. 7,&c. ch. 1.14,15; 4.6;5.15; 10.22; 25.9;ver.22.

3 *i.e.* Jerusalem, ch. 4.31.La.2.1,4,8.Is.1.8.

4 Or, *dwelling at home* or *to a pasture*, ver.3.

5 'The habitation, the delightful one, even the daughter of Zion, have I doomed to destruction.'—*C.*

6 Chaldean captains and troops, ch. 4.16,17;21.2–10; 39.1–3, with Na.3.18.ch.25. 34–36.

*e* 2 Ki.25.1.

*g* ch. 4.7,13; 15.8; 51. 27.Joel 3.9.Is.13.3;22.5–7.

*h* Is.5.26–30.ch.8.20.

*i* Ca.2.17.

*j* ch.21.10;39.8; 9.18, 21.

*k* De.20.19.ch.32.24; 33.4.Eze.17.7.

7 For construction of warlike machines, rams, movable towers, catapults, &c. —*C.*

8 Or, *pour out the engine of shot.*

*l* 2 Ki. 21, 16; 24. 4. Eze.7.23.Na.3.1. Zep. 3.1–4.

*n* Is.57.20. Ps. 55.9–11.ch.20.8.Eze.24.7–9; 7.11,23;22.3–12. Zep.3. 1–4.

*o* Pr. 4. 13. Zep. 3.7. De.32.29. ch.4. 14; 7.3. Ps.94.12.

*p* Eze.23.18.

9 Heb. *be loosed* or *disjointed.*

1 *Depart.* 'Be alienated.'—*Blayney.*

*q* Is.6.11,12. ch.7.20, 34;9.11;25.9. Da. 9. 26, 27. Mat.22.7. Lu.21.20–24;19.44.

*r* 2 Ki.24.2,14,15;25. 5,11,18–20.ch.16.16;52. 28–30, with ch. 49. 9. Ob.5.Re.14.18.

2 *Baskets.* 'Branches.' The exhortation is to the Chaldeans to return to Judea for the remnant of the people, as the grape-gatherer to the vine, for the fruit that was not ripe at the first gathering. This they actually did. See ch. 52. 28–30. —*C.*

*s* Is.53.1.Ps.94.8. Is. 28.9–13.ch.5.4,5.

*t* ch.4.4;9.26;7.23–28. Is.6.9,10; 42.23,25. Ac. 7.51. Ju.5.44.

*u* Ch.20.8,9; 5. 12,13. Am.7.10.2 Th.2.10,12 2 Ti.4.3. 2 Ch.36.15,16. Ps.50.17. Pr.5.12.

3 They cannot hear God, because listening to Satan, on the principle affirmed by our Lord, and well understood by every one—'No man can serve two masters.' —*C.*

*v* Job 32.18,20.ch.20. 9.Ac.17.16;18.5.1Co.9. 17.

*x* De.32.2. Re. 16. 1. ch.1.10; 15.1–9; 16. 3–9; 18.21;20.9.

*y* Eze. 9. 6. Zec. 8.5. ch.9.21.

*z* Lu.17.34.Is.65.20.

*a* De.28.30–33,39–43. ch.8.10.

*b* Is.5.25; 9. 12; 10. 4. La.1.14,15;2.1–22; 4.1–11.ch.25.9.

* *Tekoa* stood on a projecting shoulder of the mountain range about half-way between Jerusalem and Hebron, and the view from it commands nearly the whole wilderness of Judah, with a large section of the Jordan valley. The site of *Beth-haccerem* ('The house of the vineyard') has not been with certainty identified, but it may possibly be the lofty conical hill, a short distance from Bethlehem, which is the most conspicuous feature in the whole region. Signal fires lighted on those two places would rouse all Judah.—*P.*

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*c* Mi.7.1–5;2.1,2; 3.2, 3, 5, 11. Eze. 22. 1–13. Zep.3.1–3. Is. 56. 9–12; 57.17. ch. 8.10;5.31; 22. 17.Eze.xiii.

4 Money is not evil, but on the contrary good, when used and not abused; but the 'love of money is the root of all evil,' 1 Ti. 6.10. For, being idolatry (Col.3.5), it displaces God from the heart, and thus makes room for any and every sin to enter and reign.—*C.*

*d* ch.4.10;5.12,31; 14. 13,14;23.14, 17; 28. 3; 8. 11,12. La.2.14. Eze.13. 10;22.2 Pe.2.19.

*e* ch.3.3,9;8.12. Eze. 16.24, 25, 34, 36. Ro. 1. 32. Is.3.9.

*g* Pr.29.1.Mat.15.14. Is. 10. 4. ch. 23. 11–15. Eze.13.9;14.9,10.Mi.3. 6,7.

*h* De.32. 7;6.6, 7; 12. 32;11.32. Is.8.20; 34. 16. ch.18.15. Mal.4.4.1Th. 5.21. Lu.16. 29. Ac. 17. 11.1 Jn.4.1.

*i* ch.50.5. Ca.1.7.

*j* Col.2.6.

*k* Is. 28. 12, 16. Mat. 11.28,29,with ch. 2. 25; 18.12;22.21;44.16.

*l* Is.56.10. Eze. 3.17; 33.7. Hab.2.1. He.13.7, 17

*n* Is. 58. 1. Ho. 8. 1. Eze.33.2–4.

*o* Zec.7.11. Ho.11.2, 7.ver.16;ch.22.21;2.25; 18.12;44.16.

*p* Ps.49.1,2;7.11. Is.1. 4;5.3;21.11.

*q* Is.i.–iii. ix.lviii.lix. ch. ii.–xviii. Eze. xvi. xx.xxii.xxiii.

*r* Is.1.2. De.4.26; 30. 19;32.1.ch.22.29. Mi.6. 2.

*s* Is.3.11; 59. 7; 5. 24. ch.8.9. Pr.1.25–32.

*t* Pr.28.9.

*u* Is.1.11–15;60.6;66. 3.Eze.20.39. Am. 5.21, 22. Mi. 6. 6–8. ch. 7.21, 22.Ps.40.6;50.7–9.

*v* ver.22. Eze. 3. 20. Ro. 11.9. Job 5. 12, 13; 18. 5–21; 20. 22–28. ch. 15. 1–9; 16. 3–9; 9.1, 16, 21,22;18.21;19.7,9;21.7. 2 Ch.36.17.Eze.5.5–17.

6 God lays truth and duty before men, and they, loving lies and following sin, are offended at the unwelcome truth, the irksome duty, and so stumble and fall, and perish.—*C.*

*x* ver. 1.

*y* ch.1.14,15;5.15;10. 22;25.9. Hab.1.6. Eze. 7.24.

7 *Sides of the earth.* The shores of distant seas and rivers.—*C.*

*z* Is. 5. 26–30; 13. 18; 17. 12. Hab. 1. 6–10. Eze. 23. 22–29, 45–47; 16.37–42. La.4.19. Da. 9.26,27.Lu.19.43,44.

*a* ch.4.5–9,16–22, 29, 31.Hab.3.16.

*b* ch.4.31;49.24;50.43; 13.21. Pr. 1. 27, 28. La. 1.12.

*c* ch.4.5;8.14. Ju.5.6, 7.2 Ch.15.5.

*d* ch.4.10.Is.1.20.

*e* ch.4.8; 25.34; 3. 25. Mi.1.10.Zec.12. 10. Is. 22.12.La.i.–v. ch. 9. 1, 10,17–22;13.17.Eze.7.1 –16;21.6,7.

13 For[c] from the least of them even unto the greatest of them every one *is* given to covetousness;[4] and from the prophet even unto the priest every one dealeth falsely.

14 They have [d]healed also the hurt[5] *of the daughter* of my people slightly, saying, Peace, peace: when *there is* no peace.

15 Were they [e]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore [g]they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, [h]Stand ye in the ways, and see, [i]and ask for the old paths, where *is* the good way, [j]and walk therein, and ye shall [k]find rest for your souls. But they said, We will not walk *therein.*

17 Also I set [l]watchmen over you, *saying*, Hearken to the [n]sound of the trumpet. But they said, [o]We will not hearken.

18 ¶ Therefore hear, [p]ye nations, and know, O congregation, [q]what *is* among them.

19 Hear,[r] O earth; behold, I will bring evil upon this people, [s]*even* the fruit of their thoughts, because they have not hearkened unto my words, [t]nor to my law, but rejected it.

20 To[u] what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, [v]I will lay stumbling-blocks[6] before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, [x]Behold, a people cometh from [y]the north country, and a great nation shall be raised from the sides of the earth.[7]

23 They[z] shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We[a] have heard the fame thereof: our hands wax feeble: [b]anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go[c] not forth into the field, nor walk by the way: [d]for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, [e]gird *thee*

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springing suddenly upon its prey, are still expressive emblems of invaders; but were probably, in the days of the prophet, the distinctive war-standards of the principal nations of the Babylonian empire. *C.*

Ver. 10. The commission of judgment is to the 'lion, wolf, and leopard,' ver. 6, 'Go ye up against her wild vine and destroy (but make not a full end), cut away her branches, for they are not the Lord's' (*Boothroyd*). *C.*

Ver. 15. *An ancient nation.* Babylon was founded by Nimrod, about 170 years after the flood; and as the Jews piqued themselves much on their ancient descent from Abraham, their pride of ancestry is here reminded of a nation of invaders more ancient than themselves. *C.*

Ver. 31. The professed prophets sustained the faction of the idolatrous priests, and the people approved, because both parties flattered their vanity, bowed to their prejudices, and indulged their sins. *C.*

REFLECTIONS.—Terrible and manifold are the corruptions of apostate nations and churches. One sin introduces another, till all ranks become absolute monsters in guilt. And, alas! great men, fattened by prosperity or power, are often the most active patterns in, or promoters of, wickedness. Very grating to multitudes of hearers are the faithful messages of God's ministers. But God will make them to know at last whose words shall stand, whether his or theirs. When professors of the true religion live destitute of the fear of God, nothing is so horrible or unnatural but they will commit it. And it is dreadful when men have carried their sins to such a height that God cannot longer forbear punishing them without violating the honour of his perfections. Nothing more hastens things to this crisis than combinations of ministers and magistrates to support one another in wickedness, and corrupt the nation between them.

CHAPTER VI. Ver. 1–6. Flee out of your cities, particularly Jerusalem, for the Chaldeans are at hand to besiege it. And while the inhabitants are quite

with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for*[8] a tower *and* a fortress among my people, that thou mayest know and try their way.[9]

28 They *are* all [g]grievous revolters, walking with slanders: *they are* brass and iron;[1] they *are* all corrupters.

29 The[h] bellows are burned, the lead[2] is consumed[3] of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [i]Reprobate[4] silver shall *men* call them, because the LORD hath [j]rejected them.

## CHAPTER VII.

*1 Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 God rejecteth their vain confidence, 12 by the example of Shiloh. 17 He threateneth them for their idolatry. 21 He rejecteth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same.*

THE [a]word[1] that came to Jeremiah from the LORD, saying,

2 Stand in the [b]gate of the LORD's house, and proclaim there this word, and say, [c]Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, [d]Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust[e] ye not in lying words, saying, [f]The temple of the LORD, the temple of the LORD, the temple of the LORD, *are* these.

5 For [h]if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If*[i] ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, [j]neither walk after other gods to your hurt:

7 Then[k] will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.[2]

8 ¶ Behold, [l]ye trust in lying words, that cannot profit.

9 Will[n] ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods [o]whom ye know not;

10 And[p] come and stand before me in this house, which is called by my name,[3] and say, We are delivered to do all these abominations?

11 Is[q] this house, which is called by my name, become a den of robbers in your eyes? [r]behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place [s]which *was* in Shiloh,[4] where I set my name at the first, and see [t]what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you,

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A.M. cir. 3384. B.C. cir. 620.

8 Or, *in*, ch.1.18;15.20;ver.17.Hab.2.1. Pr.27.23.He.13.17.

9 [f]I have set thee for an assaying tower among my people'—a building for the melting and purifying of metals.—*C.*

*g* Is.31.7.ch.5.23;18.18;20.10. Ho. 10.15.ch.9.2 8.Eze.22.18. Is.48.4;i.iii.ix. lviii. lix. Eze. xv.xvi.xx.-xxiii. Mi.i.-iii.vi.vii.Zep.3.1-3.

1 *Brass and iron.* The allusion seems to be to the gray and useless alloy of copper and iron. (*Ann. de Chimie*, t. 181.)—*C.*

*h* Is.49.4;53.1.Ho.6.5;11.2,7.Eze. 22.1-31; 24.3-14.

2 It is not necessary to suppose that by the Hebrew word for *lead* is meant *quicksilver*, for when a very strong heat is applied, lead boils and evaporates.—(Thomson's *Chemistry*, vol. i. 423).—*C.*

3 See note * below.

*i* Mat.5.13.

4 Or, *refuse.*

*j* La.5.22. Ho. 9. 17. Zec.11.8.2 Ki.17.20.

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CHAP. VII. B.C. cir. 610.

*a* ch.1.2,3; 2.1; 11.1; 14.1; 15.1; 16.1; 18.1,5; 21.1; 24.4; 25.1;26.1;27.1.

1 This is a new prophecy, which continues to the end of ch. x.—*C.*

*b* ch.19.14;26.2.

*c* Is. 55. 3; 42. 18, 23; ch.11. 2; 13.15. Eze. 3. 27. Am. 3. 1. Joel 1. 2. Mi.1.2;3.1,9.

*d* Mat.3.8. ch.18.11; 26.13; ver.5-7. Is.1.16-19; 55.7. Eze.18.30,31; 33.11.Pr.28.13;27.14.

*e* Mat.3.9,10. ver. 8. De.29.19. ch.6.14;8.11; 23.17.

*f* 1 Sa.4.4. ch.18.18. Mi.3.11, with 2 Ch.33. 8.Ps.132.14.

* The allusion is to the method of refining silver from baser metals by means of *cupellation*—the result of which is by an intense heat to vitrify the lead, which sinks into the *cupel* (a porous vessel made of burned bones and wood-ashes), carrying the baser metals with it, and leaving the silver in a state of purity.—*C.*

*h* Is.1.16-19; 55.6,7. ch.4.1-4; 22.3,4; 18.20-26. Le.26.1-14. De.28.1-15.

*i* Ex. 22. 21, 22. De. 27.19;5.7-9.Is.59.7. ch. 22.3,4.Eze.18.6-18.

*j* De.6.14,15.

*k* De.4.40.2 Ch.33.8. Ge.17.8.ch.25.5.

2 The nature and necessity of true piety and genuine practical godliness, are as fully set forth and as strongly enjoined by the prophets as by the apostles. The writings of Jeremiah are especially rich in practical exhortations. In no part of the Bible is the folly of mere religious formalism more clearly shown. Christian nations may learn most important lessons from this book; and the cold ritualist may well tremble as he reads.—*P.*

*l* ch.4.10;14.13,14;6.14;8.10,11;23.14,16,26,32; 28.2,3; ver. 4. Eze. 13.2-22.

*n* Ho. 4.1,2. Ro.2.2, 17, &c.2 Ti.3.2-5.Zep. 1.5. 1 Co.6.9,10. Ga. 5. 19-21.1 Ki.18.21.

*o* Ex.20.3. Ju.5.8.Is. 43.10.

*p* Eze.23.37-39.Jude 4. Pr.7.14,15. Mal.3.5. Mi.3.11.Mat.23.14.

3 Heb. *whereupon my name is called.*

*q* 2 Ch. 6.33. Is.56.7. Mat.21.13. Mar.11.17. Lu.19.46.

*r* He. 4. 13. Jn. 2. 24, 25.ch.16.17;2.34. Is.65. 3;3.8.

*s* De.12.11. Jos.18.1. Ju.18.31.1 Sa.1.3;4.3,4.

4 Here the ark rested till the time of Eli, when it was taken by the Philistines.—*C.*

*t* 1 Sa.4.10,11. Ps.78. 60,61.ch.26.6,9;44.2,3.

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helpless, weak, and terrified, the enemies shall surround the city, and encourage one another, day and night, to give the assault, and destroy it. 9–11. By repeated murders and captivities they shall desolate the country. But to what purpose shall I warn this careless, ignorant, and hardened generation, who detest every message that comes from God, and reckon reproofs slanderous reproaches? Therefore my mind is so full of prophetic threatenings, and of zeal to utter them, that I cannot any longer forbear, but I must denounce destruction to persons of all ages, ranks, and relations. 14. The priests and prophets, instead of faithful reproofs for sin, and denunciation of approaching judgments, do, by their flattering and false predictions of peace, lull the people into a fatal security. 16, 17. Inquire after, and walk in, the good old way of faith and holiness prescribed in paradise, and walked in by your pious ancestors; and thus shall you find both temporal and eternal happiness.—Hearken to the voice of God's ministers, charging you with your sins, and warning you of approaching judgments. 18. Let therefore the heathen nations around observe to what height of wickedness and ripeness for judgments they are arrived! 27–30. I have therefore, under my own infallible protection, set up Jeremiah to observe and reprove their conduct. But they are obstinately wicked, abandoned to lying, slander, and every other base and abominable thing, corrupting themselves and one another. The instructions and admonitions of prophets, and the rebukes of Providence, are of no avail to reform them. Therefore they must be utterly rejected of God and men, as useless and abominable.

Ver. 1. *Children of Benjamin.* Jerusalem was situated partly in the lot of Benjamin, partly in that of Judah. The exhortation seems directed to Benjamin, either because the supreme power and consequent misrule lay in the hands of Judah, or perhaps they were less depraved than their brethren, and therefore more likely to listen to advice; or, by selecting the tribe among whom he dwelt, the prophet may have hoped to stir up the other to a holy jealousy. See Ro. 10. 19; 11. 11. *C.*

Ver. 3. Several of the predatory nations of the East are still, not partially, but universally, both soldiers and shepherds. And even at this day the Arabs with their flocks occupy the best of the land of Judea, combining the fearful characters of robber and murderer with that of shepherd. *C.*

Ver. 4, 5. The first clause conveys God's commission of judgment; the second, the alacrity of the summoned host to 'go up at noon'—the usual time of repose; the third declares their grief that they have not arrived in time to see to do the work of destruction; while ver. 5 declares their impatience for a night attack—the ordinary time for the assault of fortresses. *C.*

Ver. 6. *Cast a mount against Jerusalem.* The original is not a raised mount to overlook the walls, but any missile cast against them. The ballista, the catapulta, and the scorpion were, in point of fact, enormous bows, variously contrived, by means of springs, ropes, and levers, for shooting arrows or stones against besieged places. *C.*

Ver. 14. The Jewish priests held the office of physician, as may be seen in the law of the leper, where the symptoms of the disease are most accurately described, and the completeness of the cure most imperatively required. But as the soul is more precious than the body, so is the effectual cure of its diseases proportionally important. To this neither prophet nor priest had attended; but contented themselves with inculcating a narrow and superficial morality, without insisting upon the bodies being presented 'living sacrifices,' and their hearts 'transformed' by 'the renewing' of the Holy Spirit, Ro. 12. 1, 2. *C.*

Ver. 16. Antiquity, as such, is entitled to no veneration in things civil or religious; for if it were, then were violence and oppression venerable institutions, Ge. 6. 5, 11, 13; then were unbelief and idolatry worthy of all acceptation, Ge. 6. 3; Jos. 24. 2. Antiquity is venerable and authoritative just so far as its records and practices are 'good,' that is, authorized of God; and so far as they give 'rest to the soul,' that is, lead men to JESUS, his righteousness and service, Mat. 11. 28. *C.*

REFLECTIONS.—Sinners must often be alarmed before they will awaken. But fixed is the connection between national sins and national judgments. And the more luxurious and delicate people have lived, their calamity is the more insupportable. When an angry God is the leader, eager and alert to follow are the instruments of his wrath. But, O! how he multiplies his kind, though severe, admonitions before he strikes the fatal blow that desolates the country! Yet no direction, no warning, no good pattern, will prevail with hardened despisers of Christ—the *way*, the *truth*, and the *life*. His judgments on such must therefore appear righteous to every rational beholder. Nor can any pretences to devotion or reformation avail while men continue abandoned to wickedness. Yea, dreadful and desperate must be the issue with those upon whom not all the repeated pains of prophets and providences make any suitable impression.

CHAPTER VII. Ver. 4. Do not imagine that, because the temple has been the place of God's special residence, he will never forsake it, but uphold it for ever. 9–11. Will ye practise the vilest abominations, and presumptuously appear in my courts, as if ceremonial services could atone for your guilt, and procure you a new indulgence in sin? Is my temple become a refuge for such notorious criminals? 21. You may eat or do what you please with all your offerings, for I detest them.

Ver. 4. Either *these* courts, and buildings, and apartments, or *these* worshippers, are the temple of the LORD. In the one view the Jews trusted in the temple as their protection, ver. 14, supposing it had preserved Judah when the ten tribes were carried away: in the other view, they 'trusted in themselves that they were righteous,' and would be preserved on account of the covenant with Abraham, or their own ceremonial observances. *C.*

Ver. 10. *We are delivered,* &c. As if they had said, We have been delivered from Egypt, from the perils of the wilderness, from the Philistines, from Sennacherib, and all other enemies, that we might enjoy this freedom of worshipping the gods of our own choice, and practising those rites that the over-scrupulous prophets call 'abominations,' but which we consider rational worship of the 'gods that brought us up out of the land of Egypt,' Ex. 32. 4. *C.*

Ver. 21. The burnt-offerings were wholly consumed, Le. 1. 9, but only the fat of the peace-offerings. The rest belonged to the priest, and was spent in a religious festival, Le. 7. 29–34; De. 12. 11, 12. God here authorizes them to eat of both; as, being the offerings of hypocrisy and pollution, both were equally unacceptable to him. *C.*

Ver. 22. This statement draws no contrast between 'ceremonial observances and spiritual duties,' nor asserts any comparative superiority of the one over the other. It merely relates a simple fact—that God neither 'spake nor commanded' anything concerning burnt-offerings or sacrifice in 'the day' that he brought Israel out of the land of Egypt. That 'day' was the day of passing the Red Sea—the last of Egypt, the first of freedom. See Ex. 15. 26. Neither was there, in the moral law, anything spoken or commanded concerning burnt-offering or sacrifice, see Ex. 20. 1–17; nor was it until the people had, through fear, 'removed and stood afar off,' and prayed that God should speak to Moses, and not to them, that any mention was made of sacrifice, Ex. 20. 24. *C.*

Ver. 25. *Rising up early.* As every word of God is fraught with plenitude of meaning, the frequent mention of 'rising up early' is not to be regarded as a casual expression, but as a divine lesson, delivered by example, in favour of early rising—a practice alike conducive to health of body, soundness of intellect, and growth in grace. *C.*

Ver. 27. Since God knew they would not answer, why did he send? Many evident reasons might be assigned, but the most obvious is sufficient:—though they might not answer, others might take warning by their sin of neglect and severity of punishment. *C.*

Ver. 33. Tophet was situated at, or close to, the junction of the glens of Hinnom and Kidron, just outside the walls of the ancient city of Jerusalem, and in full view of the temple on Moriah. It is encompassed by high rocks and naked cliffs, and every rock and cliff is honey-combed with tombs. It is a literal fact that

**RUINS OF SHILOH—WHERE ABIJAH THE PROPHET LIVED.** [JEREMIAH, vii:12.]—"But go ye now into my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people in Israel." It is said in Joshua, xviii:1, that "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there;" but because of Israel's wickedness the Philistines were permitted to smite and slay them in Shiloh, so that there fell in Israel 30,000 footmen, and the ark of God was taken here, and the two sons of Eli, Hophni and Phinehas, were slain. Here we have the ruins of this city where the ark of the covenant remained so long. It is about 20 miles north of Jerusalem, on the way to Nazareth. There is nothing here but broken ruins. In May, when this scene was taken, this whole region was illuminated with flowers.

rising[u] up early[5] and speaking, but ye heard not; and [v]I called you, but ye answered not;

14 Therefore [w]will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to [y]Shiloh.[6]

15 And I will cast you out of my sight, [z]as I have cast out all your brethren, *even* the whole seed of Ephraim.[7]

16 Therefore [a]pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest[b] thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The[c] children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the [8]queen[9] of heaven,[1] and to pour out drink-offerings unto other gods, that they[d] may provoke me[2] to anger.

19 Do[e] they provoke me to anger? saith the LORD: *do they* not *provoke* themselves,[3] to the confusion of their own faces?

20 Therefore thus saith the Lord GOD, [g]Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [h]Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For [i]I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning[4] burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, [j]Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But [k]they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination[5] of their evil heart, and went[6] backward,[1] and not forward.

25 Since the [m]day that your fathers came forth out of the land of Egypt unto this day, I have even [o]sent unto you all my servants the prophets, daily rising up early, and sending *them:*

26 Yet[p] they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

A.M. cir. 3394.
B.C. cir. 610.

*u* Ne.9.29,30.ver.25; ch.11.7; 25.3; 35.15; 44.4.2 Ch. 36.15,16.

5 Giving early warning by the prophets of every impending judgment.—*C.*

*v* Pr.1.24. Is.50.2;65.12;66.4. Ho.11.2,7.

*w* Ps.74.6-8. 2 Ki.25.9. Eze.7.20, 21; 24.21, 25. Mat.24.1, 2; 23.38. Is.64.11.1 Ki.9.7.

*y* 1 Sa.4.10,11. Ps.78.60;132.6. ch.26.6,9.

6 Shiloh was a city of Ephraim where the tabernacle and ark were set up at an early period, and remained many years. The sins of the people, and especially of the priests officially employed in the tabernacle service, brought upon it the curse of Heaven. After the capture of the ark and death of Eli it fell to ruin; and now for many centuries it has remained desolate.—*P.*

*z* 2 Ki.15.29;17.6,23. Ho.8.8;9.3,17;13.15,16; 1.4,6,9. Ps.78.67.

7 *Ephraim,* being the principal of the ten tribes, stands at their head, as Judah at the head of the twelve.—*C.*

*a* 1 Jn.5.16. Ex.32.10. ch.11.14; 14.11; 15.1. Eze.14.14,20. The sentence of their destruction is irrevocable.

*b* ch.6.17,27. Eze.8.6,9, 12, 15, 17; xi. xvi. xxii.-xxiv.

*c* ch.44.17,19. Ps.16.4. Ho.4.17.

8 Or, *frame* or *workmanship.*

9 'Works or hosts of heaven.'—*Piscator.*

1 See note ' below.

*d* ch.25.7; 32.29. Is.65.3. De.32.16,21.

2 *Provoke me.* In contempt of my displeasure.—*C.*

*e* 1 Co.10.22. De 32.21. ch.2.17,19. Is.1.29; 3.11; 1.20. ch.4.18. Ro.2.8,9.

3 Do they not sin against themselves?—against their reason, their covenant, their peace.—*C.*

*g* ch. 44. 25, 26; 9.10; 12.4;15.14. La.2,3;4.11. De.32.22. Is.42.25. Ps. 78. 63; 89.46. Zep. 2. 3. Mal.4.1. Ps.21.8-12.

*h* Is.1.11-15; 66. 3,4. ch.6.20. Ho.8.13. Am. 5.21.

*i* 1 Sa.15.22. Ps.40.6; 50.14. Ho.6.6. Mar.12 33.

4 Heb. *concerning the matter of.*

*j* ch.11.4. De.6.3; 5. 29,33. Ex.15.26; 19.5,6. Le.26.3-12.

*k* Eze.20.8,13,16,21. Ps. 81.11,12. ch.11.7,8. Ex. 32. 7, 8. Nu. 14. 22. Ne. 9. 16-26. Ps. cvi. lxxviii.

5 Or, *stubbornness,* ch.3.17.

6 Heb. *were.*

*l* ver. 26; ch. 3. 6, 10, 14,22; 32.33; 8.5. Ne.9. 29. Ho.4.16;11.7.

*m* Ex. xii. to 2 Ki. xxiv.

*o* 2 Ch.36.15. ch.25.4; 44.4; ver.13. Mat.21.34 -36.

*p* Ps.lxxviii.cvi.Eze. 20.8-21. Ne.9.17,29.ch 16.12; 3.9; 17.23; 19.15; 25. 3; 11. 8. Nu. 32. 14. Mat.21.35,36.2 Ch.xxi. xxviii.xxxiii.

* Ashtoreth or Astarte, a goddess of the Phœnicians, is here referred to. Her worship was introduced into Israel at a very early period, and was often accompanied by most inmoral and lascivious rites. Her sanctuarieswere generally shady groves where the votaries could practise their revelries without subjecting themselves to the public eye. Astarte represented the moon, as Baal did the sun, and her emblem was a crescent. The cakes presented to her were made in the form of a crescent.—*P.*

*q* Pr.1.24,25. Is. 6.9, 10;53.1. Eze.2.3-7;3.4-11. Ho.11.2,7. ch.1.19. De.29.4.

*r* ch.2.30. Is.59.2-15. Eze. xxii. Mi. 7. 1-5. Zep. 3. 1-3. ch. 9. 2-8; 32.33.

7 Or, *instruction.*

*s* Job 1. 20. Is. 15. 2. Mi.1.16. ch.4.11;12.12; 47.5;48.37;16.6.

8 A practice common in deep mourning, ch. 48. 37. Is.15.2. —*C.*

9 *High places.* Artificial mounds, ver.31. 2 Ki.23.15, employed for idolatrous worship, and occasionally for the worship of Jehovah, 1 Sa. 9.12;10.5.—*C.*

*t* ch.6.30. Zec.11.8.

*u* ver.18,20. Ep. 2.3, Is.34.5.

*v* ch. 23. 11; 32. 34. 2 Ch.33.5.2 Ki.21.4,7;23. 4. Eze.8.5-17; 7.20; 43. 7,8.

*x* 2 Ki. 23.10; 21.4,7. ch.19.5; 32. 35. Ps.106. 38. Le. 18. 21. Eze. 16. 20.

1 *Tophet,* which, being interpreted, signifies *a drum,* as aninstrument of noisy joy, such as bacchanalian idolaters feel and express.—*C.*

*y* Le. 20. 1-5; 18. 21. ch.32.35.

2 Not a mere negation, as if God merely did not command this; but an assertion that he commanded them to do it not.—*C.*

3 Heb. *upon.*

*z* Eze.6.5,13. Le.26. 30.ch 19.6,11,13.

*a* De.28.26. Ps. 79.2, 3; 83.10 ch.16.4; 34.20; 8.1,2;9.22;25.33.

*b* Is. 24.7,8; 3. 25, 26. ch. 16. 9; 25. 10; 33. 11. Eze. 26. 13. Ho. 2. 11. Re.18.23. Ps.78.63. Le. 26.33.

4 Amongst the many prophetic marks that lie upon Idea, is the almost total departure of any appearance of gladness and joy (*Modern Judea.* p. 31. *Lindsay,* vol. ii. p. 220, 221. *Volney,* vol. ii. p. 292).—*C.*

27 Therefore thou shalt speak all these words unto them, [q]but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, [r]This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction:[7] truth is perished, and is cut off from their mouth.

29 ¶ Cut[s] off thine hair,[8] *O Jerusalem,* and cast *it* away, and take up a lamentation on high places;[9] for the LORD [t]hath rejected and forsaken the [u]generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set [v]their abominations in the house which is called by my name, to pollute it.

31 And they have built the [x]high places of Tophet,[1] which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I [y]commanded *them* [2]not, neither came it into[3] my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, [z]that it shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter: for they shall bury in Tophet till there be no place.

33 And the [a]carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then [b]will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness,[4] the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.

## CHAPTER VIII.

1 *The calamity of the Jews, both dead and alive.* 4 *The prophet upbraideth their foolish and shameless impenitency.* 13 *He showeth their grievous judgment,* 18 *and bewaileth their desperate estate.*

AT that[1] time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, [a]whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: [b]they shall not be gathered, nor be buried; [c]they shall be for dung upon the face of the earth.[2]

3 And [d]death shall be chosen rather than

A.M. cir. 3394.
B.C. cir. 610.

CHAP. VIII.

1 Eze.37.1. ch.7.32.1 Ki. 13. 2. 2 Ki. 23.5; 14. 20. Eze. 6. 4-7. The Chaldeans vented their rage upon the dead as well as the living.

*a* ch. 2. 13, 20, 27, 28. Is.2.8,9. Ju. 2. 11-19. 2 Ki.10.3,4;21.2-7,21;23. 5,32,37; 24.9, 19. 2Ch. 33.5.

*b* ch.7.33; 16.4; 9.22; 34.20;22.19;36.30.Ec 6. 3.Ps.83.10.

*c* 2 Ki.9.37.

2 A vast number of the old sepulchres of Jerusalem have been explored within the last few years. They are chambers hewn in the solid rock; some large and richly sculptured; some constructed with every device that could secure concealment and undisturbed repose for the ashes of the illustrious dead; but almost without exception they have been found empty. The sacrilegious plunderer has visited them, and the words of the prophet in this verse have been fulfilled to the letter.—*P.*

*d* Job 3.21;7.15.1 Ki. 19.4. Re.9.6. Le.26.39. De.28.33-37,64-67. La. 4.9.

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they have buried in Tophet until there is no place. As I returned from a visit to this spot to my temporary abode on Olivet, in the gray twilight of a summer evening, I saw what appeared to me to be a terrible illustration of the fulfilment of this strange prophecy. I saw hyænas, jackals, and vultures tearing the corpses from the shallow graves in the modern Jewish cemetery on the side of the Kidron. With what harrowing vividness did the prophet's dire prediction then flash upon my mind! *P.*

REFLECTIONS.—God's ministers have need of great boldness in facing multitudes of obstinate sinners. And it is common for the most profligate hypocrites to hope that their external privileges will recommend them to the favour of God, and even to use them as encouragements to the most horrid impieties. One public judgment of God is ordinarily a presage of another, as well as a warning to avoid the causes of it. But, alas! hopeless is their case for whom God's people must not pray! And yet how readily children confirm the denunciations of God against their parents, by following their evil courses! Ceremonies and forms of devotion do but provoke God more and more against men, who prefer them to the standing duties of morality. Slow and gradual, but at last most certain, are his judgments upon obstinate transgressors. And hardened and barbarous sinners have their crimes fearfully marked in their punishment, and are made to change their sinful mirth into everlasting anguish.

CHAPTER VIII. Ver. 4-9. Though they are fallen

life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; [e]Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden[g] back by a perpetual backsliding? [h]they hold fast deceit, [i]they refuse to return.

6 [j]I hearkened and heard, *but* they spake not aright: [k]no man repented him of his wickedness, saying, What have I done? every one turned to his course, [l]as the horse rusheth into the battle.

7 Yea, [m]the stork in the heaven knoweth her appointed times; [o]and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the LORD.[3]

8 How[p] do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly [q]in vain[4] made he *it;* the pen of the scribes *is* in vain.[5]

9 The[r] wise *men* are ashamed,[6] they are dismayed and taken: lo, they have rejected the word of the LORD; and what [s]wisdom[7] *is* in them?

10 Therefore [t]will I give their wives unto others, *and* their fields to them that shall inherit[8] *them:* [u]for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 For[v] they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

12 Were[x] they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; [y]in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume[9] them, saith the LORD: [z]*there shall be* no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.[1]

14 Why do we sit still? [a]assemble yourselves, and let us enter into the defenced cities, and let us [b]be silent there; for the LORD our God hath [c]put us to silence, and given us [d]water of [2]gall to drink, because we have sinned against the LORD.

15 We [e]looked for peace, but no good *came;* *and* for a time of health, and behold trouble!

16 The[g] snorting of his horses was heard from Dan;[3] the[h] whole land trembled at the sound of the neighing of his strong ones; for they are come,[4] and have devoured the land, and all that is in it;[5] the city, and those that dwell therein.

17 For, behold, I will send [i]serpents,[6] cockatrices, among you, which *will* not *be* charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, [j]my heart *is* faint in[7] me.[8]

19 Behold, [k]the voice of the cry of the daughter of my people, [l]because of them that dwell in a far country:[9] *Is*[n] not the LORD in Zion? [o]*is* not her king in her? why have they provoked me[1] to anger with their graven images, *and* with strange vanities?

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A.M. cir. 3394. B.C. cir. 610.

*e* ch.3.4,19.Zec.7.11, 12.

*g* ch.7.24,26; 2.32; 3. 24,25; 5.3. Ps.106.6–30. Eze.16.15–52; 20.3–32; xxii.xxiii.

*h* ch.5.31; 14.14; 9.6. Is.30.10.Eze.13.22.Ps. 36.3.

*i* Je.5.40.

*j* Mal.3.16. Is.30.18. 2 Pe.3.9. Ps.12.2. Is.29. 13.

*k* Is. 59. 16. ch. 5. 1. Eze.22.30.Mi.7.1–5.

*l* ch. 9. 2–6; 2. 23–25. Is.59.13,14.

*m* Pr.6.6,8.ch.5.4.Is. 1.3;5.12.Lu.19.42.

*o* Ca.2.12.

3 The birds of passage, taught by what is called instinct, return, as by an annual miracle, to their former residence: but man, though endowed with reason, and called by revelation, neglects or refuses to return to his God.—*C.*

*p* Je. 9. 41. Ro. 2. 17, 18; 3. 2. Ps. 147. 19, 20. Ho.8.12.ch.7.4.

*q* Mat.15.6.

4 Not as if God's purpose in making the law was or could be frustrated; but to declare how vain were the best means of instruction and reformation in the hands of wilfully ignorant and ungodly men.—*C.*

5 Or, *the false pen of the scribes worketh for falsehood,* Is. 10.1,2.

*r* Job 5.12,13. Is. 19. 11,13. ch.49.7. Eze.7. 26.

6 Or, *have they been ashamed,* &c., ver. 10:ch.6.15;3.3.

*s* De.4.6. Ps.19.7;119. 30.2 Ti.3.15. Is.8.20.

7 Heb. *the wisdom of what thing.*

*t* ch.6.12. De. 28. 30. Am.5.11. Zep.1.13.

8 *Inherit.* Rather, 'take possession.'—*C.*

*u* ch.6.13. Is. 56. 11. Eze.33.31. Ps.10.3. Is. 57.19.Mi.2.2,9. Hab.2. 9.

*v* ch.6.14.Eze.13.10. La.2.14. Mi. 2. 11. ch. 14.14; 23.13,14; 27.9,10; 28.3,9.

*x* ch.3.3;6.15. Is.3.9. Zep.3.5.Ps.52.1–4,7.

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* This verse is followed in immediate connection with the devouring of the land (ver. 16): it is therefore not a description of judicial sterility, but of destruction by the Chaldean invaders.—*C.*

*y* De.32.35.Ho.5.9.

9 Or, *in gathering I will consume.*

*z* Zep.1.2, 3. De. 28. 38–40. Hab.3.17. Ho.2. 8,9. Joel 1.7,12. Hag.2. 17, or Is.5.4,6.Mat.21. 19.Lu.13.6–9.

1 See note * in first column.

*a* ch.4.5,6;35.11.

*b* Ps. 39.9. La.3.28.

*c* ch.47.5;51.6. Is.15. 1.Ho.10.7. Ob.5.

*d* ch.9.15; 23.15; 25. 15,17. De.32.33. La.3. 19.

2 Or, *poison.*

*e* ch. 14. 12, 13, 19; 4. 10.Mi.1.12.1 Th.5.3.

*g* ch.4. 15, 16–28. Is. 5. 26–30; 22. 1–7; xxiv. ch.6.22–26;7.20,33.

3 The Chaldean army entered by Dan in the north, the more direct way of the desert being impassable for an army.—*C.*

*h* Ju.5.22.

4 They are come prophetically, not yet actually.—*C.*

5 Heb. *the fulness thereof.*

*i* ch.4.7, 13; 5. 15–17; 6.22, 23; 25. 9, with Ps. 58.4,5. Ec.10.11.

6 'Beware, or the serpent will bite you,' was the characteristic and significant conclusion of a passport from Ali Pacha of Janina.—*C.*

*j* Is.22.4. Hab. 3. 16. La.1.2,16,17.ch.10.19–22;6.24.

7 Heb. *upon.*

8 In this verse does not Messiah speak prophetically, even as when he wept over Jerusalem 'in the days of his flesh?'—*C*

*k* ch.4.5,8, 15–17, 19, 20;6.26.

*l* Is.39.3.

9 Heb. *the country of them that are far off.*

*n* ch.31.6. Ps.125.2i. Re. 2. 1. De. 32. 16, 21, ch.2.12,13,20;ver.5,6.

*o* Is.33.22.

1 *Daughter of my people—why have they provoked me?* By comparing this verse with ch. 9. 7, it will be evident that neither the prophet, nor Zion, but the LORD, Messiah himself, is the speaker.—*C.*

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into grievous calamities, they will hearken to no counsel that will tend to their recovery; but persevering in their wickedness, they continue firmly trusting to the flattering delusions of their false prophets. Scarcely one of them seriously thinks what he has done; but in general they rush forward into abominable practices, quite thoughtless and regardless of danger. More brutish than the fowls of heaven, they have no proper discernment either of God's mercies or judgments.—Though God has given them his law, and it has been copied out and expounded to them, and they even boast of it, yet they make no good use of it. Their politicians can advise nothing for their relief, and indeed show themselves arrant fools by their rejection of God's word. 18–20. I am almost overcome with grief to hear the cries of the people, occasioned by the ravage of the Chaldeans. How comes it that we, who are God's people, and have his temple among us, are thus destroyed by profane heathens? It is because of our idolatries; and after all our looking for assistance from the Egyptians or others, the season is past, and no help is come. 22. All means of help fail, because we continue obstinate in our sin.

Ver. 2. It seems natural to the living man to be anxious about his dead body. This natural feeling seems heightened by the hope and assurance of a resurrection. Whatever therefore interferes with the repose of the grave, seems equally to violate the feelings of nature and religion. Such violation, however, may arise (1), From rude, irreverent, and savage neglect or contempt. (2) In condemnation of some sin of the dead, and as a lesson to the living; thus Josiah burned the bones of the idolaters on the altar at Bethel, 2 Ki. 23. 16, 20. (3) As matter of idle curiosity or science; thus the mummies of Egypt form an ordinary article of European commerce among the learned. (4) They have not unfrequently been dragged from their resting-places as manure for the earth. (5) Less frequently, and less extensively, for the purpose of superstitious and unholy rites. (6) For the purpose of clearing the sepulchral vaults as dwelling-places for a wretched and houseless population; of which fact examples are often found in various parts of Western Asia. *C.*

Ver. 3. *Death shall be chosen rather than life.* Examples of the voluntary choice of death have frequently occurred among the Jews when cruelly persecuted under pretence of religion, but really on account of their wealth and usury. Thus, during the reign of king John, in the city of York in England, a large party, having first put their wives and children to death, set fire to the place in which they were assailed, and, with all their riches, perished miserably by their own hands. *C.*

Ver. 16. *The snorting of his horses.* Many eastern armies are altogether composed of horsemen; all others, and they are often very numerous, are mere camp-followers, and never engaged in battle. *C.*

Ver. 21. *I am black.* A phrase signifying the deepest melancholy and distress—an allusion to the overcasting of the sky with black clouds before a storm, ch. 14. 2; Joel 2. 6; Na. 2. 10. *C.*

Ver. 22. *Balm in Gilead.* The *Balsamum judaicum* has been celebrated by Pliny, Tacitus, &c., for its costliness, its medicinal virtues, and as the product of Judea alone, and of one particular spot in that country which Josephus assigns to Jericho. Bochart, however, considers the Gilead balm to be the resin of the terebinth, which grows abundantly in that district; and as it and similar products are often used in dressing wounds at particular stages, this opinion seems the most probable. *C.*

REFLECTIONS.—Barbarous is the outrage of bloody conquerors in sporting with the remains of the dead. But it is a fearful thing to fall into the hands of an angry God, who can stretch out his hand to death and damnation to devour us. Just is his judgment in exposing idolaters, even when dead, before the idols which they had loved and worshipped in life; and fearful is the state when life becomes a burden, and men prefer to it a random leap into eternity. How obstinate against God, how attached to apostasy and self-imposition, how heedless of their own conduct, and how regardless of God's Word, do most men live! But none are more distinguished plagues to nations than evil, flattering, and impudent clergy. Nor shall any in hell have a deeper share of damnation. To their running unsent of God, preaching *another gospel*, and slight dealing with the consciences of sinners, is owing the ruin of nations and churches, and the everlasting misery of millions. But when God arms himself to judgment against a people, what multitudes of calamities beset them! what deprivation of comforts! what disappointments, terrors, and despair! And it is greatly affecting to faithful ministers to see ruin, inevitable ruin, coming on their congregation, church, or nation.

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CHAPTER IX. Ver. 2. Princes in Asia frequently erect in the desert parts of their dominions rest-houses, or *choultries,* where travellers may reside for a night, a solitary and uncomfortable dwelling, but preferable to a palace amidst profligate and abandoned society. *C.*

Ver. 13. *And the Lord saith*—that is, Messiah saith—'God manifest in the flesh,' 'the only 'wise man,' 'the wisdom of God'—he declares the origin of natural to be moral evil; and traces up the stream of judgment to the fountainhead of sin. *C.*

Ver. 15. *Wormwood.* This is, most probably, the plant commonly so named.—*Gall.* What plant is meant is not known, but there can be no doubt that it signifies something very bitter—the emblem of sorrow and distress. *C.*

REFLECTIONS.—Manifold causes of weeping have faithful ministers in this world. And it is a fearful token of approaching judgments when they are so vexed with their people's abominations as to become weary of dwelling among them. Alas! sinful lusts transform even professors into very devils in crimes. Many are at great pains to secure their own damnation; and one sin opens the door for another. But terrible are the judgments of God upon obstinate sinners. And in a wonderful manner, by the same fire which consumes the wicked, he refines his own people. But every step of departure from him tends only to misery. And let sinners flee where they will, his curse attends them. Death closely follows sin. And very foolish are they who lament losses and death, but never lament sin as the cause of them, nor stand in awe of damnation. But it is very difficult to wean hardened sinners, especially gospel despisers, from every false confidence. Line must be upon line, and precept upon precept, and perhaps after all they will cleave thereto, and perish with heathens.

20 The harvest is past,[2] the summer is ended, and we are not saved.

21 For[p] the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there* no [q]balm in Gilead? [r]*is there* no physician there? why then is not the health of the daughter of my people recovered?[3]

## CHAPTER IX.

1 *Jeremiah lamenteth the Jews for their manifold sins,* 9 *and for their judgments.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction,* 23 *and to trust not in themselves, but in God.* 25 *He threateneth both Jews and Gentiles.*

OH that[a] my head[1] were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh[b] that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

3 And[c] they bend their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth: for they [d]proceed from evil to evil, and they [e]know not me, saith the LORD.

4 Take[g] ye heed every one of his neighbour,[2] and trust ye not in any brother: [h]for every brother will utterly supplant, and every neighbour [i]will walk with slanders.

5 And[j] they will deceive[3] every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* [k]weary themselves to commit iniquity.

6 Thine[l] habitation *is* in the midst of deceit; through deceit they [m]refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts,[4] Behold,[o] I will melt them,[5] and try them; for how[p] shall I do for the daughter of my people?

8 Their[q] tongue *is as* an arrow shot out;[6] it speaketh deceit: *one* [r]speaketh peaceably to his neighbour with his mouth, but in heart[7] he layeth his wait.[8]

9 ¶ Shall[s] I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For[t] the mountains will I take up a weeping and wailing, and for the [9]habitations[1] of the wilderness a lamentation, because they are burned up,[2] so that none can pass through *them;* neither can *men* hear the voice of the cattle: [3]both the fowl of the heavens and the beast are fled; they are gone.

11 And I [u]will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah [4]desolate,[5] without an inhabitant.

12 ¶ Who[v] *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare [w]it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith,[x]Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the [6]imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore[y] thus saith the LORD of hosts, the God of Israel; Behold, [z]I will feed them, *even* this people, with wormwood, and give them water of gall[7] to drink.

16 I will [a]scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed[8] them.

17 ¶ Thus saith the LORD of hosts, [b]Consider ye, and call for the [c]mourning women, that they may come; and send for [9]cunning *women,* that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For [d]a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have [e]cast *us* out.[1]

20 Yet hear the word of the LORD, [g]O ye women, and let your ear receive the word of his mouth, [h]and teach your daughters wailing, and every one her neighbour lamentation:[2]

21 For [i]death is come up into our [3]windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, [j]Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman,[4] and none shall gather *them.*

23 ¶ Thus saith the LORD, [k]Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [l]let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which [m]exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* [o]I delight, saith the LORD.

25 ¶ Behold,[p] the days come, saith the LORD, that [q]I will punish[5] all *them which are* [r]circumcised with the uncircumcised;

26 Egypt,[s] and Judah, and Edom, and the children of Ammon, and Moab,[6] and all *that are* in the utmost corners,[7] that dwell in the wilderness; for all *these* nations *are* uncircumcised, and all the house of Israel *are* [t]uncircumcised in the heart.

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A.M. cir. 3394. B.C. cir. 610.

2 Mat. 25. 1–12. ver. 15. Mi. 1. 12, the season of help is over.

*p* ch. 4. 19; 9. 1; 14. 2, 17. Joel 2. 6. Na. 2. 10.

*q* ch. 46. 11; 51. 8. Ge. 37. 25.

*r* Mat. 9. 11, 12.

3 Heb. *gone up,* Is. 1. 5, 6. ch. 30. 12–14, with 51. 9.

CHAP. IX.

*a* Is. 22. 4. ch. 4. 19; 14. 17; 13. 17. La. 1. 2, 16, 20; 2. 10, 11, 18, 19; 3. 48, 49. Eze. 21. 6, 7, 12, 14; v.–vii. ix.

1 Heb. *Who will give my head,* &c.

*b* Ps. 55. 4–11; 120. 5, 6. Mi. 7. 1–6. ch. 5. 7, 8. Ho. 7. 4–6. 9. 4. 1, 2. Eze. 2. 2, 4–7.

*c* Ps. 120. 2; 52. 2–4; 64. 3, 4. ver. 8. Is. 59. 3, 4, 13–15. Mi. 7. 2, 4, 5. Jude 3.

*d* ch. 7. 26. 2 Ti. 3. 13. Ps. 69. 27.

*e* ch. 4. 22. Ju. 2. 10. 1 Sa. 2. 12. Ho. 4. 1–3, 6.

*g* ch. 12. 6. Mi. 7. 5, 6.

2 Or, *friend.*

*h* Ge. 27. 36. 1 Th. 4. 6.

*i* ch. 6. 28. Le. 19. 16. Eze. 22. 9.

*j* Mi. 7. 2, 4. Is. 59. 3, 4, 13–15. ch. 13. 23. ver. 8. Ps. 55. 21.

3 Or, *mock.*

*k* Ps. 7. 14. Is. 5. 11, 18. Pr. 4. 16. Eze. 24. 12.

*l* ver. 2–5. Mi. 7. 1–6. Ps. 55. 11, 21; 120. 5, 6; 109. 2.

*m* Pr. 1. 24. Ho. 11. 2, 7; 4. 1, 2, 6. Job 21. 14, 15. Jn. 5. 40.

4 As the speaker here is undoubtedly JEHOVAH (Messiah) speaking prophetically; and as he speaks of Judah as 'the daughter of my people,' is not this whole lamentation such as he uttered over Jerusalem, when 'in the days of his flesh he offered up prayers and supplications with strong crying and tears;' and is it not accompanied with the same uncompromising rebukes of sin which he afterwards ministered to scribes, Pharisees, and lawyers—and the 'evil and adulterous generation' by whom the HOLY ONE was rejected, and the SINLESS ONE crucified? Mat. 12. 39; 17. 17. Mar. 8. 38. He. 5. 7. See Ho. 11. 8.—*C.*

*o* ch. 6. 29, 30. Is. 1. 24, 25; 48. 10. Mal. 3. 3; 4. 1. Eze. 21. 13; 22. 17–22. Zec. 13. 9.

5 An allusion to the 'assaying tower,' ch. 6. 27.—*C.*

*p* 2 Ch. 36. 15, 16. Is. 5. 4, 5. Ho. 6. 4, 5; 11. 8. ch. 8. 19.

*q* ver. 3. Ps. 140. 3; 64. 3, 4; 57. 4; 55. 21; 12. 2; 109. 2, 3; 120. 2, 3. Pr. 30. 14.

6 'The arrow of a murderer' (*Blayney*) shot out by one lurking unperceived in a place of apparent safety.—*C.*

*r* Ps. 28. 3. 2 Sa. 3. 27; 20. 9. Ps. 5. 9; 55. 21. Pr. 26. 24–26.

7 Heb. *in the midst of him.*

8 Or, *wait for him.*

*s* ch. 5. 9, 29. Eze. v.–ix. xvi. xx.–xxiv. Mi. i.–iii. vi. vii. Is. i. v. lix.

*t* ch. 4. 23–26; 12. 4; 23. 10. Ho. 4. 3. Joel 1. 19; 2. 22. Is. 42. 25. ch. 14. 1–6.

9 Or, *pastures.*

1 *Habitations.* 'Pastures of the wilderness.'—*Boothroyd.*

2 Or, *desolate.*

3 Heb. *from the fowl even to,* &c.

*u* La. 2. 2, 7, 8. Is. 25. 2. ch. 17. 27; 21. 8; 34. 22; 10. 22; 51. 37. Is. 13. 22; 34. 13. Ps. 44. 19.

4 Heb. *desolation.*

5 See Wylie's *Modern Judea,* p. 328.—*C.*

*v* Ps. 107. 43. Ho. 14. 9. Is. 42. 23; 28. 9–13; 29. 11. De. 32. 29. ch. 6. 10.

A.M. cir. 3394. B.C. cir. 610.

*w* ch. 2. 17, 19; 4. 18; ver. 13–16. Is. 3. 11; i.–iii. viii. ix. xxiv. Eze. v.–ix. xiv.–xxiv.

*x* Le. 26. 14–39. De. 28. 15–68; 29. 24–28; 31. 16, 17; 32. 15–26. Ju. 2. 11–20. 2 Ki. 17. 7–23. xvi.; xxi. Is. i.–iii. v. ix. xxiv. lviii. lix. ch. ii.–xxiii. Eze. v.–viii. xiii.–xxiv. Mi. i.–iii. vi. vii. 1 Pe. 1. 18. Zep. 3. 1–6.

6 Or, *stubbornness.*

*y* ch. 5. 19; 15. 6; 16. 10, 11; 22. 8, 9; 2. 17, 19; 4. 18; 6. 19. Is. 3. 11.

*z* ch. 8. 14; 23. 15. La. 3. 15, 19. Ps. 80. 5; 60. 3; 75. 8. Is. 51. 17, 22. ch. 25. 15–18. La. i.–v.

7 Or hemlock.

*a* Le. 26. 33, 38, 39. De. 4. 27; 28. 25, 36, 63–68. ch. 15. 1–4, 7. Eze. 5. 12. Mi. 4. 10.

8 This utter consuming is not threatened against the whole either of Judah or Israel, but chiefly against the faction of Judah, who, in contempt of the Lord's warning by Jeremiah, had persevered in going down to Egypt. See ch. 44. 12, 14, 27, 28.—*C.*

*b* ch. 2. 10. Hag. 1. 7. La. 3. 40. De. 32. 29.

*c* 2 Ch. 35. 25. Job 3. 8. Am. 5. 16. Ec. 12. 5. Mat. 9. 23. ch. 22. 18; 48. 17. Eze. 27. 31. Re. 18. 9–19.

9 This word was used by the translators in the sense of skilful; as mourning amongst the Hebrews required a professional education both in words and airs. See 2 Ch. 35. 25. Ec. 12. 5. Am. 5. 16. Mat. 9. 23. Mar. 5. 38.—*C.*

*d* Is. 22. 4; 24. 4, 12. ch. 4. 19–29; 14. 17; 6. 26. La. i.–v. Eze. 7. 2–18. Mi. 1. 8, 9. Hab. 3. 16.

*e* Le. 18. 28; 20. 22. Is. 6. 12. La. 1. 1, 3; 4. 15. ch. 15. 4.

1 'Because our houses are ruined.'—*C.*

*g* Is. 3. 16; 32. 9–13.

*h* La. 1. 12; 2. 13. Am. 5. 16.

2 The appeal is appropriately made to professional mourners, thus called to lament in reality.—*C.*

*i* 2 Ch. 36. 17. Is. 24. 18. ch. 6. 11; 15. 2, 3; 16. 3, 4, 6. Eze. 21. 14; 9. 5, 6.

3 When our doors were carefully shut, behold the irresistible intruder has entered at our windows!—*C.*

*j* ch. 8. 2; 7. 33; 16. 4; 34. 20. Ps. 83. 10; 79. 2, 3.

4 Death, the universal reaper, cutting down young and old, as handfuls of corn which are dropped upon the ground, but neither gathered nor bound into sheaves.—*C.*

*k* Ps. 33. 16, 17. Pr. 11. 4. Ec. 9. 11. Is. 28. 17; 30. 3; 31. 2, 3. Eze. 7. 19. 1 Pa. 2. 14–16.

*l* 1 Co. 1. 31. 2 Co. 10. 17. Ps. 20. 7, with 1 Jn. 5. 20. Ps. 91. 14.

*m* Ex. 34. 6, 7. Ps. 25. 10. Mi. 7. 18, 19.

*o* Ps. 5. 4; 11. 5, 7; 15. 2–4; 99. 4. Is. 33. 15, 16; 61. 8. Mi. 6. 8.

*p* Is. 2. 6–21; xxiv. xxxiv.

*q* Ro. 2. 8, 9.

5 Heb. *visit upon.*

*r* Jews and Gentiles, Ge. 34. 14. Ac. 11. 2, 3. Ro. 3. 1, 29, 30. Col. 3. 11.

*s* ch. 25. 9–26; 27. 3–7; xlvi.–lii. Is. i.–xxxiv. Eze. v.–xxxii. xxxv. Mi. i.–vii. Am. i.–ix. Zep. i.–iii.

6 Those who are professed members of the visible church of God, as was Judah, with those who value not, but despise religious profession and ordinances.—*C.*

7 Heb. *cut off into corners,* or *having the corners* of their hair *polled.*

*t* ch. 4. 4. Le. 26. 41. Ro. 2. 25, 28, 29. Eze. 44. 7, 9. De. 29. 4.

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CHAPTER X. Ver. 17–22. Bring all your goods out of the country, where they are exposed to plunder, into the strongholds; for quickly will I, in a furious manner, drive out the inhabitants of this land by death and captivity. Alas! almost insupportable is my grief, that the whole Jewish church and nation should be quite unhinged, and none able in the least to help them! The rulers of both are ignorant and wicked; therefore shall they and their people be ruined or dis-

**FALLEN COLUMNS OF THE PARTHENON—DORIC COLUMNS OF THE STYLE OF ARCHITECTURE WHICH FLOURISHED IN ATHENS DURING THE TIME THAT JEREMIAH WROTE.** [Jeremiah, x:10.]—"But the Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Jeremiah is supposed to have written the words referred to above about B. C. 600. In this very year Pherecydes, the philosopher, was born, and this was a flourishing period of the Doric and Ionic orders of architecture in Athens. The Parthenon, fallen columns of which are shown in the above picture, was the most beautiful specimen of Doric architecture ever seen. Looking upon these pieces of broken marble as they lie scattered on the Acropolis, we can not help feeling the force of the words of Jeremiah: "The nations of the earth shall not be able to abide his indignation." In no other nation has architecture come to such high and exquisite perfection as in Greece but it was all consecrated to idolatry.

## CHAPTER X.

1 *The great disparity between God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the spoil of the tabernacle by foolish pastors.* 23 *He maketh an humble supplication.*

HEAR ye[a] the word which the LORD speaketh unto you, [b]O house of Israel:

2 Thus saith the LORD, [c]Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the [1]customs of the people *are* vain: for [d]*one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe:

4 They[e] deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, [g]but speak not; [h]they must needs be borne, because they cannot go. Be not afraid of them; [i]for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as [j]*there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who[k] would not fear thee, O King of nations? for to thee[2] doth it appertain:[3] forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like[4] unto thee.

8 But they are [5]altogether [l]brutish and foolish; the stock[6] *is* a doctrine of vanities.

9 Silver[m] spread into plates is brought from Tarshish,[o] and gold from [p]Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*.[7]

10 But[q] the LORD *is* the true God,[8] he *is* the living God, and an everlasting [9]King: [r]at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* [s]they shall perish from the earth, and from under these heavens.

12 He [t]hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice,[1] *there is* a multitude[2] of waters in the heavens, and [u]he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with[3] rain, and bringeth forth the wind out of his treasures.

14 Every man is [v]brutish in *his* [4]knowledge: every founder is confounded by the graven image: [x]for his molten image *is* falsehood, and *there is* no breath in them.

15 They[y] *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The[z] portion of Jacob *is* not like them: for he *is* the [a]former of all *things;* and Israel *is* [b]the rod of his inheritance: the LORD of hosts *is* his name.[5]

17 ¶ Gather[c] up thy wares[6] out of the land, O inhabitant[7] of the fortress:

18 For thus saith the LORD, Behold, [d]I will sling out the inhabitants of the land at this once, and will distress them, that they [e]may find *it* [8]*so*.

19 ¶ Woe[g] is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I [h]must bear it.

20 My tabernacle[9] is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not; *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors[1] are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, [i]the noise of the bruit[2] is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the [j]way of man

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CHAP. X.

*a* Ps. 59. 7. Is. 55. 3. Re. 2. 29. 1 Th. 2. 13. Mat. 11. 15.

*b* Jews, ch. 2. 4; 31. 1. Eze. 3. 1, 4, 5; 22. 18.

*c* Le. 18. 3; 20. 23. De. 18. 10, 14. Is. 44. 25; 47. 12, 13.

1 Heb. *statutes* or *ordinances are vanity.*

*d* Is. 40. 19, 20; 44. 10–17.

*e* Ps. 115. 4; 135. 15. Is. 40. 19; 46. 5, 7; 41. 7. Hab. 2. 19.

*g* Ps. 115. 5; 135. 16. Hab. 2. 19. 1 Co. 12. 2.

*h* Is. 46. 1, 7. Ps. 115. 7.

*i* Is. 41. 23; 45. 20; 44. 9, 10, 20. ver. 8, 11, 14, 15. 1 Co. 8. 4.

*j* Is. 40. 25. Ex. 15 11. De. 32. 31; 33. 26. Ps. 86. 8–10; 89. 8; 35. 10; 145. 3; 147. 5; 73. 26.

*k* Re. 15. 4. De. 6. 13. Ps. 89. 5–8. 1 Ti. 1. 17; 6. 15.

2 Or, *it liketh thee.*

3 To thee doth fear appertain.—*C.*

4 None like thee in intellect, wisdom, power, holiness, and immortality.—*C.*

5 Heb. *in one* or *at once.*

*l* Is. 41. 29; 44. 9, 10, 20. Hab. 2. 18, 19. Zec. 10. 2. Ps. 115. 4–8; 135. 15–18. Ro. 1. 21, 22.

6 *Stock.* The very timber being a rebuker of idols, viz.: by its deadness and corruptibility.—*C.*

*m* ver. 4. Ps. 115. 4; 135. 15. Is. 46. 6; 40. 19, 20.

*p* Da. 10. 5. Job 28. 17, or 1 Ki. 9. 28.

7 Then not makers, or creators, or gods, ver. 11. *C.*—How admirably is this whole passage fitted to demonstrate to thoughtful men the utter folly of idolatry. The prophet, as it were, anatomizes the whole system. He dissects the stocks which are called gods, and he thus shows not merely that they cannot aid others, but they are themselves helpless. That such discourses as this failed to reclaim the Jews proves how grievously they had fallen, how reason itself had left them. So it is in all ages, among all people. When men wilfully reject the truth, systematically turn aside from the commands and ordinances of the Lord, his Spirit ceases to strive with them: they are given over to a reprobate mind.—*P.*

*q* 1 Jn. 5. 20. 2 Ch. 15. 3. Ps. 42. 2; 36. 9. Jn. 5. 21, 26. Ps. 10. 16. 1 Ti. 1. 17; 6. 15, 16.

8 Heb. *God of truth,* De. 32. 4. Ps. 31. 5.

9 Heb. *King of eternity,* Is. 57. 15.

*r* Ps. 18. 7; 68. 8; 104. 32; 114. 7; 76. 7, 8; 90. 11. Da. 4. 35. Na. 1. 6.

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*s* ver. 15. Is. 2. 18; 45. 16. Zec. 13. 2. Ps. 96. 5.

*t* Ge. 1. 1, 6. ch. 51. 15–19. Ps. 136. 5, 6; 33. 6; 104. 2–24. Job 9. 8. Is. 40. 22; 42. 5; 44. 24.

1 Thunders, Job 37. 4, 5. Ps. 29. 3–9; 18. 13; 68. 33.

2 Or, *noise,* 1 Ki. 18. 41.

*u* Ps. 135. 6, 7. Job 37. 6; 36. 27–32; 38. 22–37. Ps. 147. 8.

3 Or, *for.*

*v* Ps. 92. 6; 94. 8. ch. 51. 17, 18. Is. 44. 9–11, 20; 42. 17; 45. 16. Ps. 115. 8; 135. 18; 97. 7. Ro. 1. 22, 23. 1 Co. 1. 19–21.

4 Or, *more brutish than to know.*

*x* ver. 8. Hab. 2. 18, 19. Ps. 135. 17; 115. 7.

*y* ver. 5, 8, 14; 51. 18. Ps. 115. 4–8. Hab. 2. 18, 19. Is. 41. 29; 44. 9–20; 45. 20; 46. 1, 2, 7.

*z* ch. 51. 19. De. 32. 31. Ps. 16. 5, 6; 73. 26; 119. 57; 142. 5.

*a* Ge. 1. Pr. 16. 4.

*b* De. 32. 9. Ps. 74. 2. Ex. 19. 5, 6. Ps. 135. 4. Is. 47. 4.

5 The comparison here drawn between the false gods of the heathen and the JEHOVAH God of Israel is sublime. The Creator of all things is contrasted with the helpless, senseless stock which is modelled by the hand of a poor frail creature. It seems strange that the Israelites should have been so grievously deluded as to turn from the living God, to whose almighty power and infinite mercy their national history bore such striking testimony, and to have given homage to idols.—*P.*

*c* ch. 4. 5; 8. 14, or 6. 1. Eze. 12. 3, 4, 11, 12. Mat. 24. 11. Lu. 17. 31.

6 *Thy wares*—collected into Jerusalem for safety.—*C.*

7 Heb. *inhabitress,* ch. 21. 13.

*d* 1 Sa. 25. 29. ch. 16. 13; 15. 1, 2. De. 4. 27; 28. 35, 63, 64.

*e* Zec. 1. 6. ch. 23. 20. Eze. 12. 15, 25, 28; 6. 10. Is. 26. 11.

8 That they may experience in fact the distress they would not believe in prophecy.—*C.*

*g* ch. 4. 19–28; 8. 18–21; 9. 1. La. i. –v.

*h* Ps. 39. 9. La. 2. 18. Mi. 7. 7–9. Is. 8. 17.

9 Jewish state, ch. 4. 20. La. i. –v. De. 28. 32, 41. 2 Ch. 36. 17. Eze. 5. 11 –17; 7. 20–22.

1 ch. 2. 8; 5. 5, 6; 23. 2, 9 –32; 25. 34–38. Is. 56. 10. Eze. 34. 1–10; 22. 6–12. Zec. 10. 3. Mi. 3. 1–12. Zep. 3. 3, 4. rulers of both church and state.

*i* ch. 1. 15; 5. 15; 6. 1, 22; 4. 5, 6; 9. 11. Hab. 1. 6; 3. 16.

2 report.

*j* Pr. 16. 1; 20. 24. Ps. 37. 23; 32. 8. Ac. 17. 28. Ro. 11. 36.

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persed. For, behold, the Chaldean army cometh, with great noise and fury, to render Judea utterly desolate.

Ver. 2. *Learn not,* &c. A special warning against imbibing the religious principles of the Egyptians, to whom they were inclined to go; or the Babylonians, who were destined to lead them captive.—*Signs.* Eclipses, comets, or meteors; or the high-sounding and imposing doctrines of astrology, concerning the *planetary houses* and *signs of the zodiac. C.*

Ver. 5. *Upright.* A most graphic description of the attitude of Egyptian idols, and probably of all idols, until Grecian sculpture gave everything but life to the marble, and induced the learned but most foolish Athenians to exclaim, when they looked upon a statue of Jupiter, That is no statue, that is the very god himself! How melancholy, alas! that science and art may attain their highest perfection, while religion sinks into the utmost degradation of idolatry! *C.*

Ver. 9. *Blue*—the colour of the unclouded eastern sky, the emblem of Deity; *purple*—the colour of kings, the emblem of royalty and dominion. *C.*

Ver. 11. This verse is in the *Chaldee,* as if to prepare the Hebrews with an answer to their idolatrous masters, when tempting them to idolatry. It is not improbable that, like the sentences adduced by Paul, Ac. 17. 28, it may have been a quotation from some of the earlier writings of the Chaldeans before they were perverted by idolatry. *C.*

Ver. 13. When God speaks to the ear of reason by the voice of thunder, the clouds, by the agency of electricity, are converted into water—not into a mass which would bring ruin, but into multitudinous drops that shower down fertility.—By a wonderful process he causes vapours to ascend from 'the ends,' from all parts of the earth; or does the prophet allude to the almost continual vapours and fogs that hang around the polar regions, the literal 'ends of the earth?'—The winds are literally treasured up by the condensing power of cold, ready, at the will of their Lord, to be drawn out in the breeze or storm. *C.*

Ver. 14. *Brutish in his knowledge.* Every man is really 'brutish in knowledge'—in the knowledge of God—until he is 'born again of water and of the Spirit,' Jn. 3. 5. *C.*

Ver. 15. Of many, the very names have perished, many have been broken to fragments, many overwhelmed in earthquakes, or buried in rubbish and ruins. Can such things have ever been gods? Did learned nations ever worship them? Alas! for Egypt, Greece, and Rome, such were their gods! They are perished! but, alas! for the paintings and images, the idols that still are worshipped! Alas! for the second commandment, which Rome, to her confusion, hath blotted out, though written by the finger of God!—*Note,* This awful suppression of the second commandment may be witnessed in the Romish catechism called *Christian Doctrine. C.*

Ver. 16. *Portion.* The God from whom Jacob would not part until he should bestow a blessing. See Ge. 32. 26–30; Ps. 119. 57.—*Rod.* Is it the rod of measurement? or rather the sceptre of power, government, and protection, Ge. 49. 10; Ps. 23. 4. And Israel is literally that people 'by whom and for whom' all nations and kingdoms are still governed, until Christ shall 'inherit all things' in *fact,* as he already does in *right. C.*

Ver. 18. 'The inhabitant of the fortress,' ver. 17, is here introduced, bemoaning his grievous wound and the captivity and loss of his children. *C.*

Ver. 20. *My tabernacle is spoiled.* The union of the 'tabernacle' with the 'pastors and flocks,' ver. 21, seems to fix the allusion to the tabernacle of the congregation in the wilderness; and which was afterwards set up in Jerusalem by David, previous to the building of the temple. It is the legitimate emblem of all religious ordinances and assemblies for the public worship of JEHOVAH. *C.*

Ver. 22. *Behold, the noise of the bruit is come!* 'Hark! a noise—behold, it draws near!'—*Dragons.* There is perhaps no distinct species of animal to which the word 'dragon' can be applied; it seems here rather a generic name for all wild beasts frequenting solitary places. *C.*

Ver. 23. Man is neither wise enough to discover, nor steady enough to pursue, the way of safety and success; his wisdom, and strength, and success must be the gift of God, Ja. 1. 17. *C.*

Ver. 24. *Correct me, but with judgment.* 'With judgment,' to reform; not 'with anger,' to extirpate. *C.*

REFLECTIONS.—Amazing absurdities often prevail even among nations which are famed for worldly wisdom and knowledge. And it is very unreasonable and dangerous for those who have been taught of God to learn the ways of heathens. God's eternal power and Godhead are so manifest as to leave the most stupid idolaters without excuse; and the more we contemplate his unsearchable greatness and glory, the more we shall be filled with reverence and godly fear, and lost in admiration. If he be our King, let us show ourselves faithful subjects, dependent on his protection, and devoted to his service. If he be our Portion, we can wish nothing beyond him. But often men remain ignorant of his excellency, and of the vanity of idols, till it be too late, and till his word be verified in their irrevocable and tremendous destruction. Terrible is the prospect when both rulers and ruled are plunged in ignorance, and abandoned to atheistical neglect of prayer. Neglect of God's worship in families ranks

*is* not in himself: *it is* not in man that walketh to direct his steps.[3]

24 O LORD, [k]correct me, but with judgment; not in thine anger, lest thou bring me to nothing.[4]

25 Pour[l] out thy fury upon the heathen that know thee not,[5] and upon the families that call not on thy name: for [m]they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

## CHAPTER XI.

1 *Jeremiah proclaimeth God's covenant,* 8 *rebuketh the Jews' disobeying thereof,* 11 *prophesieth evils to come upon them,* 18 *and upon the men of Anathoth, for conspiring to kill Jeremiah.*

THE word that came to Jeremiah from the LORD, saying,

2 Hear[a] ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, [b]Thus saith the LORD God of Israel, [c]Cursed *be* the man that obeyeth not the words of this [d]covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the [e]iron furnace, saying, [g]Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God;

5 That I may perform the [h]oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day.[1] Then answered I, and said, So be it,[2] O LORD.

6 Then the LORD said unto me, [i]Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and [j]do them.

7 For [k]I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet[l] they obeyed not, nor inclined their ear, but walked every one in the imagination[3] of their evil heart: therefore [n]I will bring upon them all the words of this covenant,[4] which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, [o]A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to [p]the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: [q]the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

11 ¶ Therefore thus saith the LORD, [r]Behold, I will bring evil upon them, which they shall not be able to escape;[5] and [s]though they shall cry unto me, I will not hearken unto them.[6]

12 Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry [t]unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.[7]

13 For [u]*according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing,[8] *even* altars to burn incense unto Baal.

14 Therefore [v]pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their [9]trouble.[1]

15 What[2] hath [x]my beloved [y]to do in mine house,[3] *seeing* she hath [z]wrought lewdness with many, and the [a]holy flesh[4] is passed from thee? when thou doest evil,[5] then[b] thou rejoicest.

16 The LORD called thy name, [c]A green olive-tree, fair, *and* of goodly fruit; [d]with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts [e]that planted thee [g]hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

18 ¶ And the LORD [h]hath given me knowledge *of it,* and I know *it:* then thou showedst me their doings.[6]

19 But I *was* [i]like a lamb, *or* an ox, *that* is brought to the slaughter; and I knew not that [j]they had devised devices against me, *saying,* [k]Let us destroy the tree with the fruit[7] thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, [l]that judgest righteously, that [n]triest the reins and the heart, [o]let

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3 This appears to be the sad and humiliating inference which the prophet draws from his thoughtful survey of the state of Israel. Total depravity, utter helplessness, is the natural condition of fallen humanity. No power but the power of God can raise it up; no life save that which the Divine Spirit imparts can quicken it. —*P.*

4 Heb. *diminish me.*

5 'The heathen that own thee not.'—*Boothroyd.*

CHAP. XI.

1 God refuses to hear; because though they cry in their 'trouble,' they do not cry for their sin.—*C.*

2 Heb. *What* is *to my beloved in my house?*

3 What prayer or offering hath 'my beloved' (see ch.12.7), my once espoused church, any claim in her trouble to offer in my house? Pr.1.24-32.—*C.*

4 'Shall vows and holy (consecrated) flesh (of a sacrifice) be allowed to come from thee?'—*Blayney.*

5 Or, *when thy evil is.*

6 Because the cry would be prompted by fear, not by repentance. The people had despised divine promises, warnings, and threats. They had lived and acted as rebels against the just and merciful rule of their heavenly King until vengence began to be executed; then, moved by fear, they might cry for help; but their cry would be uttered in vain.—*P.*

7 Heb. *evil.*

8 Heb. *shame.*

9 Heb. *evil.*

*a* Eze.3.17. Mat.28.20. Ac.2.20,27. Re.2.7, 11,17,29.

*b* 1Co.11.23.ch.31.1, 2;29.4,8,25.1 Th.2.13.

*c* De.27.26. Ga.3.10; 1.8. 1 Co.16.22. De.28.15-68;29.20-27. Ro.2.8, 9.

*d* Ex.19.5, 6; 24.3, 8. De.5.2,3;29.1-15.

*e* De.4.20. 1 Ki.8.51. Ex.i.v. Is.48.10. Ps.68.10;81.6,7.

*g* Le.26.3-12.De.iv.-xxvii.; 28. 1-14; ch.7.23.Ex.19.5,6.

*h* De.7.12,13; 18.18; 6.3; 11.9; 9.5. Ps.105.8-11.Le.20.24. Ex.3.6-8, 17.Ge.17.8.

*i* Ch.7.24. Ju.ii. 2 Ki. xvii.xvi.xxi. Ps.lxxvii. cvi. Is.lviii. lix. Eze. xvi.xx.xxii.xxiii.

*k* ch.7.13,25. Ex.15. 25,26; 19.5,6; xx.-xxiv. xxxiv.Le.xxvi. De.iv. -xxx. Jos. xxiii. xxiv. &c.Zec.7.7.He.1.1.

*l* ch.7.24. Ju.ii. 2 Ki. xvii.xvi.xxi. Ps.lxxvii. cvi. Is.lviii. lix. Eze. xvi.xx.xxii.xxiii.

*n* Le.26.14-39.De.28.15-68; 29.18-28; 32.15-27. 3.1-4.Mi.3.11.

*o* Eze.22.25.Ho.6.9.ch.6.13; 8.10.Zep.

*p* Ne.9.16-30.Ju.2.11-20.Ps.78.10-58; 106.6-39.Eze.xx.xvi.

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*q* 2 Ki.17.7-23. Eze. xvi.xx.xxiii.Is.v.lix.

*r* ch.9.9,11,15,16,22; 15.1-9.Mi.3.11,12.Am. 2.14.

*s* Pr.1.28.Is.1.15.ch. 14.12. Eze.8.18 Zec.7. 13.Mi.3.4.Ps.18.41.

*t* ch.2.28. De. 32. 37, 38.Ju.10.14.Is.45.20.

*u* ch.2.20,28. De.32. 16,17. Is.2.8. ch.3.1,2; 19.5;32.35.2 Ki.21.4,5.

*v* ch.7.16;14.11;15.1. Ex. 32. 10. 1 Jn. 5. 16. Eze.14.14,20.

*x* ch.2.2; 3.14; 12.7. Ho.3.1.Ro.11.28.

*y* Mat. 22. 11. Ps.50. 16. ch. 7.7-11. Is.1.11-15; 66.3. Pr.15.8; 21.4, 27;28.9.

*z* ch.3.1,2. Eze. xvi. xxiii.

*a* Hag.2.12-14. Tit. 1.15.ch.2.21.

*b* Pr.2.14;10.23;14.9; 26.19.Job 20.12.

*c* Ps.80.8.ch.12.2.Ps. 52.8. Ro. 11. 17. Is.5.2. Eze.15.6.Lu.13.7.

*d* Is.1.24,31;5.26-30. ch.4.19-31. De. 32.22. Ps.74.4,7,8.2Ki.25.9.

*e* ch.2.21. Is.5.2. Ex. 15.17.Ps.80.8,15.

*g* ch.ii.-ix. Eze. v.-xxiv.Mi.i.-iii. Am. ii.-ix.Zep.i.-iii.

*h* ver. 19. Eze. 8. 6, &c.; 33.30. 1 Sa.23.11, 12. 2 Ki.6.9,10. Mat.2. 13.

*i* Not as Is.53.7, but as Pr.7.22.

*j* ch.18.18; 20.10. Ps. 37.12. Mat. 2.8,16. Ps. 83.4;41.5.

*k* Lu.20.10-15.

*l* 1 Sa.16.7. 1 Ch.28. 9. Ps.7.9. ch.17.10; 20. 12.Re.2.23.Jn.2.25.

*n* ch.15.15; 20.12; 17. 18; 18. 21-23. 2 Ti.4.14. 1 Pe.2.23.ver.22,23.

5 Heb. *go forth of.*

6 *The Lord hath given me knowledge* of a conspiracy in Anathoth against my life. See ver.21.—*C.*

7 Heb. *the stalk with his bread, i.e.* his person, that his prophecies may not trouble us.

8 Heb. *the house of Israel and the house of Judah have broken my covenant which I made with their fathers.* 'Israel and Judah' are the ten tribes and the two tribes, the whole nation. 'Covenant' is the Mosaic covenant, the terms of which are given in ch.7.23. Blessings are promised in case of obedience, and curses are threatened in case of disobedience. The Lord bore with the sins of the people during many centuries; but the time had at length come when mercy must give place to justice. 'I will bring upon them all the words of this covenant.'—The prophetic judgments threatened in case of transgression formed part of the covenant, and these were now about to be executed. —*P.*

men with heathens, and entails his curse upon them. But great is the mercy that, though God correct, yet he will not destroy his people; and that, though we may not pray against corrections, we may pray for the mitigation of them, and hope that the rod will be quickly turned from us.

CHAPTER XI. Ver. 15, 16. What have the Jewish nation, whom I once so dearly loved and cherished, now to do in my temple, when they are so abandoned to idolatries, and when their sacrifices, which were once holy, are rendered detestable because of their obstinacy and joy in wickedness? I once made them outwardly flourishing and prosperous, and put them into a capacity to do much good, but now they shall be destroyed by the furious Chaldeans.

Ver. 4. *From the iron furnace.* A slight examination of the wonderful relics of their labour and skill will show that the Egyptians must have been well supplied with iron tools. And the allusion here, and in De. 4. 20, renders it highly probable that they were acquainted with the preparation of iron from the ore, and that the Israelites were condemned to work at their furnaces. *C.*

Ver. 6. The prophet, it appears, was commanded to itinerate as a preacher of righteousness from city to city, and, as is customary in milder climates, to preach in the public streets. *C.*

Ver. 13. The Israelites had adopted the custom of Egypt, where every city had its own peculiar tutelary deities, besides the national gods that were worshipped in common—a system of which it is melancholy to behold the exact reflected image in the tutelary saints assigned by the Church of Rome to countries, cities, families, or individuals. *C.*

REFLECTIONS.—God greatly loves true holiness; and abundant, but gracious, are his rewards of it. The saints of God delightfully consent to his transactions of grace, but especially to the better promise made with men in Christ, and established upon better promises than the national covenant which God made with Israel. But it is hard to make unregenerate men have so much as a semblance of holiness; on the contrary, they are ready deliberately and obstinately to combine against the Lord their God. But if they will not be ruled by his law, they must be destroyed by his curse. And dreadful is their case for whom prayer cannot avail: God will not, and idols cannot, help. Neither present devotions nor the past favours of God can profit them. Faithful ministers are often barbarously rewarded by those who should be their protectors. And none have been more malicious persecutors than profane clergymen. But if God preserve and vindicate his servants, they may possess their souls in patience, and continue their faithfulness. And, alas! wretched will be the condition of those who have injured them when God rises up to punish.

me see[8] thy vengeance on them; [p]for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth that [q]seek thy life, saying, [r]Prophesy not in the name of the LORD, that [s]thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [t]punish[9] them; the young men shall die by the sword, their sons and their daughters shall die by famine;

23 And [u]there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* [v]the year[1] of their visitation.

## CHAPTER XII.

*1 Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin. 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage. 14 He promiseth to the penitent return from captivity.*

RIGHTEOUS [a]*art* thou, O LORD, when I plead with thee; yet let me talk[1] with thee of *thy* judgments: [b]Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?[2]

2 Thou[c] hast planted them; yea, they have taken root: they grow;[3] yea, they bring forth fruit: [d]thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, [e]knowest me; thou hast seen me, and tried mine heart toward[4] thee; pull[9] them out like sheep for the slaughter, and prepare them for the day of slaughter.[5]

4 How[h] long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, [i]He shall not see our last end.

5 ¶ If thou [j]hast run with the footmen, and they have wearied thee, then how canst [k]thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, [l]*they wearied thee*, then how wilt thou do [n]in the swelling of Jordan?[6]

6 For even [o]thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, [p]they have called a multitude after thee:[7] believe them not, though they speak fair words[8] unto thee.[9]

*l* Pr.24.10.Jn.21.18. *n* Ps.42.7;69.1,2, with Jos.3.15.ch.49.19;50.44. *o* ch.9.4,5;11.21. Mi.7.1–6.Ezc.33.30,31.ch.18.18;20.10. *p* Pr.26.24,25.

A.M. cir. 3396.
B.C. cir. 608.

8 *Let me see*, or 'I shall see.' But, though the word will bear it, there is no necessity for the change of translation — inasmuch as the prophet neither prays nor prophesies in wrath; but commits his case, in faith, into the hands of a righteous and merciful God. See Ps.5.10; 35. 8. *Query:* May not the persecution of the prophets, and specially of Jeremiah, be considered as types of the persecutions of our Lord, the chief of prophets?—*C.*

*p* Ps.57.1.

*q* ch.12.6; 20.10. Mi. 7.2,6. Lu.4.24.

*r* Is.30.10. Am.2.12; 7.13,16. Mi.2.6,11.

*s* ch.20.1,10; 38. 4, 6; 12.6. Am.7.10. Mat.21. 35;22.6;23.34,37.

*t* 2Ch.36 10. Mat.23. 35. 1 Th.2.15,16. ch.9. 21;18.21.

9 Heb. *visit upon.*

*u* Is.14.20–22. ch.44. 27, with ver. 19. Mat. 7.2. De.19.19.

*v* Lu.19.44.ch.23.12; 46.21; 48.44; 50.27; 5. 9, 29. Ho.9.7.

1 *The year.* A long, but fixed period of judgment.—*C.*

CHAP. XII.

*a* Ge.18.25. De.32.4. Da.9.7. Zep.3.5. Ps.51. 4;92.15;119.75,137; 145. 17.

1 Or, *reason the case.*

*b* Job 21. 7–13; 12. 6. Ps.37.1,35; 73.3–12; 94. 3,4. Hab.1.3,4. ch.5.28. Mal.3.15.

2 The prophet does not speak as if he doubted either the wisdom or justice of the divine government, nor as if he were ignorant of its general principles; but he pleads to have the particular case of his country and church explained, that the erroneous doctrines and conclusions of ignorant and ungodly men might be corrected by God's special authority.—*C.*

*c* Ps.37.35; 73.3,4,12. Job 12.6;21.7–12. Hab. 1.13–17.

3 Heb. *go on.*

*d* Ps. 14. 1. Tit. 1.16. Is.29.13.

*e* Ps.17.3;26.1; 139.1, 23. ch.11.20. 2 Ki.20.3. Job 23.10.2 Co.1.12.

4 Heb. *with.*

*f* ch.11.20; 20.12; 17. 18; 18.21–23. Ps. 59. 13. Ja.5.5.

5 See Ps. 5. 10; 35. 8. Ro.11.2.—*C.*

*h* Ps.107.34. ch.4.25; 7.20; 9. 10; 14.2; 23.10. Ho.4.2,3.

*i* 2 Ch.36.16. Ezc.12. 22–28. Ps.50.21.

*j* ch.11.20;18.23.

*k* ch.26.8;36.26;38.4, 6.

6 If the beginning of sorrows' has so affected you, what will be your distress when divine wrath overflows the sinful land as the periodical swellings of Jordan cover its banks?—*C.*

7 Or, *cried after thee fully.*

8 Heb. *good things.*

9 If your brethren have dealt so treacherously and cruelly, what mercy is to be expected from foreign invaders?—*C.*

*q* Ps.78. 59, 60. ch. 7. 14,15. Ezc.7.20–22; 24. 21; 23. 45, 46. Ho. 3. 4. Lu.21.24. Is.43.28.

1 Heb. *love.*

2 Heb. *giveth out his voice*; or *yelleth.*

*r* 2 Ch.36.16. Zec.11. 8. Mat.23.37,38. Lu.19. 27.

3 Or, *taloned.*

*s* ch.2.15;7.33. Is.56. 9. Hab.2.17. Re.19.17.

4 Or, *cause them to come.*

*t* ch.6.3;25.9; ver.12; ch.xxxix.iii. La.i.–v.2 Ch.xxxvi.

5 The multitude of shepherd warriors. See ch.6.3.—*C.*

6 Heb. *portion of desire.*

*u* La.i.ii.15.4. ch.23. 10;8.6. Is.42.25;43.28.

*v* ch.4.11–13; 8.2,10; 9.11,19,21; 47.6,7. Eze. 14.17. Is. 66. 15, 16; 48. 22. Mat.24.22.

*x* Le. 26. 16. De. 28. 38. Mi. 6.15. Hag.1.6. Is.3.11. Ro.6.21. ch.3. 24,25. Is.30.1–6;31.1–3. Eze.29.6,7.

7 This prophetic sentence was in process of execution from the time when the armies of Babylon overran Palestine down to the time when the wild Mohammedan hordes completed its desolation. 'The spoilers are come upon all high places through the wilderness.'— These are the Arabs, who have been and still are the spoilers of the land. In their periodical invasions they destroy all before them They keep the few settled inhabitants who still cultivate portions of the soil in a continual state of fear and excitement:—No flesh has peace.—*P.*

*y* Is. xv.–xxiii. ch. xlvi.–li. Eze. xxv.–xxxii.xxxv.

8 *Evil neighbours.* Philistines, Moabites, Edomites, Ammonites, &c. (see ch.xlvii. –xlix. Eze. xxv.), who have all been 'plucked out of their lands,' and scattered no man knows where; while Judah has been 'plucked out from among them,' and are still preserved a distinct and historical people.—*C.*

*z* Ps.105.15. Zec.2.8, 9. ch.49.1,2. Eze.25.3–15 Am.1.11. Ob.6–10. Zi 2.8.

ch. xlvi.–li. Eze. xx 7.–xxxii. xxxv. Is. x –xxxiii. Am.i.ii.

*b* De.30.3. ch 32.37. Am.9.11.

*c* ch. 25. 11; 27. 7. Is. 23. 15, 17, 18; 19. 22, 24; 24.22. ch.48.47,49.6,39. Am.9.14.

*d* Ca.1.8.

*e* Is.45.23. Ps.22.27–30. Is.11.10. Phi.2.11.

*g* Ps.106.35,36. Zep. 1.5. Nu.25.1, &c.

*h* Is.19.23–25;56.5–7. Ps.68.30,31; 87.4–6; 72. 8–11. Zec. 2. 11; 10. 10. Ro.11.17. Ep. 2.18–22; 3.6,8. 1 Co.3.9. 1 Pe. 2. 5,9.

*i* Is.60.12. Zec.14.16–18. Lu.19.27. Re.19.21.

7 ¶ I[q] have forsaken mine house, I have left mine heritage; I have given the dearly [1]beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it crieth out[2] against me; [r]therefore have I hated it.

9 Mine heritage *is* unto me *as* a [3]speckled bird; the birds round about *are* against her; come ye, [s]assemble all the beasts of the field, come[4] to devour.

10 Many[t] pastors[5] have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion[6] a desolate wilderness.

11 They [u]have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The[v] spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They[x] have sown wheat, but shall reap thorns; they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the LORD.[7]

14 ¶ Thus saith the LORD [y]against all mine evil neighbours,[8] that [z]touch the inheritance which I have caused my people Israel to inherit; Behold, [a]I will pluck them out of their land, and [b]pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out [c]I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, [d]if they will diligently learn the ways of my people, [e]to swear by my name, The LORD liveth; as [g]they taught my people to swear by Baal; then shall they [h]be built in the midst of my people.

17 But [i]if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAPTER XII. Ver. 5, 6. If you are so faint and impatient under the opposition of your own poor friends and neighbours at Anathoth, the place of your birth, how wilt thou bear through when all the rulers of Judah shall persecute you, and even your own relations and fellow-priests stir up the common people to destroy you? 7–13. I will quickly abandon my temple and my people, which I once so dearly loved, into the hand of the Chaldean destroyers. Instead of hearkening to my voice, as sheep to their shepherd, they blasphemously contradict my words, reject my government, abuse my messengers, and abandon themselves to rapine and oppression; therefore their heathen neighbours shall assemble in armies to destroy them; Nebuchadnezzar and his princes shall unhinge their constitution in church and state, and lay their whole country terribly desolate. While the crops shall be ruined, all their expensive attempts to save themselves by the help of the Egyptians shall but increase their misery. 14–17. I will also destroy, and carry captive out of their own countries, the Moabites, Ammonites, Edomites, Egyptians, Philistines, Phœnicians, Syrians, and Northern Arabs, who have injured my people; and will afterwards bring back my people, and even part of these nations, to their respective countries; and will even unite them into the same true church, especially in the apostolic and coming periods. (See Introduction, ch. iv. sect. 18, 19.)

Ver. 2. *Near in their mouth*, as the bit of the bridle to the horse; *but far from their reins*, the powers by which he is guided or restrained.—*Note*, The Hebrew word for *kidneys* or *reins* is derived from a root that signifies to *complete* or *finish*, probably because the circuit of digestion, absorption, and arterial propulsion has been completed or finished when they have separated the superabundant aqueous and saline particles from the blood; and because the completeness of men (fearing God and keeping his commandments, Ec. 12. 13) lies in self-denial, the same word signifies to withhold, restrain, and, as it were, bridle and rein the passions, presenting the body 'a living sacrifice, holy, acceptable to God, man's reasonable service.' *C.*

Ver. 4. *He shall not see our last end.* Most probably an allusion to De. 32. 29, and the previous description of the 'latter end,' the state of the Jewish people in 'the latter day,' ver. 15–28. 'He shall not see;' the wickedness charged against this expression can scarcely refer to Jeremiah, as if he had prophesied falsely, or should not live to see his predictions fulfilled, but rather to God, of whom they insinuate or affirm that he is either indisposed or unable to execute his threatened judgments. See Ec. 8. 11. *C.*

Ver. 9. *A speckled bird.* The Seventy render it *hyena*, which is countenanced by the Arabic, and adopted by Bochart, Gesenius, Boothroyd, and others. Jerome supposes it to be the peacock; and Blayney, despairing of identifying the species, translates it 'the bird *tzeboa*.' But however the word may be translated, the reference is probably not to any species, but to a well-known fact in natural history, viz. the disposition, nay habit, of birds to follow, and, as it were, persecute strange beasts or birds, or birds even of their own species, if speckled with anything uncommon. In such cases the natural timidity of birds seems to give place to a reckless courage, which occasionally incites the weakest to combine in pursuit and assault of their most formidable enemy. *C.*

Ver. 11. He does not mean no man felt the misery; but that no man 'laid to heart' his own sins, and the national sins, as the procuring cause of the judgments. *C.*

Ver. 13. *Revenues.* Boothroyd translates it 'crops,' which seems much more consonant to the tenor of the verse.—*Note*, The vineyard of the sluggard, the broken wall, the brier, the thistle, and the rank weed, are a shame to the husbandman; but the real shame of any people is sin—whether of a law broken, as

## CHAPTER XIII.

*1 Under the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 Under the parable of bottles filled with wine, he foretelleth their excess of misery. 15 He exhorteth them to prevent their future judgments. 22 He showeth their abominations are the cause of these evils.*

THUS saith the LORD unto me, Go and get thee a [a]linen girdle, and put it upon thy loins, and put it [b]not in water.

2 So I got a girdle, [c]according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to [d]Euphrates, and hide it there in a hole of the rock.

5 So [e]I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was [g]profitable for nothing.[1]

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, [h]After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This[i] evil people which refuse to hear my words, which walk in the imagination[2] of their heart, and walk after other gods, to serve them, and to worship them, [j]shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have [k]I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and [l]for a name, and for a praise, and for a glory: [m]but they would not hear.[3]

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, Every[o] bottle shall be filled with wine: and they shall say unto thee, [p]Do we not certainly know that every bottle shall be filled with wine?[4]

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, [q]with drunkenness.

14 And I will dash them[5] one against another,[6] even the fathers and the sons together, saith the LORD; [r]I will not pity, nor spare, nor have mercy, but destroy them.[7]

15 ¶ Hear[s] ye, and give ear; [t]be not proud: for the LORD hath spoken.

16 Give[u] glory[8] to the LORD your God, before he cause [v]darkness, and before your feet stumble [x]upon the dark mountains,[9] and while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, [y]my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because [z]the LORD's flock is carried away captive.

18 Say unto the king and to the queen, [a]Humble yourselves, sit down; for your principalities[1] shall come down, *even* the crown of your glory.

19 The cities of the [2]south[3] shall be [b]shut up,[4] and none shall open *them:* [c]Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold [d]them that come from the north; [e]where *is* the flock *that* was given thee,[5] thy beautiful flock?

21 What wilt thou say when he shall [6]punish thee?[7] for [g]thou hast taught them[8] *to be* captains, *and* as chief over thee; [h]shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, [i]Wherefore come these things upon me? [j]for the greatness of thine iniquity are [k]thy skirts discovered, *and* thy heels [9]made bare.[1]

23 Can[l] the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed[2] to do evil.

24 Therefore[n] will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This[o] *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast [p]forgotten me, and [q]trusted in falsehood.

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A.M. cir. 3396. B.C. cir. 608.

CHAP. XIII.

*a* ver.11.He.1.11,12.

*b* Eze.16.4–7, or Ho. 13.9;14.1.Is.1.9.

*c* Pr.3.5. Mat.16.24. 1 Co. 3. 18. He. 11. 24. De.12.32.Ac.20.27.

*d* Mi.4.10. Ps.137.1. Thither the Jews were to be carried captive.

*e* Eze.3.14,15;8.3;11. 24.

1 The Chaldean army quite ruined the Jewish nation and their property.

*g* La. 3. 45, with Ps. 14.3. Is.1.4,5; 57.12; 64. 6.

*h* ver.15,17. La.5.5, 8,13,16. Le.26.19. Is.2. 11–17;42..8.

*i* 2 Ch. 30.15,16.ch.2. 13,20,27,28;10.12. Eze. xvi.xxxiii.Is.v.ii.lix.

2 Or, *stubbornness*, ch. 3.17; 9.14; 23.17; 7. 24.

*j* Is. 3.24. ch.15.1–4; 16 4,11–18; 19.7–9. La. i.ii.iv.v.Eze.21.31,32.

*k* Ge.17.7.Ex.19.5,6. De. 5.1–3; 4. 7,8,31–38; 7.6; 26.18,19; 29.1; 32.9; 33.28,29.

*l* Is.43.21; 60.21; 63. 12.ch.33.9.

*m* See ch. 7. 24. De. 29. 4. Ps. 81.11. Jn.1.3, 11;5.40.

3 It seems probable that Jeremiah was in Babylon at the time when this prophecy was uttered. There is nothing in the story of his life opposed to this supposition, and the whole scope of the narrative appears to sanction the idea that the facts were real and not merely visionary symbols. It would seem too from the subsequent history of the prophet that he was acquainted with the chiefs of the Babylonian armies who conquered Judah; and the special orders given by Nebuchadnezzar (ch. 39. 11) regarding him indicate some previous knowledge. Jeremiah during his visit to Babylon at the time of this prophetic vision may have gained the friendship of those in power.—*P.*

*o* Ps.75.8;60.3.ch.25. 15–17, 27, 28. Is. 51. 17, 21.

*p* ch. 6. 10. Mi. 2. 11. Ac.17.18.Jn.16.17,18.

4 They can scarcely have been so stupid as to misunderstand the prophet's meaning; but, by affecting to misunderstand, they endeavoured to turn his message into ridicule.—*C.*

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* Naturally, 'the dark mountains' may signify the gloomy mountains over which they were to be carried captive; spiritually, the national calamities they were doomed to encounter for their sins.—*C.*

† An allusion to the barbarous custom of carrying away captives naked—a cruelty still practised (alas! still practised by some states called Christian!) against the miserable inhabitants of Africa.—When, Lord, shall these fetters of Japheth fall from the arms of Ham? When shall the more galling chains of Satan fall from the arms of Japheth?—*C.*

*q* Is., 3.8;60.3. Is. 51. 17,21; 63.4,6. ch.25. 15–17,27;51.7. Is.49.26.

5 As earthen bottles, ver.12; ch.19. 10,11;48.12.Ju.7.22.Ps. 2.9.Is.9.21.

6 Heb. *a man against his brother.*

*r* ch.4.28. Eze.5.11; 7.4,9;8.18;9.10;24.14.

7 Heb. *from destroying them.*

*s* Re.2.29. De.32.29. Is.42.23.ch.22.29.

*t* Is.28.1,14,22. Mal. 1.13. Ro.11.20. ver. 9, 17.

*u* Jos. 7.19. ch. 3.13. Joel 2.12,13. Ja. 4. 7–9. 1 Pe.5.6.

8 By confessing your faults, the justice of God's judgments, and fleeing to him for mercy.—*C.*

*v* Is.8.22; 5.30; 59.9. ch.4.23;15.9. Joel 2.10. Am. 8. 9, 10. Ps. 44. 19. La.2.1.

*x* ch.16.16.Eze.7.16. Ps.11.1.Mat.24.16

9 See note * in first column.

*y* La.1.2,16;2.18. ch. 9.1. Ps.119.136. ver.10, 15. Joel 2.17.

*z* ver.19,20. Ps.80.1. Is. 63.11; 40.11. Eze.34. 31; 36.38. ch.10.21; 12.7 –12;ver.20.

*a* ch. 22. 26. 2 Ki. 24. 12. Jonah 3.6. La.2.10. Is.3.26;47.1

1 Or, *head-tires*

2 Judea, Jos. 18. 5. ch.17.26;33.13. Eze.20. 46,47.

3 The cities of Judah which lay south of Samaria or Israel.—*C.*

*b* 2Ki.25.21. Ps.31.8. Job 12.14. De.28.52.

4 *Shut up*—or, as the word often signifies, 'delivered up' (see De.23.15. 1 Sa.23. 12. Ps.78.48), first, to plunder; secondly, to desolation, so that 'none shall open them.'—*C.*

*c* Le. 26. 31–33. De 28.25,36,41,64.ch.lii.

*d* ch. 1. 14,15; 10. 22. Hab.1 6.

*e* ch.4.31;6.22–24;15. 2;22.23;30.6;31.8;48.41.

5 *Given thee*—the king, ver.18.—*C.*

6 Heb. *visit upon.*

7 *When he shall punish thee*—that is, the Lord of the flock, ver.17.—*C.*

*g* 2 Ki.16.7. 2 Ch.28. 20.Is.39.3,4.

8 By calling them to your aid, by displaying before them your wealth, by conforming to their idolatries.—*C.*

*h* ch.4.31;6.24;22.23; 30.6, &c.

*i* ch. 5.19; 16. 10, 11. Ho.12.8.

*j* ch. 2 17,19; 6.19; 5. 25;9.12,16.

*k* ver.26. Is.3.17; 20. 4; 47.2,3. La.1.8; 4. 21. Na. 3. 5. Eze.26.37–39. Ho.2.10.

9 Or, *shall be violently taken away.*

1 See note † in first column.

*l* ch.2.30;5.3;6.29,30; Is.1.5. Pr. 4.16. ch. 44. 17;17.9.Ro.8.7,8.

2 Heb. *taught*, Pr. 19.27.

*n* Ps. 1. 4. Ho. 13. 3. Zep.2.2. Le.26.33. De. 28.64.ch.4.11–13;23.19. Is.66.15,16.

*o* Job 20.29.Ps.11.6.

*p* De.32.15. ch.2.13, 32.

*q* Is. 28.15. ch. 7.4,8. Mi.3. 11. De.32. 37, 38. ch.2.28.

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of the Sabbath; a duty neglected, as of missions to the heathen; or a Saviour 'crucified afresh, and put to an open shame' by the unsanctified lives of his baptized, his new-covenant church, Pr. 14. 34; He. 6. 6. *C.*

Ver. 16, 17. *Then shall they be built*, &c. This passage contains a distinct promise of the restoration of the Philistines, Moabites, &c., in the event of their conversion to Christ; and in a form that seems to indicate that *some* of them will be converted, and thereupon restored and reorganized into kingdoms; while *one* will remain in obstinate heathenism, and be 'utterly plucked up and destroyed.' *C.*

REFLECTIONS.—The prosperity of wicked men has often been a stumbling-block to the godly. But let God do as he will, it is certain he will never do what is unrighteous. His providences may be dark, but never unjust; nay, nor unkind to the upright. We may sit easy under men's revilings, if we be conscious of God's approbation of us. Yea, there is no reason to covet that prosperity which fattens men, particularly hypocritical professors, for the fearful loss of God's favour. Atheistical and prophet-murdering sinners are a great plague to their country. And yet, if ministers will be faithful, they must expect more and more opposition, especially from evil brethren. And very justly the Lord metes out heavier trials to such as rage and fret at lesser ones, even when the lesser kindly prepare for the greater. Dreadful are those sins which make God desert and detest those ordinances and persons for which he has professed the greatest regard. But men's furious rage against him and his ways must be punished with fearful judgments. And yet no judgments fail to harden and exasperate sinners when God has withdrawn his Spirit from them. They who have tempted us to sin, ordinarily become our tormentors in punishing it. And if judgment begin at the house of God, the wicked corrupters and abusers of it need not think long to escape. But the bitterest enemies may be reconciled by the gospel. And such as diligently learn the Lord's ways shall share the blessings of his people; while ruin, dreadful ruin, in every age, shall await obstinate sinners.

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CHAPTER XIII. Ver. 16. Glorify your own God, by confession and repentance of your sins, before he bring the most perplexing, scattering, deathful, and ruinous judgments upon you. 20–23. Behold, O Jews, the Chaldeans shall invade your country, and shall destroy and carry captive your once flourishing multitudes of God's own people; and when they, whom you formerly invited to your assistance (and thus showed them the way to subdue you), shall destroy you, how dreadful shall be your misery and anguish! For your great iniquities shall you be reduced to

26 Therefore [r]will I discover thy skirts upon thy face,[3] that thy shame may appear.

27 I have seen [s]thine adulteries, *and* thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt [t]thou not be made clean? when *shall it* once *be?*[4]

## CHAPTER XIV.

1 *A grievous famine 7 causeth Jeremiah to pray.* 10 *The Lord will not be entreated for the people.* 13 *Lying prophets are no excuse for them.* 17 *Jeremiah is commanded to bewail their calamities.*

THE word[a] of the LORD that came to Jeremiah concerning the [1]dearth.[2]

2 Judah[b] mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones[3] to the waters: they [c]came to the pits,[4] *and* found no water; they returned with their vessels empty; [d]they were ashamed and confounded, and [e]covered their heads.

4 Because[g] the ground is chapt, for there was no rain in the earth, [h]the plowmen were ashamed, they covered their heads.

5 Yea, [i]the hind also calved in the field, and forsook *it,* because there was no grass.

6 And[j] the wild asses did stand in the high places, they snuffed up the wind like dragons; their[k] eyes did fail, because *there was* no grass.

7 ¶ O[l] LORD, though our iniquities [m]testify against us, [o]do thou *it* for thy name's sake:[5] for our[p] backslidings are many; we have sinned against thee.

8 O [q]the Hope of Israel, [r]the Saviour thereof in time of trouble, [s]why shouldest thou be as a stranger in the land, and [t]as a wayfaring man *that* turneth aside to tarry for a night?

9 Why[u] shouldest thou be as a man astonied,[6] as a mighty man *that* cannot save? yet thou, O LORD, *art* [v]in the midst of us, and we are called by thy name;[7] leave[x] us not.

10 ¶ Thus saith the LORD unto this people, Thus[y] have they loved to wander, they have not refrained their feet, [z]therefore the LORD doth not accept[8] them: [a]he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [b]Pray not for this people for *their* good.

12 When[c] they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them; but [d]I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! [e]behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace[9] in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name; [g]I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; [h]by sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy [i]shall be cast out in the streets of Jerusalem, because of the famine and the sword: and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour [j]their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them, [k]Let mine eyes run down with tears night and day, and let them not cease: for [l]the virgin daughter of my people [n]is broken with a great breach, with a very grievous blow.

18 If [o]I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest [1]go about into a land that they know not.[2]

19 Hast[p] thou utterly rejected Judah? hath

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*r* ver.22. Is.3.17; 20. 4:47.3. Na.3.5. Ho.2.9, 10. La.1.8; 4.21. Eze. 16.37–39;23.29.

3 Thy face, by the utter shame and confusion at exposure, will be made to discover thy sins.—*C.*

*s* ch. 5. 8; 2.20,23,24; 3.2,6.2 Ch.15.8. Is.65.7. Eze.6.13.

*t* ch.4.14; 6.8. Ho.8. 5. Ps.94.4–8. Pr.1.22.

4 Heb. *after when yet?*

CHAP. XIV.

*a* ch.7.1;11.1;16.1.

1 Heb. *words of the dearths,* or *restraints.*

2 See note * below.

*b* Is.3.26. La.2.9, &c. Joel 1.5,8,11–13,17–20. La.4.8. ver.12; ch.8.21; 13.18.1 Sa.5.12.

3 Servants or children.

*c* 1 Ki.17.7. Joel 1.20, with ch.2.13. Mat.7.2.

4 Or, *cisterns,* Is. 7. 3;22.9.

*d* Ps.40.14; 70. 3. ch. 20.11;48.13.

*e* 2 Sa.15.30;19.4.

*g* Le.26. 19, 20. De. 28.23,24; 32. 24. Joel 1. 19,20.

*h* Joel 1 11.

*i* Job 39.1–4. Ps.29.9.

*j* Job 39.5,6. ch.2.24.

*k* La.5. 17;4.17.1 Sa. 14.29.

*l* Ps.50.15;91.15.

*n* Is.59.12. Ho.5.5;7. 10.

*o* ver. 20–22. Ps. 25. 11;115.1. Jos.7.9. Is.48. 11. Eze.20.9,14,22.

5 'Do thou act for thy name's sake.'—*Boothroyd.* See Ex. 34.5. Ps.8.1.—*C.*

*p* Ezr.9.6,7,15. Ne.9. 33,34. Da. 9.5–16. Eze. xvii.xx.xxii.xxiii.

*q* ch.17.13;50.7; 22.4. Joel 3.16.1 Ti.1.1.

*r* Ps.9.9;46.1;79.9.

*s* Ps.10.1;44.23, with Le.26.12.

*t* 2 Ch. 33. 8. Ps. 132. 14;90.1.

*u* Is.51.9; 50. 2; 59.1. Ps.74.11;44.23,26.

6 *Astonied.* 'Asleep' (*Septuagint*). 'Paralyzed' (*Sutcliffe*).

*v* Ex.29.45,46. Ps.46. 5. Zec.2.5. Re.21.3.

7 Heb. *thy name is called upon us,* Da. 9.18,19. ch.15,16. Is.63. 16. De.32.9.

*x* Ps.27.9; 38.21; 119. 8. ch.14.9.

*y* ch.2.23–25,36; 3. 1, 2,5; vii. ix.; 8.5; 11. 8,10, 13;13.22,27. Ho.11.7.

* The time of this dearth is unknown, and conjecture is useless. But it is never to be forgotten that all nations and periods are liable to such visitations; and that while much may be done by improved agriculture and freedom of commerce to mitigate or prevent famine, yet these are still insufficient to protect from occasional dearth: while these advantages themselves are not of man's procuring, but of God's bestowing, and could, in judgment, be as easily withheld as the rains or the dews, or 'the fruitful seasons,' Ac. 14.17.—*C.*

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*z* Is.1.11–15. ch.6.20; 15.1.

8 Because they had rejected Christ, who was manifested to them in the sacrifices of the temple, as to Christians in the sacrifice of Calvary, Is. 53. 3, comp. Ep. 1. 6.—*C.*

*a* ch. 44. 21, 22. 1 Ki. 17. 18. Ps. 109. 15. Ho. 8.13;9.9.

*b* Ex.32.10. ch. 7.16; 11.14;15.1.

*c* Pr 1.28. Is.1.15; 58. 3. ch.11.11;6.20. Eze.8. 18. Mi. 3. 4. Zec. 7. 13. Pr.15.8;21.27;28.9.

*d* Eze.5.12,17. ch. 9. 16;15.2;16.4;21.9; 24. 9, 10;29.17,18.

*e* ch.28.2, &c.; 4. 10; 5.31;6.14;8.11. Eze. 13. 10.2 Pe.2.19.

9 Heb. *peace of truth.*

*g* ch.23.16,21, 26, 32; 27.10,15;28.9;29.8,9,21. Eze. 13.2–8,16,17,22. 2 Th.2.11. 2 Pe. 2.1. Mi. 2.11;3.6,11. La.2.14. Is. 9.15,16;30.10,11;56.10–12.

*h* ch.6.15;20.6;23.14, 15;28.15–17; 29.20–32. 1 Ki.22.25.

*i* Is.9.16. Mat.15.14. Ps.79.2,3. ch.20.6; 7.33; 8.1,2;9.22;15.2,3;16.4.

*j* ch.2.17,19; 4. 18; 6. 19; 13. 22, 25. Is. 3. 11. Ro.2.8,9. Eze. xvi.xx. xxiii.

*k* ch.13.17;9.1. La.1. 16;2.18. Ps.80.5;6.6,7.

*l* Is.23. 12. Am. 5. 2. ch.18.13;31.4.

*n* ch.8.21. La.i.ii.iv. v. ch. xxxix. lii. 2 Ki. xxiii. xxiv. xxv. Da.9. 11, 12. La. 2. 13. Is.43. 28.

*o* La.4.9. Eze. 7. 15. ch.9.21;6.11;15.2.

1 Or, *make merchandise against a land, and* men *acknowledge* it *not,* ch. 5. 31; 2. 8, with De.28. 36,64. ch.15.4.

2 'Yea both the prophet & the priest go about the land' (in search of a morsel of bread; see ver.15) 'and care not'—are become dead to all feeling of the national calamities, the coming of which they denied, but of which they are now themselves both the witnesses and the victims.—*C.*

*p* ch.6.30;15.1. La.5. 22. Ps.89.39;78.59, with 76.1,2; 78.68; 87. 2; 132. 13,14.

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extreme disgrace and the basest of servitude; since ye are so hardened in a long course of sinning, that all attempts to remove your spotted practices, or your universal corruptions, are in vain.

Ver. 1. *Thus saith the Lord.* This is a prophecy in the distinctly symbolical form, and, in some sense, parallel to the parabolic teaching of our Lord.—*Go and get thee a linen girdle.* The girdle is 'linen' for two reasons. (1) Linen was of Egyptian origin, and is therefore used as a pictorial remembrance of past slavery, followed by future captivity. (2) Because, like Elijah and John, 2 Ki. 1. 8; Mat. 3. 4, it is most probable the prophet had customarily worn a leathern girdle; and now he assumes the linen, to exemplify Judah's taste for foreign finery, and contrast with it the state of rotten and unwashed raggedness into which sin was about to reduce her. *C.*

Ver. 7. *Then I went to Euphrates.* Tiphsah, the point of Euphrates nearest to Jerusalem, 1 Ki. 4. 24, was distant about 400 British miles, measuring 'as the bird flies.' This would probably give from 500 to 600 miles of travel. This distance has induced commentators to conclude that the journey was merely in vision. But of this visionary character there is not a trace in the passage, nor is there the shadow of reason for any such violent interpretation. Journeys of equal or greater length, and even on foot, are common in all countries, either for religion or worldly business; and the report of the prophet's journey, accompanied as he most probably would be by a number of his friends and pupils, or by a whole caravan (for it was the great commercial road), would be well calculated to excite the serious attention of some, though it might incur the ridicule of others, among his infatuated countrymen. *C.*

Ver. 13. God judicially gives them over to the drunkenness of pride, party spirit, and anarchy, ver. 14. *C.*

REFLECTIONS.—God's ministers are often strangely tried for the instruction of their hearers; and it will require all the arts that can be used to make men understand what concerns their eternal welfare. But infinite is the kindness of God in making any of them his peculiar people, to the praise of his glory. Fearfully does he disgrace and ruin such as had behaved unfaithfully in his honourable service; and self-complacence, in parts, gifts, station, wealth, or power, God rejects with abhorrence. Alas! how stupified, and what mutual destroyers, do nations become when God leaves them! Their very managers and protectors do but ruin instead of relieving them; and vain hopes will but aggravate their misery and increase their confusion. Nothing but self-humiliation and repentance can avail when God lifts up his hand to destroy. Nor are the highest too great to sit in the dust when he calls to weeping and mourning for the sins of the land. Those ministers or others who know the terrors of the Lord cannot but tremble and weep for those who, insensible of danger, refuse to amend. Disgraceful miseries shall at last overtake the obstinate; and frequently the persons or things with which they sinned become the instruments of their punishment. Proud and ignorant sinners readily quarrel with the justice of their calamities. But, alas! how extensive and dreadful is God's charge against them, when he sets before them their great iniquities, their fixedness and obstinacy therein, their forgetfulness of and treacherous departure from him, and their mad propensity to whoredom and idolatry! Nothing less than the infinitely precious blood of Jesus, and the infinitely powerful grace of JEHOVAH, can renew and purify a sinner, thus spotted and deformed both in nature and practice. And, alas! dreadful is the guilt and folly that, while God waits to cleanse us, we should so refuse and evade his kindness.

CHAPTER XIV. Ver. 5. The inhabitants of the forest, Ps. 29. 9, had come out to the fields in search of grass, and the hind, the emblem of tenderest love, Pr. 5. 19, had forgot its instinct and forsaken its young through the misery induced by the sins of Jerusalem, ver. 7.—*Note,* While philanthropists are laudably employed in the prevention or punishment of 'cruelty to animals,' let them never forget that no remedy short of national 'repentance towards God, and faith towards the Lord Jesus Christ,' can ever reach to the root of the evil. *C.*

Ver. 17. The prophet is commanded to open, as it were, a fountain of tears over their sins, when every fountain of waters was dry, if by any means the contrast and the sympathy might move them to attention, examination, and repentance. *C.*

Ver. 20. *We*—that is, the penitent remnant whom, in the worst of times, and in the most apostate churches, God has either preserved as his 'hidden ones,' or endowed and commissioned as martyrs or reformers. *C.*

REFLECTIONS.—With the greatest ease, even by withholding drops of rain, God can render his enemies

thy soul loathed Zion? why hast thou smitten us, and *there is* [q]no healing for us? [r]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We[s] acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers; for [t]we have sinned against thee.

21 Do[u] not abhor *us*, for thy name's sake; do not disgrace the throne of thy glory:[3] remember,[v] break not thy covenant with us.

22 Are there *any* among the [x]vanities of the Gentiles that can cause rain? or can the heavens give showers? [y]*art* not thou he,[4] O LORD our God? therefore we will wait upon thee; for thou hast made all these *things*.

## CHAPTER XV.

1 *The utter rejection and manifold judgments of the Jews.* 10 *Jeremiah, complaining of their spite, receiveth a promise for himself,* 12 *and a threatening for them.* 15 *He prayeth,* 19 *and receiveth a gracious promise.*

THEN said the LORD unto me, [a]Though Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people; cast[b] *them* out of my sight, and let them go forth.[1]

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, [c]Such as *are* for [2]death,[3] to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will [d]appoint over them four kinds,[4] saith the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

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B.C. cir. 608.

*q* ch.8.22;15.18.2 Ch. 36.16.
*r* ch. 8. 15; 6.13. Job 30.26. Hag.1.9.
*s* ch.3. 13, 25. Ezr. 9. 5–15. Da. 9. 5–20. Ps. 106.6–40;32.5. Pr.28.13. 1 Jn.1.7.
*t* Ps.106.6. Ho. 4.1,2. Da.9.8. Ps. 51. 4. 2 Sa. 24.10. ch. 3.21;7.26; 16. 12,17.
*u* Ps. 51. 11; 25. 11. Jos. 7. 9. Ps. 74.1,2,10, 19–23. ver.7. Da.9.7,15 –19.
3 The temple and ark, ch. 17. 12; 3. 17. Eze.43.7. Ps.48.1; 87.2, 3; 132. 13, 14. Da. 9.17. Is.6.1.
*v* Ps.74.1,2,19,20,22; 106.45;89.39,46,50. Ex. 32.13. De. 9.25,27. Ne. 1. 5; 9.32. Is. 63. 15–19; 64.8,9.
*x* ch.10.15;16.19. De. 32.21. Ac.14.15. 1 Th.1. 9. Is.44.9–20.
*y* Ps.135.7. ch. 5. 24; 51.16. De.28.12. 1 Ki.8. 36. Job 5. 10; 38. 26,28. Ps. 147. 8. Joel 2. 23. Zec.10.1,2. Mat. 5. 45. Ac.14.17. Is.30.23.
4 *Thou he.* The Hebrew original is often equivalent to 'the true and eternal God.' See De. 32. 39. Is.43.10,13. Ps. 102.27. —*C.*

CHAP. XV.

*a* Eze. 14. 4, 14–20. Ex.32.11–14. Nu.14.19, 20. 1 Sa.7.9. Ps.99.6. ch. 14.11;11.14;7.16.
*b* ch.1.10,16;6.11,12.
1 See note * below.
*c* ch. 43. 11; 14. 12. Zec. 11. 9. Is. 43. 28. Eze. 5. 2, 12; 14. 21; 23. 47. Da.9.11,12.
2 Pestilence.
3 *Death*—the plague in some special form, so commonly and extensively mortal that it was denominated 'death.'—*C.*
*d* Ps.75.8. Le. 26.16–39. ch.8.2; 12.9. De. 28. 26. Is.18.6.
4 Heb. *families.*

* Both Moses and Samuel were characterized by their earnest, powerful, and successful intercessions on behalf of the Israelites, when national sin had entailed national judgment. But even though these great and holy men should return to life, and stand together before God as suppliants for Israel, it would be in vain. Their sins were now so great and so aggravated that even divine mercy was exhausted, and justice must take its place. The people were lost to reason, to reproof, and even to shame. The Lord was not merely forgotten, he was openly despised and rejected. What a lesson is this for the nations of the earth!—*P.*

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B.C. cir. 608.

*e* Le.26.33. De.28.25, 64. ch.24.9; 9.16; 29. 18. Eze.23.46;5.12.
5 Heb. *give them for a removing.*
*g* 2 Ki. 21. 7, 9, 11, 16; 24.3,4;23.26.
*h* ch.22.8,9. Is.51.19. Na.3.7. La.2. 15. Job 19.21.
6 Heb. *of thy peace.*
*i* ch.1.16; 2.13,19,32; 7. 24. Eze. xvi. xxii. xxiii. Is.i.–iii.v.lix.
*j* Eze.14.9,13. Zep.1. 4. Eze.25.7,13,16;5.15.
*k* ch.6.11;20.9. Is.43. 24. Ho.13.14. Mal.2.17. Eze. 16. 43; 12. 21, 28. Am.7.3–6. Ps.78.38,40; 106.43.
*l* Mat.3.12. ch. 51. 2. Eze.5.12. ver.5. Ps.1.4. Is.41.16;17.13.
*n* ch.4.11; 9.21; 16.4. De. 28. 18,20, 32,41,53. Ho.9.12,17.
7 Or, *whatsoever is dear.*
*o* Is.9.13. ch.5.3. Am. 4.10–12.
*p* ch. 18. 21. Is. 3.25, 26;4.1;47.9.
8 Or, *mother* city (Jerusalem) *a young man spoiling*, &c.; or, *mother* and *the young men*, &c.
*q* ch.4.6,16;5.6,15; 6. 3;8.16;25.9;12.9. Zep.1. 8. He.1.5–10. 1 Th. 5.2, 3.
*r* 1 Sa. 2. 5. Is. 47.9. La.1.1; 2.2; 4. 10, perhaps Jerusalem or Judea.
*s* Am.8.9. ch. 4.23. 1 Th.5.2,3.
*t* Eze.5.12. ver. 2, 3; ch.44.27. De.32.31; 28. 63, 64. Is. 3.25. Le. 26. 37.
*u* Job 3.1, &c. Ps.120. 5–7. ch.11.19; 20.7,8,14. Lu.2.34; 21.17. Ac. 28. 22;17.6;4.27.
9 *Whole earth*—whole land.—*C.*
*v* Ps.15.5. Ex. 22.25. De.23.19. Ps.109.4.
*x* Ec.8.12. Ps.37.5,6, 19,24, 25–29. ch. 39. 11; 40.4.
1 Or, *entreat the enemy for thee*, Ps.106. 46. Pr.16.7. Ro.8.28.

4 And I will cause them to be [e]removed[5] into all kingdoms of the earth, because of [g]Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For[h] who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?[6]

6 Thou[i] hast forsaken me, saith the LORD, thou art gone backward; therefore will I [j]stretch out my hand against thee, and destroy thee; [k]I am weary with repenting.

7 And [l]I will fan them with a fan in the gates of the land; I [n]will bereave *them* of children,[7] I will destroy my people, *since* they [o]return not from their ways.

8 Their[p] widows are increased to me above the sand of the seas: I have brought upon them, against the [8]mother of the young men, [q]a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She[r] that hath born seven languisheth; she hath given up the ghost; [s]her sun is gone down while *it was* yet day; she hath been ashamed and confounded: and [t]the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe[u] is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth![9] I have [v]neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, [x]Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee[1] *well* in the time of evil, and in the time of affliction.

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miserable, and make the inhabitants of the wealthiest cities pale, faint, and dying. At his nod fields deny their crops, and fountains their water, and cause even the richest to die by hunger and thirst; and not only sinners, but the irrational creatures, for our sakes, share in the punishment. Those who take no shame for their sins, provoke God to confound them with disappointments; and many mourn over their miseries who never mourn over the sinful causes of them. Yea, both sins and judgments often lie heaviest on their hearts who had the least hand in procuring them. Alarmingly dreadful, but just, is God's departure from a church or nation whose Hope and Saviour he has long been. And great is his condescension to indulge his people in the most familiar expostulations, and in the improving of his own excellencies, as arguments to enforce their requests. But no prayers can prevail when he is determined to leave men obstinate in wickedness; no sacrifice can be accepted, no excuse admitted. What plagues to themselves, and all around, are flattering, unfaithful, and erroneous ministers! But they who are faithful cannot forbear intercessions for their people's welfare and salvation. With unutterable groans and expostulations they deprecate their ruin; and encourage themselves therein by the views of God's honour, mercy, power, and blessed relation.

CHAPTER XV. Ver. 9. Jerusalem, or Judea, which was once so populous, is bereaved of her inhabitants; destruction hath come upon her in the height of her prosperity, when it was altogether unexpected. 12–14. The hard-hearted and self-conceited Jews shall never be able to grapple with the Chaldean forces, to whom I will give all their wealth, without any possibility of redemption; and who, in execution of my kindled wrath, shall carry them away captives. 15–18. Lord, thou knowest my circumstances; protect, favour, and comfort me, and punish my persecutors. While they are spared, let me not be destroyed, but manifest thy regard to me, as one persecuted for thy sake. I very cheerfully received my commission from thee to be thy prophet, and with pleasure declared thy messages to this people, expecting that they might be moved to repent; but the repeated messages of wrath which I have been appointed to deliver, and the persecution which I have endured on their account, have inexpressibly burdened and sunk my spirits. And must my troubles be perpetual? Wilt thou never deliver me according to thy promise? 19–21. If thou repent of this sinful distrust, and cheerfully and diligently discharge thine office, I will continue thee in it; and if thou faithfully endeavour to convince and reclaim wicked hypocrites, and to comfort upright saints, thou shalt be honoured as a true prophet. But remember thy faithful reproofs to reduce them to that course in which thou walkest, and never comply with or flatter them in their sinful courses; and then will I constantly protect thee against, and at last deliver thee from, all thy furious and powerful persecutors.

Ver. 1. *Though Moses and Samuel stood before me*, &c. By intercessory prayer Moses prevailed, Ex. 32. 34; Nu. 14. 20, and Samuel likewise, 1 Sa. 7. 9; for this 'power with God' they are specially mentioned, Ps. 99. 6, 8. And while men inquire, cavil, and will neither understand nor believe that these things are so, the humble Christian can rely upon the word which testifies that 'the effectual fervent (inwrought) prayer of a righteous man availeth much,' Ja. 5. 16. *C.*

Ver. 4. Never was any prophecy more literally fulfilled, and never was there any one more unlikely to be true. (1) Because the Jews were remarkable for their attachment to their native land, to which all their institutions, interests, and recollections bound them, Ps. 137. 5. (2) Because, if scattered, they had hitherto displayed such a tendency to conform to the religion and habits of the heathen that all trace of their separate existence might be expected speedily to disappear. Notwithstanding of these things, they still abide a scattered, but a distinct people. 'They are found alike in Europe, Asia, Africa, and America: they are citizens of the world—without a country. They abound in Poland, Holland, Russia, and Turkey. In Germany, Spain, Italy, France, and Britain they are more thinly scattered. They are found in Persia, China, and India, east and west of the Ganges, and even in the interior of Africa, south of Timbuctoo' (*Keith*). *C.*

Ver. 6. God is perfect, therefore every attribute of his nature is perfect: (1) in itself; and (2) in its relation to his other attributes. Hence it follows that while his 'long-suffering' is perfect, so likewise his justice is perfect; and so God is said to be 'weary of repenting,' when the time of his 'long-suffering' is ended, and the relative time of his righteous retribution arrived. See ver. 15; Ex. 32. 12; Nu. 23. 19. *C.*

Ver. 7. *I will fan them*, &c. An allusion to 'fanning' or winnowing corn in gateways for sake of the air-draught. *C.*

Ver. 8. *Mother of the young men.* See the marginal translations. 'Mother of the chosen people' (*Poole*).—'I have brought against their mother city a chosen one' (*Boothroyd*). This variety testifies the difficulty of the phrase. But should not 'young men' be translated 'young man,' as the word is certainly singular? Is not this 'young man' king Jehoiachin, then only eighteen years of age? Comp. 2 Ki. 24. 8 with Je. 1. 3. Is not 'the mother of the young man' Nehushta, who is twice expressly mentioned, 2 Ki. 24. 8, 12, 15? having most probably been the chief adviser of her son in that idolatry which brought on the divine judgment.—*A spoiler at noonday.* In addition to the spoiler by night, ch. 6. 5, the evils of invasion in its most aggravated shape; a city taken by storm and delivered up to plunder. *C.*

Ver. 9. *She that hath born seven languisheth.* Is not this a prophetic allusion to 'all the men of might, even seven thousand,' whom Nebuchadnezzar carried away captive? See 2 Ki. 24. 16. *C.*

Ver. 10, 11 must be regarded as a parenthesis, containing a lamentation of the prophet on his persecution, and a promise of the LORD to protect him and his 'remnant,' not of days, but of believing ones 'who had not bowed the knee to Baal.' *C.*

Ver. 12. Shall iron alone (Judah) be able to break the northern iron (the Assyrians) combined with steel (the Chaldeans)? *C.*

Ver. 15. *Revenge.* God will certainly punish the persecutors of his servants. The prophet, however, does not pray for revenge, in the sinful sense of the word; but that God would take compassion on his unhappy case, and, in his own time and manner, restrain the wrath and humble the power, disappoint the schemes, and dissolve the combination of his enemies. *C.*

Ver. 17. *Indignation.* Either with the indignities he had endured from the cursing of all ranks, ver. 10, or with indignation at the idolatry of the sacrifices and profane revelry of the feasts of the king and people; or with an overwhelming sense of the indignation of God at the national apostasy and wickedness. *C.*

12 Shall[y] iron break the northern iron and the steel?[2]

13 Thy[z] substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And[a] I will make *thee* to pass with thine enemies into a land *which* thou knowest not; for a [b]fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, [c]thou knowest: remember me, and visit me, and revenge me of my persecutors: [d]take me not away in thy long-suffering: know that [e]for thy sake I have suffered rebuke.

16 Thy words were found, and I did [g]eat them;[3] and[h] thy word was unto me the joy and rejoicing of mine heart: for I am called by thy [4]name,[5] O LORD God of hosts.

17 I[i] sat not in the assembly of the mockers,[6] nor rejoiced; [j]I sat alone, because of thy hand: for thou hast [k]filled me with indignation.

18 Why is my [l]pain perpetual, and my wound incurable, *which* refuseth to be healed? [m]wilt thou be altogether unto me as a liar, *and as* waters *that* fail?[7]

19 ¶ Therefore thus saith the LORD, If thou return,[o] then will I bring thee again, *and* thou shalt [p]stand before me: and [q]if thou take forth the precious[8] from the vile,[9] thou shalt be as my mouth: [r]let them return unto thee; but return not thou unto them.[1]

20 And[s] I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but [t]they shall not prevail against thee; for I *am* with thee to save thee, and to deliver thee, saith the LORD.

21 And [u]I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

## CHAPTER XVI.

1 *The prophet, under the types of abstaining from marriage, and from houses of mourning and feasting, foreshoweth the utter ruin of the Jews,* 10 *because they were even worse than their fathers.* 14 *Their return from captivity shall be more memorable than their deliverance out of Egypt.* 16 *God will doubly recompense their idolatry.*

THE word[a] of the LORD came also unto me, saying,

2 Thou[b] shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

A.M. cir. 3396. B.C. cir. 608.

*y* ch.1. 18, 19, or ch. 21. 4, 7, 13, with 25. 9. Hab.1. 5–10.

2 'The northern iron' was doubtless of a superior quality, most probably prepared and hardened in some peculiar manner, like the steel obtained from the Chalybes of Pontus. A method of hardening iron was known in Pontus at a very early period. 'Northern iron,' therefore, was somewhat like our steel. The word rendered 'steel' in this verse means 'copper,' and ought to be so translated. In ancient times copper was mixed with other metals which rendered it hard and durable.—*P.*

*z* ch.17.3. Ps. 44. 12. Is.52.3. Pr.11.4.

*a* ch.14.18; 17.4. De. 28. 25, 36, 64. ver.4. Am. 5. 27. ch.lii.

*b* De. 32.22. Is.42.25; 66.16. ch.4.4.

*c* ch.11. 18, 20. Nc.5. 19; 13. 14, 22. Ps.106.4. Is. 38. 3. 2 Ti.4. 14. Ps. 109.28; 39.13. Lu.18.7, 8. Ro.12.19.

*d* Ps.102.24.

*e* ver.10; ch.11.21; 20. 8. Ps.69.7. Mat.19.29; 5. 10, 11.

*g* Eze.3.1–3, 17. Re. 10. 9. Ps.119, 11, 72, 97; 19.10.

3 'Embrace them.' —*Boothroyd.*

*h* Job 23.12.

4 Heb. *thy name is called upon me,* ch.1.5, 9, 10, 18.

5 Called the Lord's prophet.—*C.*

*i* Ps.1.1; 26.4, 5.

6 *Mockers.* Rather, 'revellers or merri-makers.'—*C.*

*j* Ec. 7. 2–4. Ps. 119. 120. ch.9.17; 13.17; 23.9. La. 3. 28. Hab.3. 2, 16. Da.7.28. Eze.3.24.

*k* ch. 6. 11; 1. 10, 16; ii.–xxviii. xxxiv.–lii.

*l* ch.30.15. Ps.6.3; 13. 1–3.

*m* Job 6. 15. ch. 20. 7, 8; 1. 18, 19.

7 Heb. *be not sure.*

*o* From ver. 10, 18; ch.12. 1–3; 20. 7–18.

*p* 1 Ki.17.1. Zec.3.7.

*q* Le. 10. 10. Eze. 3. 17; 13. 22; 22, 26; 44.23. Mat.24.45. Phi.3.18, 19.

8 *The precious.* The remnant, ver.11. —*C.*

9 *The vile.* The impenitent, ver.7.—*C.*

*r* 2Co.5.20. Mal.2.7. Is.8.11–13. 1 Th.2. 10, 2 Co.1.12.

1 *Return not thou unto them.* The idolatrous revellers. —*C.*

*s* ch. 1. 18, 19; 6. 27. Eze.3.19.

*t* ch.20.11, 12. Lu.21. 15. Ps. 124. 1–3; 129. 2; 125.1, 2. Ro.8.31.

*u* Is.49.24–26; 54.17; 46. 4. 2 Co.1.10. 2 Ti.4. 17. ch.20.11, 12. Ps.118. 10–14.

CHAP. XVI.

*a* ch.1.4, 11; 2.1; 7.1; 11.1; 13.3, 8; 14.1; 15.1; 18.1, &c.

*b* Ge.19.14. Ho.9.13, 14. Mat. 24. 19. Lu.23. 29. 1 Co.7.26.

A.M. cir. 3396. B.C. cir. 608.

*c* ch.9.21, 22; 7.20, 33; 6.11, 21; 10.22; 14.10; 15. 2, 3. Ps.78.64; 79.1–4; 83. 10. ch. 8. 1–3; 25. 33; 34. 20; 22.18, 19; 36. 30. Is. 18.6.

*d* Eze. 24. 16–23. Ps. 78.64. ch.47.3; ver.6, 7.

1 Or, *mourning-feast.*

*e* De.32.22; 31.17. Ps. 74. 1; 79. 5. Ho.1.6. Is. 27.11. ch.15.1–4. Eze.5. 13; 15; 7.4, 8, 9.

*g* Le.19.28. De.14.1. Is.22. 12. ch.41.5; 47.5; ver.4. Ps.78.64.

2 The practice of cutting off the hair in mourning is as ancient as the days of Job, Job 1. 20. Some special form of the practice was, however, forbidden by the divine law, De. 14. 1, and to the priests it was altogether interdicted, Le. 21. 5. It prevailed among the Greeks (see Harwood's *Antiquities,* p. 363), and is still found in Abyssinia.—*C.*

3 Or, *break bread.* As Eze. 24. 17. De.26. 14. Job 42. 11. Ho.9.4.

4 'Neither shall men deal out bread for them in mourning to comfort them for the dead.' See Is. 58.7. Le.11.4, 5. De.14. 7.—*Poole.*

*h* Pr.31.6, 7.

*i* Ps.26.4. 1 Co. 5. 11. Is. 22. 12–14. Ec.7.2–4. Pr.21.20. Ep.5.7, 11. Ja. 5.5. 2 Pe.2.13. Jude 12.

5 This is supposed to refer to the funeral feast given after 'the three days of weeping.' Such a custom seems to have prevailed among all nations. In England, during the plague, 1569, one of the precautions against the spread of the disease was the prohibition of funeral dinners. (Maitland's *London,* vol. i. p. 260.) The allusion here, however, seems to be, not to a funeral, but to a marriage feast. See ver.9.—*C.*

*j* Is.24.7, 8. ch. 7. 34; 25.10. Eze.26.13. Ho.2. 11. Re.18.23.

*k* ch. 5.19; 13.22; 22.8, 9. De.29.24, 25. 1 Ki.9. 8. La.4.12.

6 This self-defence, founded upon their total ignorance or disregard of the law of God, is often looked upon by Christians with surprise. Alas! how many examples of equal ignorance, disregard, and justification, or, at least, palliation of sin, may Christians readily discover among themselves! The Sabbath is violated upon human authority, in opposition to divine law; and what is the Christian answer? the Jewish to a tittle: 'What is our iniquity? what our sin against the Lord our God?'—*Note,* Sin, and the defence of sin, are the same in all ages, and among all people.—*C.*

*l* De.29.25, 26. 1 Ki.9. 9. ch.2.8–13, 20; 5.19, 25; 13.22; 22.9. Ju.2.11–20. 1 Ki.11.1–6. 2 Ki. 8. 18, 27; 16.3, 4; 17.19; 21.2–7. Ps.cvi. Eze.xvi.

*m* ch.7.26. 2 Ti.3.13.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They[c] shall die of grievous deaths: they shall not be lamented, neither shall they be buried; *but* they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [d]Enter not into the house of mourning,[1] neither go to lament nor bemoan them: [e]for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor [g]cut themselves, nor make themselves bald[2] for them.

7 Neither shall *men* tear[3] *themselves* for them in mourning, to comfort them for the [4]dead; neither shall *men* give them the [h]cup of consolation to drink for their father or for their mother.

8 Thou[i] shalt not also go into the house of feasting, to sit with them to eat and to drink.[5]

9 For thus saith the LORD of hosts, the God of Israel; Behold, [j]I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, [k]Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our [6]God?

11 Then shalt thou say unto them, [l]Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

12 And ye have done [m]worse than your fathers; for, behold, ye walk every one after the

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Ver. 18. 'As the lying waters' (of the *Serab*) that appear to the traveller in the desert as a lake in the distance, but 'fail' and disappoint on his approach.—'Wilt thou be to me as a failing spring—as waters that are never sure?' (*Boothroyd*).

Ver. 19. *If thou return* to my word as the 'well of living (and not of failing) waters,' making it your joy in all this sorrow, ver. 16, 17. *C.*

REFLECTIONS.—Dreadful is the case of nations when chargeable with sins which God will not pardon, and when the prayers of the choicest saints avail nothing for their relief. For in diversified and dreadful forms God can, even on earth, avenge himself on his enemies. Ministers, if faithful, must expect the most ungrateful returns from the world. And however earnestly they should follow after peace with all men, it must never be purchased by base and flattering compliances in sin; nor ought they to entangle themselves with the affairs of this world. But it is hard for the best to keep their temper in an evil day. It is astonishing that God should be so condescending and kind to his peevish saints. And they who distinguish themselves in piety, faithfulness, and diligence, may expect his distinguished favours and protections. If hypocrites will persecute them, heathens shall show them kindness. And however our frames change, we ought never to doubt of his faithfulness and fulfilment of all his promises.

CHAPTER XVI. Ver. 6. *Nor cut themselves.* The custom of cutting the flesh in mourning was practised in several ancient nations. Among the Athenians it prevailed, and was forbidden by Solon. The Spartans were accustomed, in mourning for their great men, to tear their flesh (Harwood's *Grecian Antiquities,* p. 364). A similar practice prevailed amongst the ancient Huns, and was found amongst the modern South Sea Islanders. Though prohibited by Mahomet, it still maintains its ground in Moslem countries. In the annual mourning in Persia for Hassein the son of the Caliph Ali, many run about uttering doleful cries, and cutting themselves with knives and lancets till completely covered with blood. This barbarous practice was forbidden by the divine law, Le. 19. 28; notwithstanding which it still appears to have prevailed among the disobedient Hebrews. *C.*

Ver. 7. *Cup of consolation.* This was a refreshment sent to mourners by their friends. In ancient times the Jews were accustomed to send bread, fruits, and wine; in modern times they send eggs, salt, and a small loaf (Allen's *Modern Judaism,* p. 439), which is sometimes called 'the bread of bitterness,' and seems to be alluded to in 2 Sa. 3. 35; Eze. 34. 16, 17; Ho. 9. 4. *C.*

REFLECTIONS.—In evil days, a concern for our church and nation ought to swallow up our care for natural relations; for then our families, and other created comforts, become occasional additions to our trouble. Carnal feasting and mirth are very unseasonable when God's destructive judgments are hanging over and ravaging around us. God is exact in marking men's iniquities, and unavoidable is his punishment of them; but it is very hard to convince obdurate sinners of their guilt, or of the equity of God's judgments. And yet how infinite is his mercy in connecting the most awful judgments with the most gracious deliverances, and in making his strokes of wrath to prepare men for the reception of his favours! And marvellous

imagination[7] of his evil heart, that they may not hearken unto me;

13 Therefore[o] will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night, where I will not show you favour.

14 ¶ Therefore,[8] behold, [p]the days come, saith the LORD, that it shall no more be said, The LORD liveth that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth [q]that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: [r]and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, [s]I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine [t]eyes *are* upon all their ways; they are not hid from my face, [u]neither is their iniquity hid from mine eyes.

18 And first[9] I will recompense their iniquity and their sin double;[1] because [v]they have defiled my land, they have filled mine inheritance with the [z]carcases of their detestable and abominable things.

19 O LORD, [y]my strength, and my fortress, and my refuge in the day of affliction, [z]the Gentiles shall come unto thee from the ends of the earth, and shall say, [a]Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, [b]and they *are* no gods?

21 Therefore, behold, [c]I will this once cause them to know, I will cause them to know[2] mine hand and my might; and they shall know that my name *is* the [3]LORD.[4]

A.M. cir. 3396.
B.C. cir. 608.

7 Or, *stubbornness*, ch.13.10;9.14;7.24.

*o* De.4.26–28;28.63–65.ch.14.18;15.4,14;17.4.

8 Or, *nevertheless*, ch.30.16; 32. 36. Is. 30. 18. Ho.2.14.

*p* ch.23.7,8. Ho.2.13; 3.5.ch.3.16. Is.43.18.

*q* De. 30. 3–5; 32. 43. Ps. 102.13,14. Is.14.1,2; 11. 11; 27. 12, 13; 48. 20; 43. 6, 14–16; 49. 12–26; 59.20;62.10,11. ch.23.8; 30.8–10; 31.7–14; 29.10, 11; 32.37–44; 33.6–13; 18;50.4,8,19,34;51.5,45, 50.Ro.11.25,26.

*r* ch.24.6;30.3.

*s* Ge. 10. 9. Am. 4. 2. Hab.1.14,15. ch.6.3;4. 13;25.9. Lu.17.34–37.

*t* Job 34.21. Pr. 5. 21; 15.3. ch.32.19; 17. 9,10. Ps. 139. 3; 90. 8, with Eze.8.12;9.9.

*u* Job 34.21,22.

9 Before I show thee favour, Mi.4.10. Is.27.9,10.ch.17.18. Is. 40.2;61.7. Re.18.6.

1 Not double the punishment their sin deserved, for that were impossible; but double in severity and continuance beyond their former sentences.—*C.*

*v* Is. 24. 5. Je. 3. 1, 2. Is. lix. Eze. xvi. xx. xxii. xxiii. Mi. 7. 1–6. Zep.3.1–5

*x* Le.26.30. Is.2.8;57. 5;65.3–7;66.17. Eze.43. 7,9.ch.2.12,13,20,28.

*y* Ps.91. 2–4; 18. 1–3; 27.5; 142.5; 46. 1–5. ch. 17.17. Is 25.4. Na.1.7.

*z* Is.60.3;62.2. Ps.22. 27–30;72.8–11. Is.2.2–4; 11.9,10;42.4. Mat.8.11. Mal. 1. 11. Zec. 2. 11. 1 Th.1.9. Re. 7.9–11; 11. 15.

*a* Is.44. 10. ch. 3. 23, 24. Jonah 2.8. Ho. 14.8. 1 Co.8.4–6.

*b* Is.37.19.

*c* Ps. 9. 16; 58. 11; 83. 18. Is.42.8;52.10. ch.23. 10;33.2. Eze.6.7; 12.20; 24.24,27. Am.5.8.

2 *Cause them to know.* That is, the Gentiles.—*C.*

3 Or, JEHOVAH.

4 The wonderful and cheering prophecy of this chapter reaches away outward into a still distant future. An ingathering of the remnant of Israel from among the Gentile nations, synchronous with the conversion of the Gentiles themselves, is predicted. This has not yet taken place. No sound exegesis can make it refer to the return from Babylonish captivity. From this and other passages we are justified in expecting that as, in accordance with prophecy, the Jews have been scattered among all nations, so they shall be gathered in again to the land of their fathers. —*P.*

## CHAPTER XVII.

1 *The captivity of Judah for her sin.* 5 *Trust in man is cursed, in God is blessed.* 9 *The deceitful heart cannot impose upon God.* 12 *The salvation of God.* 15 *The prophet complaineth of the mockers of his prophecy.* 19 *He is sent to renew the covenant in hallowing the sabbath.*

THE sin of Judah *is* written with a [a]pen of iron, *and* with the point[1] of a diamond:[2] *it is* graven [b]upon the table of their heart, and [c]upon the horns of your altars;

2 Whilst[3] their[d] children remember their altars and their groves[4] by the green trees upon the high hills.

3 O my [5]mountain[6] in the field, [e]I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin,[7] throughout all thy borders.

4 And thou, even thyself,[8] shalt[g] discontinue from thine heritage that I gave thee; [h]and I will cause thee to serve thine enemies in the land which thou knowest not: for [i]ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; [j]Cursed *be* the man that trusteth in man, and maketh flesh his arm,[9] and whose heart departeth from the LORD.

6 For he shall be [k]like the heath in the desert,[1] and shall not see when good cometh; but shall inhabit the parched places in the wilderness, [l]*in* a salt land and not inhabited.

7 Blessed[m] *is* the man that trusteth in the LORD, and whose hope the LORD is:

8 For he shall be [o]as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought,[2] neither shall cease from yielding fruit.

A.M. cir. 3396.
B.C. cir. 608.

CHAP. XVII.

*a* Job 19.24.

1 Heb. *nail.*

2 *Shamir*, the word here used, is not the Hebrew term usually translated diamond in Scripture. It signifies something very hard and sharp used for cutting. It is questionable whether the diamond was so used at the time when this book was written.—*P.*

*b* Pr.3.3;2 Co.3.3.

*c* I.e.4.7, or ch.2.20; Ho.8.11;12.11.

3 Or, as they remember their children so they remember their altars, &c.

*d* 2 Ch.24.18.ch.7.18; 2.20;3.2. Ju.3.7. Is.1.29; 17.8. Ex.34.13.

4 'Groves' ought to be rendered 'images of Astarte.' These images were set up in groves and retired places, and there the licentious rites were freely indulged in by the votaries of the goddess.—*P.*

5 Temple and city, La. 5. 17, 18. ch. 26. 18; 21.13. Zec.8.3. Ps.87.1, 2;76.2.

6 *O my mountain.* Under this title God addresses the Jewish church (see Is. 2. 2), threatening her first with spoliation (ver.3), then with captivity, ver.4.—*C.*

*e* ch.15.13;7.14. Eze. 7.20–22. Ps.74.6,7.

7 'O my mountain, thy substance in the field, and all thy stores, I will give up to pillage--thy strongholds, on account of sin.'—*Blayney.*

8 Heb. *in thyself.*

*g* ch.16.13,16. Le.26. 23, 24. De. 4. 27,28; 28. 25,36,47,48. ch.27.6; 2. 37;15.4.

*h* Ne.9.28.

*i* De.32.22. ch. 7. 20; 15.14; 25.9. Eze.20.47, 48. Is.5.25.

*j* Is.2. 22; 30.1–6; 31. 1–3. ch. 4. 30; 22.20,22. Eze.29.6,7. Ps. 62. 8, 9; 118.8,9;146.3–5.

9 *Maketh flesh his arm.* Depends upon man for strength, deliverance, or defence.—*C.*

1 'For he shall be as the blasted tree upon the waste, which doth not perceive when good cometh (puts forth no bud when the rain falls), but endures the scorching heat of the desert, of a barren land that cannot be inhabited.' — *Boothroyd.*

*k* ch.48.6. Is.1.30,31. Ps.129.6;58. 7–9. Job 15.28–34. Mal.1.3,4. De.29.23. Ps.107.34. Zep.2.9.

*l* Jn.9.45.

*m* Ps.2.12;34.8;125.1;146.5; 84.12. Pr.16.20. Is.30.18. He.6.18.

*o* Ps.1.3. Eze. 31.4;47.12. Is.58.11. ch.31.12. Job 8.16.

2 Or, *restraint.*

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are all his ways: he makes both the miseries and the deliverances of the Jewish nation to promote the gathering of the Gentiles to Christ.

CHAPTER XVII. Ver. 1, 2. Their proneness to idolatry is deeply rooted in their hearts, and marked on the multitudes of their altars; and they continue in it from generation to generation. 5–8. They who, instead of depending upon God, depend upon human powers for help, shall not only be disappointed of that safety and prosperity which they expected, but shall bring upon themselves the lasting miseries which they thought to have escaped; but they who trust in the Lord shall prosper in their undertakings, and be safe and happy when all around them are in distress. 12–18. O Lord, who hast long dwelt with us in thy tabernacle and temple, and in whom we hope for all necessary blessings, they that apostatize from thee, the infinite source of pure and lasting consolations, shall be disgraced, contemned, and destroyed. But do thou, the object of all my praises, deliver me from the injuries which I suffer from this malicious people, and effectually grant me comfort. They insolently deride me, as if the threatenings which I denounce would never be fulfilled. But I have patiently persevered in delivering thy messages to them, without ever desiring to bear one message of destruction, or to see it executed; and I have never spoken but as directed by thee. Do thou therefore acknowledge, protect, and comfort me, while they malign, terrify, and persecute me. And let these my persecutors be disgraced, perplexed, terrified, and fearfully destroyed.

Ver. 1. The key to this difficult passage seems to be ch. 19. 5, where the Jews are charged with sacrificing their children to Baal. May it not, accordingly, be paraphrased thus:—'The sin of Judah is written with a pen of iron (in blood), and with the point of a diamond (or flint, some hard species of stone formed into a sacrificial knife, as was common with the heathen); it is graven upon the tables of their (the people's hard) hearts (from which natural affection has been obliterated), and upon the horns (ye priests) of your altars (to which horns the helpless victims are bound) when they (the people) commemorate their (sacrificed) children at their altars and their groves,' &c.? *C.*

Ver. 6. *A salt land.* Equivalent to barren land; for though several, perhaps all, kinds of salt, act as a stimulant manure when applied in small quantity, yet, when largely mixed with earth, they destroy the vegetation of all except a few marine plants. The neighbourhood of the Dead Sea, some parts of Arabia Petræa, large districts of the African deserts, and of South America, are so full of salt as to be totally barren. *C.*

Ver. 18. This is not an imprecation of wrathful revenge, prompted by passion, but an appeal from man's injustice and cruelty to God's justice, mercy, and protection. See notes on Ps. 5. 10; 35. 8. *C.*

Ver. 23. *Their neck stiff.* Jews and Christians have strangely assimilated in 'making their necks stiff' against the light and easy yoke of the Sabbath: (1) By degrading the fourth commandment from a moral to a mere ceremonial institution. (2) By pleading the absolute necessity of many public works being continued on that day. (3) By acting under human authority, and disregarding God's prohibition of labour. (4) By a view of the gain derivable from Sabbath traffic, under a pretended regard for public accommodation, convenience, and health. Doctrines, pleadings, and excuses to 'make void the law,' against which this prophecy directs alike the authority, ver. 20, the promises, ver. 24, and the threatenings, ver. 27, of the Almighty. See ver. 19–21, 24–27. *C.*

REFLECTIONS.—Sinful corruptions are deeply rooted in men's hearts, and fixed in their practice, though sin effectually robs us of everything valuable. There is great malignity and hurt in trusting to creatures. It draws our heart from God, the blessed ALL and IN ALL. But much satisfaction and success attend a solid dependence upon him alone as our God. Alas! what an unsearchable fund of all manner of deceiving and desperate wickedness is an unrenewed heart! But all is naked and open before the righteous Judge of all, and punisher of the wicked. And dreadful is the curse annexed to ill-gotten riches, as well as to resting on self-righteousness. Great is the esteem which saints have for the temple, the ordinances, the Christ of God. And while he is the hope, the praise, the healer, and the saviour of his people, he is the awful, but just, punisher of his and their enemies. A fearful portion of debasement, terror, and ruin shall earthly men, and apostates from God, receive at the last. When they become incorrigible, their damnation slumbereth not. And O the strength of indwelling corruption, that makes even precious prophets sinfully fret when they meet with much opposition in the execution of their office! Great is the mercy that God does not always employ them in the unpleasing messages of wrath. Alas! the folly and wickedness of nations—of Britain—in disregarding God's Sabbaths, when such important blessings to

9 ¶ The[p] heart *is* deceitful above all *things*, and[q] desperately wicked:[3] who can know it?

10 I the LORD [r]search the heart, *I* try the reins, even [s]to give every man according to his ways, [t]*and* according to the fruit of his doings.

11 *As* the partridge[4] sitteth *on eggs*, and hatcheth *them* not;[5] *so*[u] he that getteth riches, and not by right, [v]shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A[w] glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, [x]the hope of Israel, [z]all that forsake thee shall be ashamed, *and* they that depart from me[6] shall be written[7] in the earth,[8] because they have forsaken the LORD, the fountain[a] of living waters.

14 Heal[b] me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* [c]my praise.

15 ¶ Behold, they say unto me, [d]Where *is* the word of the LORD? let it come now.

16 As for me, [e]I have not hastened[9] from *being* a pastor to follow[1] thee; neither have I desired the woful day, thou knowest: that which came out of my lips was *right* before thee.

17 Be[g] not a terror unto me: thou *art* [h]my hope in the day of evil.

18 Let[i] them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed: [j]bring upon them the day of evil, and destroy them with double destruction.[2]

19 ¶ Thus said the LORD unto me, Go, and stand [k]in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, [l]Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD, [m]Take heed to yourselves, and [o]bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem.

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; [p]but hallow ye the sabbath-day, as I commanded your fathers.

23 But[q] they obeyed not, neither inclined their ear, [r]but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if [s]ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, [t]but hallow the sabbath-day, to do no work therein;

25 Then[u] shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.[3]

26 And they shall come [v]from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south,[4] bringing[w] burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But[y] if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then [z]will I kindle a fire in the gates thereof, [a]and it shall devour the palaces of Jerusalem, and it shall not be quenched.

## CHAPTER XVIII.

1 *Under the type of a potter is showed God's absolute power in disposing of nations.* 11 *Judgments threatened to Judah for her unexampled revolt.* 18 *Jeremiah prayeth against his conspirators.*

THE word [a]which came to Jeremiah from the LORD, saying,

2 Arise,[b] and go down to the potter's house, and there will I cause thee to hear my words.

3 Then[c] I went down to the potter's house, and, behold, he wrought a work on the [1]wheels.[2]

4 And[d] the vessel that he made of clay was marred[3] in the hand of the potter; so he made

A.M. cir. 3396
B.C. cir. 608.

*p* Ge.6.5.Ps.64.6; 41. 6; 58. 2. Pr.6.18; 28.26. Is.9.9,ch.5.23.Eze.6.9; 25.15.He.3.12,13. Mat. 15.19.Mar.7.21,22.

*q* Ec.9.3.

[3] *Desperately wicked.* 'Incurably sick' (*F. Cocceius*). This seems most consonant to the description of unrenewed men, Is.1.5.—*C.*

*r* 1 Sa.16.7. 1 Ch.28. 9. Ro.8.27. Ps.7.9. ch. 11.20;20.12.Re.2.23.

*s* Mat. 16. 27. ch. 21. 14;32.19.Is.3.10,11.Mi. 7.12.Re.22.12.

*t* Ga.6.7,8.

[4] See note * below.

[5] Or, *gathereth young which she hath not brought forth.*

*u* Hab.2.6–11.

*v* Ps. 55. 23. Pr.23.5. Ps. 49. 10, 13, 17. Ec. 5. 14–16. ver. 3, 4. Lu.12. 20.

*w* 2 Ch. 2 5, 9. Is. 57. 15. Ps.11.4;18.6;102.19; 103.19;96.6.Jn.1.14.

*x* ch. 14. 8. Ps. 22. 4; 130.7;146.5.Col.1.27.

*z* Ps. 73. 27. Is. 1. 28. Eze.13.9. Ps 69.28, not as Lu.10.20.Phi.4.3.

[6] *From me.* The Lord here replies to the previous address of the prophet.—*C.*

[7] *i.e.* debased and trampled on.

[8] 'All that forsake thee shall be ashamed, and shall be recorded in the earth as revolters.'—*Boothroyd.*

*a* ch.2.13. Ps.36.8,9. Ca. 4. 15. Jn. 4. 10, 14. Re.7.17;22.1,17.

*b* Ps.6.2–4;54.1;69.1.

*c* Ps. 109. 1; 148. 14. De.10.21.

*d* Is.5.19. ch. 20.7,8. Am.5.18.Eze.12.22,27. 2 Pe.3.4.

*e* ch.1.4.He.5.4.Eze. 3.17–19;33.7. 2 Co.2.17. Ac.20.20,27.

[9] *I have not hastened* to outrun God's word, as if anxious for judgment upon my enemies. I have merely followed after the Lord's leading. —*C.*

[1] Heb. *after.*

*g* Job 6.4. Ps.77.2–9; 88 15–17. Job 31.23.

*h* ver. 13; ch. 16. 19. Ps.31.1–3;142.5. 1 Ti.1. 1.He.6.18.Col.1.27.

*i* Ps.35.4;40.14;25.2. ch.20.11.

*j* ch.11.20; 16.18; 20. 11,12;18.19–23.

[2] Heb. *break them with a double breach.*

*k* ch. 7.2; 19.2. Pr.1. 20–22;8.1–4;9.3–5.Mat. 22.9.Lu.14.23.

*l* Eze.2.7;3.17.Re.2. 29. Ps.49.1,2. ch.13.18, 19.3.Ho.4.1;5.1.

*m* De. 4. 15. 2 Ki. 10. 31.Ps.39.1;119.11.Pr.4. 23. Ec. 5. 1. Mal. 2. 15. Ac.20.28.1 Ti.4.16.

*o* Ne.13.15,16,19. Is. 58. 13. Nu. 15. 32, &c. Ex.20.8–10.

* This cannot be the common partridge (*Perdix cinerea*), for the description does not accord with the well-known instincts of that bird. There are, however, several birds that readily usurp the nests of others, of which the Greek partridge (*P. saxatilis*) is an example; and as this bird is driven away from a nest when the true owner arrives, so shall every one be, sooner or later, driven away, who, by fraud or violence, usurps or appropriates riches to which he has no just claim.—*C.*

A.M. cir. 3396
B.C. cir. 608.

*p* Ex.20.8,9;23.12;31. 13,15,16. Le.19.3; 23.3. De.5.12–15. Is.56.2,4,6. Eze.20.12.

*q* ch. 7. 24, 26; 16. 12; 11.10; 5.3; 19.16. Zec.7. 11,12. Is.48.4. Eze.20. 13,16,21.

*r* Pr.29.1.

*s* Ex.15.26. De. 4. 9; 6.17. Ps.119.4.

*t* Is.58.13,14.

*u* ch.22.4. De.4.40;5. 16; 6. 1–3, 21. Ps.19.11. Is.1.19;3.10.1 Ti.4 8.

3 Flourish a very long time, Ge. 17. 8. Ex. 12.14. 1 Sa.2.30,35. 2 Sa.7.16. Ps.132.12,14. Is.60.21;65.22.

*v* Jos.15.22–63; 18.11 –28.1 Ki.12.21.Zec.7.7. ch.32.44.

4 'From the plain, and from the mountains, and from the south,' are in the original proper names of well-known and clearly defined districts. 'The plain,' *Shephelah* in Heb., was the whole region of Philistia. 'The mountains' was the 'hill country' of Judah. 'The south,' in Hebrew *Negeb*, included a large tract of pasture-land lying along the southern border of Judah and Philistia.—*P.*

*w* Le. i.–vii. Nu. xv. xxviii. xxix. Ps.107.22; 116.17.He.13.15.

*y* Is.1.20;3.11. Ro.1. 18;2.8,9.Eze.22.8.

*z* La.4.11. De.32.22. Is. 5.24,25; 9.18,19; 66. 16. ch. 21. 12; 24. 8–10; 32.29; 38.10. Eze.16.41; 20.47,48.

*a* 2 Ki.25.9.

CHAP. XVIII.

B.C. cir. 605.

*a* ch.1.4;2.1;7.1;11.1; 14.1, &c.

*b* He.1.1. ch.19.1, 2; 13.1; 1.11, 13. Is. 20. 2. Eze.iv.v.xii.Am.7.7,8. 1 Ki.19.7–15.

*c* 1 Sa.15.22.Mat.16. 24.Ga.1.16.

[1] Or, *frames* or *seats.*

[2] *On the wheels.* 'Upon the stones' (*A. Clarke*).—Potters usually employ a horizontal wheel, which, moving round at their pleasure, enables them, with their hands or tools, to mould their vessel into any shape they please.—*C.*

*d* ver.7–10.Mat.8.11, 12. Ro.11.15; 9.21. Ps. 115.3.Da.4.34,35.

[3] Or, *was marred as the clay.*

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courts, kingdoms, and churches attend the careful sanctification, and such fearful miseries attend the profanation, of it!

CHAPTER XVIII. Ver. 14–18. Though no man will prefer the waters of a dirty puddle to those that come from the rocks of Lebanon, my people Israel have preferred to me the most filthy and useless idols, which, by their worship and votaries, seduce them into abominable courses, neither used by the saints of old, nor fit for them; and which will certainly issue in the dreadful desolation of their country, and the dispersion and rejection of their nation. Yet when Jeremiah delivers these messages of wrath, they contrive how to silence, reproach, disregard, and murder him: and boast that, in defiance of all his threatenings, they shall prosper, since they have the priests, statesmen, and prophets all on their side.

Ver. 8. *I will repent.* Repenting, in man, includes a turning from sin, with 'grief and hatred' of it; wherefore many are surprised to find repenting attributed to God; forgetting they are expressly told that 'God is not a man that he should lie; neither the son of man that he should repent.' Repenting, in God, implies not a change of mind—for in God 'there is no variableness'—it implies merely a change of relation between God and man, and a consequent change of God's dispensation towards him. To the sinful man or nation God's relation, as moral governor and judge, demands condemnation; to the penitent man or nation it as necessarily extends mercy and pardon. See note on Ex. 32. 14. *C.*

Ver. 21–23. Scott, than whom there is seldom a safer guide, observes upon this prayer: 'Perhaps there might be human infirmity mixed here on this trying occasion, especially as we must allow this to have been the case in other instances, comp. ch. 15. 15–18; 20. 10–18.' Now this, from such an authority, is an exceedingly dangerous supposition. Could the author have forgotten that the prophet was inspired? Could he have forgotten that as a prayer it must have been either of faith or of sense? If of sense, then of the will of man; if of faith, then of the Spirit of God? Could he have forgotten that the prayer was heard and the judgment poured out? Had he forgotten that the prophet, speaking by the Spirit and in the name of the Lord, merely delivers, in the form of a prayer, the sentence which God had commissioned him to pronounce upon an impenitent and abandoned generation? *C.*

REFLECTIONS.—It is proper that God should exercise an absolute care over men: and highly presumptuous is it in them to complain of his providence. Yet notwithstanding he is careful to show them the equity as well as the wisdom of his procedure; and he will at last make his glory to appear, and show that all our miseries, public and private, may be traced from our sins. How absurd and dangerous is apostasy from God to idols! and if men will persevere in their sins, they must expect no mercy at last. The wicked maliciously persecute, slander, and contemn the faithful servants of Christ. But fearfully shall God resent the injuries done to them as done to himself: and he that despises them must be held as one that hates and despises him that sent them.

CHAPTER XIX. Ver. 2. *Valley of Hinnom, . . . east gate.* The valley of Hinnom lay to the south, Jos. 15. 8. How then could the east gate be found there? This circumstance has given rise to many conjectures, new translations, and proposed emendations of the text. May not the difficulty be solved by attending to the following facts? (1) The ancient Hebrews and modern Orientals call every wind that blows between north and south from the eastward 'an east wind:' not attending to the subdivisions of the compass, as maritime nations must. (2) The valley of Hinnom lying towards the south, Jerusalem might consequently contain the 'east gate' within any of its eastern points. *C.*

Ver. 5. *To burn their sons,* &c. From this it appears that 'causing their children to pass through the fire,' in honour of their idols, was not, as some have supposed, merely passing through so as to escape death, but an actual sacrifice of them as burnt-offerings to their horrid deities. The engravings on the ancient Etruscan tombs of Camparini exhibit the victims as exceedingly reluctant, and dragged by force to the altars. Lord! what is man, when he forsakes thee, and begins to worship and serve the creature rather than the Creator, who is blessed for ever! *C.*

Ver. 9. This awful prediction was begun to be fulfilled at the

**ST. STEPHEN'S GATE—WHERE ST. STEPHEN WAS STONED TO DEATH.** [Jeremiah, xvii:19.]—"Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by that which they go out, and in all the gates of Jerusalem." St. Stephen's Gate is known by the Christians of Jerusalem as the Gate of My Lady Mary, and by the Arabs as the Gate of the Tribes. It is on the east side of Jerusalem, and opens into the road leading across the valley of Kedron, and thence up the Mount of Olives to Bethany and Jericho. There are lions sculptured over it. One of the points which lends interest to Saint Stephen's Gate is the fact that near here in the Kedron valley Saint Stephen was martyred. Stephen was the first Christian martyr. In connection with his death, Saul of Tarsus first comes to view, who in after years was to be the great apostle of the Gentiles.

it again[4] another vessel, as seemed good to the potter to make *it.*

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [e]cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [g]pluck up, and to pull down, and to destroy *it:*

8 If[h] that nation, against whom I have pronounced, turn from their evil, [i]I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, [j]to build and to plant *it:*

10 If[k] it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

11 ¶ Now, therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, [l]I frame evil against you, and devise a device against you: [m]return ye now every one from his evil way, and make your ways and your doings good.[5]

12 And they said, [o]There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, [p]Ask ye now among the heathen, who have heard such things: the [q]virgin of Israel hath done a very horrible thing.

14 Will[r] *a man* leave [6]the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?[7]

15 Because[s] my people hath forgotten me, they have burned incense to [t]vanity, and they have caused them to stumble in their ways *from* the [u]ancient paths, [v]to walk in paths, *in* a way not cast up;

16 To make their land [x]desolate, *and* a perpetual hissing: [y]every one that passeth thereby shall be astonished, and wag his head.

17 I[z] will scatter them as with an east wind before the enemy; [a]I will show them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, [b]Come, and let us devise devices against Jeremiah; [c]for the law shall not perish from the priest, nor counsel from the wise, nor the word from the [8]prophet: [d]come, and let us smite him with[9] the tongue,[1] and let us not [e]give heed to any of his words.

A.M. cir. 3399. B.C. cir. 605.

4 Heb. *returned and made.*

*e* Is.45.9; 64.8. Ro.9. 20–23; 11.36. Ac.17.28. Da. 4. 34, 35. Ps. 115. 3; 135.6. Mat.20.15.ver.4.

*f* ch.1.10;12.14;25.9. Am.9.8.

*g* Is. 1. 16–18; 55. 7. Ho.14.1–4. Eze. 18.21; 33.11,13. Lu.13.3,5. Is. 55.7. 2 Ch.12.7. Le.26. 40–45. De.30.1–10.1Ki. 8.33–53.

*h* Ge.6.6. 1 Sa. 15.11. Jonah 3.10. Ex. 32. 12. De. 32. 26. Ps. 135. 14; 106. 45; 90.13. ch. 26. 3, 13; 42 0.7.3–7. Am.7.3, 6, with Nu.23.19. 1 Sa. 15.29. Mal.3.6.

*i* ch. 1. 10; 12. 15; 30. 18; 31. 4–17, 28, 38–40; 32. 37. Am.9.11–15.

*k* Le. 26. 14–39. De. 28.15–68. Is.1.20; 3. 11. ch.26.4–6. Eze.3.20; 18. 4, 24.

*l* Is.45.7. Am.3.6. Mi. 2. 3. Le. 26. 16–39. De. 28.15–68; 32.21–27.

*m* 2 Ki.17.13. ch.7.3; 25. 5; 35. 15; 26. 3, 13. Eze. 18.30–32; 33.11. Is. 1.16–19.

5 The command, 'Make your ways and doings good,' enjoins a duty without stating the necessity of God's 'working to will and to do.' This need of grace, however, is most evidently implied in the passage itself, besides being so frequently declared in other parts of the Scriptures. See Jn. 15. 5. Ep. 2. 4, 5, 8–10. Phi. 2. 13. 1 Th. 2. 13.—*C.*

*o* ch. 2. 25; 44. 17. 2 Ki. 6. 33. De. 29. 19. Eze. 37 11.

*p* ch. 2. 10–13, 20, 28; 3. 1, 2, 9. 1 Co. 5. 1. Eze. xvi. xxii. xxiii. Is. 59. 1 –16.

*q* Ex. 19. 5, 6. ch. 31. 4. La. 1 15; 2. 13. ch. 5. 30. Da. ix.

*r* Jn. 6. 68.

6 Or, *my fields for a rock*, or for *the snow of Lebanon? shall the running waters be forsaken for the strange cold* waters?

7 'Will one leave the spring of the field for the snow-water of Lebanon? will men desert the running streams for muddy waters?' How then can rational men desert the living God, and turn to the worship of dead idols?—*C.*

*s* ch. 2. 13, 18, 20, 28, 32; 17. 13; 3. 1, 2, 9, 20, 21.

*t* Is. 41. 29. ch. 10. 15; 14. 22; 16. 19. Jonah 2. 8.

*u* ch. 6. 16; 2. 2, 3.

*v* Is. 53. 6. ch. 7. 24, 31; 19. 5.

*x* ch. 19. 8; 25. 9; 49. 13; 50. 13. De. 29. 22, 23. 1 Ki. 9. 7, 8. Mi. 6. 16. La. 2. 15, 16.

*y* De. 28. 59.

*z* De. 28. 25, 64. Is. 27. 8. Eze. 17. 10; 19. 12. Ps. 48. 7. Ho. 13. 15. ch. 13. 14.

*a* De. 31. 17. Ju. 10. 13, 14. Is. 57. 17, with ch. 2. 27. Pr. 1. 25, 26.

*b* Ac. 7. 51, 54. 2 Ti. 4. 3. ch. 11. 19; 3. 8, 9. Am. 5. 12.

*c* Le. 10. 11. Mal. 2. 7. Jn. 7. 48, 49. ch. 8. 8. Mat. 23. 34.

8 See note * in second column.

*d* ch. 20, 7–19; 26. 11. Ge. 37. 20.

9 Or, *for.*

1 'In the tongue' (*Castatio*). 'On the tongue' (*Boothroyd*). 'Cut out his tongue' (*Abarbanel*). 'Let us bear false witness against him' (*Chaldee*). But any of the translations is preferable to this paraphrase; for though the conspirators might willingly have uttered or suborned false witness against him, they would not so publicly and openly have avowed their criminal purpose.—*C.*

*e* ch. 5. 12, 13; 43. 2; 44. 17.

A.M. cir. 3399. B.C. cir. 605.

*g* Ps. 64. 1–4; 130. 1, 2; 12. 5; 25. 18, 19; 35. 1, 26. ch. 11. 20; 20. 12; ver. 20–23.

*h* Ps. 109. 4, 5; 35. 11–16. Pr. 17. 13.

*i* Ps. 35. 7; 57. 6. ver. 22.

*j* ch. 15. 1; 14. 11; 11. 14; 7. 16. Ps. 106. 23. Eze. 22. 30.

*k* Ps. 109. 9–15. ch. 11. 20; 20. 6, 12; 15. 7, 8; 16. 4; 12. 3.

2 Heb. *pour them out.*

*l* Is. 22. 1, 4, 5. ch. 25. 16, 34, 36; 47. 2; 48. 3–5. 2 Ki. 24. 2. Hab. 3. 16.

*m* ver. 20. Ps. 7. 14–16; 10. 8–15; 17. 9–13; 28. 3, 4; 56. 5–7; 64. 5.

*o* Ps. 37. 32, 33.

3 Heb. *for death.*

*p* Ne. 4. 4, 5. Ps. 59. 5; 109. 14, 15. Is. 2. 9; 3. 11. Ps. 69. 22–28.

CHAP. XIX.

*a* ch. 18. 2–4; ver. 10, 11. Ps. 2. 9. Is. 30. 14.

1 It is translated 'cruet,' 1 Ki. 14. 3.—*C.*

*b* Is. 8. 2. ch. 26. 17. Eze. 8. 11. 1 Ch. 24. 4.

*c* 2 Ki. 23. 10. ch. 7. 31, 32; 32. 35. Is. 30. 33. Jos. 15. 8.

2 Heb. *the sun-gate.*

3 'East gate' is a wrong translation. It is wrong etymologically; for even taking the root to be *cheres*, 'the sun,' the proper rendering would be 'sun-gate.' It is also wrong topographically; for the valley of Hinnom lies south of the city, and could not therefore be said to be 'by the entry of the east gate.' The word however seems to me to be from another root, and its proper rendering is, 'the pottery gate.' The potter's field lay on the bank of the valley of Hinnom, south of the city.—*P.*

*d* Pr. 1. 20–22. ch. 7. 2. Eze. 3. 17. Mat. 28. 20.

*e* Re. 2. 29. Ps. 49. 1, 2. ch. 11. 2; 13. 15, 18; 17. 20.

*g* Le. 26. 25–33. De. 28. 25–61; 29. 22, 23, 28; 31. 7; 32. 22–25. 1 Sa. 3. 11. 2 Ki. 21. 12.

*h* De. 28. 20. ch. 2. 13, 17, 19, 20, 28, 34; 4. 18; 5. 25; 6. 10–20; 3. 1, 2, 9; 7. 17–20, 26, 30–32; 8. 19; 9. 13, 14; 15. 6; 17. 13, 11, 10; 16. 11. 2 Ki. 21. 2–9, 21; 23. 3, 4. Is. 65. 11. ch. 32. 29–35.

4 Put it to an idolatrous use.

*i* De. 32. 17.

5 None of those in whose memory, as kings, the people gloried—as David, Asa, Jehoshaphat, Hezekiah, and Josiah.—*C.*

*j* 2 Ki. 21. 16; 24. 4.

*k* Le. 10. 1; 18. 21. ch. 7. 31; 32. 35; 18. 15.

*l* ch. 7. 31, 32; ver. 7, 11, with Jos. 15. 8. Is. 30. 33.

*m* Job 5. 12, 13. Ps. 33. 10. Is. 30. 1–3; 31. 1–3.

6 Care to avoid the judgments.

*o* Le. 26. 17. De. 28. 25. ch. 6. 21; 9. 21; 15. 2, 3; 18. 21.

* Each of these statements was perfectly true in itself—each wrong in the application. For the 'law shall perish' from the ignorant, the worldly, the superstitious, and idolatrous priest; and counsel shall depart from them that count themselves wise and are fools; and the word shall depart from the false and presumptuous prophet, who speaks in the Lord's name what the Lord has not commanded him to speak.—*C.*

19 Give[g] heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall[h] evil be recompensed for good? for they [i]have digged a pit for my soul. Remember [j]that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [k]deliver up their children to the famine, and pour out their *blood*[2] by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let[l] a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; [m]for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me [o]to slay *me:*[3] forgive[p] not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee: deal *thus* with them in the time of thine anger.

## CHAPTER XIX.

*Under the type of breaking a potter's vessel is foreshowed the desolation of the Jews for their sins.*

THUS saith the LORD, Go, and get [a]a potter's earthen bottle,[1] and *take* of [b]the ancients of the people, and of the ancients of the priests,

2 And go forth unto [c]the valley of the son of Hinnom, which *is* by the entry of the [2]east gate,[3] and [d]proclaim there the words that I shall tell thee;

3 And say, [e]Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, [g]Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because[h] they have forsaken me, and have estranged this place,[4] and have burned incense in it unto other gods, [i]whom neither they nor their fathers have known, nor the kings[5] of Judah, [j]and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, [k]which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore,[l] behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter.

7 And [n]I will make void the counsel[6] of Judah and Jerusalem in this place; and [o]I will cause them to fall by the sword before their

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Babylonish captivity, La. 4. 10; it reappeared at the siege of Jerusalem by Vespasian and Titus; and similar instances occurred in the time of Hadrian. See Josephus, *De Bell. Jud.* vi. 3, 4. *C.*

Ver. 13. *Upon whose roofs.* The roofs of the Jewish houses were flat and surrounded by a battlement. The inhabitants ascended to them to walk, sometimes to sleep, at other times, as places of retirement, to pray; and idolaters chose them as places for burning incense to the sun, moon, and stars, which they worshipped as gods. *C.*

REFLECTIONS.—By methods unnumbered the Lord tries to awaken ignorant, stupified, and self-hardened sinners to repentance, that their ruin may be prevented, or at least appear wholly owing to themselves. And it is proper that rulers in church and state should be warned with peculiar faithfulness and solemnity: and warnings had need to be again and again repeated. Dreadful are the effects of sin upon nations and churches: and often those who have been noted for sinning are made no less noted for suffering: and all attempts to avoid God's ruinous strokes prove fruitless or worse.

CHAPTER XX. Ver. 7–10. Contrary to my own inclination thou hast persuaded me to undertake this

enemies, and by the hands of them that seek their lives; and their [p]carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And[q] I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them to eat the [r]flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then [s]shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, [t]Even so will I break this people, and this city, as *one* breaketh a potter's vessel, that cannot be made whole[7] again; and they shall [u]bury *them* in Tophet, till [v]*there be* no place to bury.[8]

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as [9]Tophet:[1]

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled[2] as the place of Tophet, because of all the houses [x]upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood [y]in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel, Behold, [z]I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their [3]necks, [a]that they might not hear my words.

## CHAPTER XX.

1 *Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

NOW Pashur,[a] the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur [b]smote Jeremiah the prophet, and put him in the stocks[1] that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not [c]called thy name Pashur, but Magor-missabib.[2]

4 For thus saith the LORD, Behold, I will make thee [d]a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and [e]thine eyes shall behold *it:* and [f]I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I [h]will deliver all the [3]strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And[i] thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, [j]to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast [4]deceived me,[5] and I was deceived; thou art stronger than I,[6] and hast prevailed: [k]I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, [7]I cried violence and spoil; because[7] the word of the LORD [n]was made a reproach unto me, and a derision, daily.[8]

9 Then I said, I will not make mention of him, nor speak any more in his name: but [o]*his word* was in mine heart[9] as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 ¶ For [p]I heard the defaming of many, fear on every side. [q]Report, *say they*, and we will report it. All my familiars[1] watched[r] for my halting, *saying*, Peradventure he will be enticed,[2] and we shall prevail against him, and we shall take our revenge on him.

11 But [s]the LORD *is* with me as a mighty terrible one; therefore [t]my persecutors shall stumble, and they shall not [u]prevail; they shall be greatly ashamed; for they shall not prosper: *their* [v]everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart, [x]let me see thy vengeance on them: [y]for unto thee have I opened my cause.

13 Sing[z] unto the LORD, praise ye the LORD; for he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ Cursed[a] *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.[3]

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A.M. cir. 3399. B.C. cir. 605.

*p* Ps.79.2.ch.7.33;16.4;8.2;9.22;34.20;19.7;19.De.28.26. Re.19.18,21.

*q* Le.26.31, 32. De.32.22–25;28.46, 63. ch.18.16; 9.9–11,21; 49.13; 50.13;24.9;25.9,18. †Ki.9.8.

*r* Le.26.29. De.28.53–57. La.4.10;2.20. Eze.5.10.2 Ki.6.26–29. Is.9.20.

*s* ch.13.4,7,12;51.63,64. Eze.iv.v.xii.;24.16–24. Is.20.3,4.

*t* Is.30.14. Ps.2.9. ch.2.35–37;4.6,7,13,16–31;5.15–17;6.8,9–15;7.13–20;9.9,11, 21, 22; 48. 20. La.4.2.

7 Heb. *be healed.*

*u* ch.7.31,32, with 21.4,7;23.10.

*v* ver.7;ch.7.32,33;8.1–3;9.22; 34. 20; 22. 19; 36.30. De.28.26.

8 See note on ch. 7.33.—*P.*

9 A place of slaughter and burial, ch.9.1; 15.2,3—in every sense unclean.—*C.*

1 The meaning of the word *Tophet* is disputed. It may be derived from a Hebrew root which signifies 'to spit,' and would thus mean 'a loathsome place;' but it is more probably derived from *topheh*, the oven' or 'fireplace,' in which children offered in sacrifice to Molech were burned, and would then signify 'place of burning.' In this latter sense the analogy between it and Jerusalem would be very striking, Jerusalem was burned by the Babylonians and by the Romans.—*P.*

2 By dead corpses, ch.7.32.

*x* ch.32.29; 8.2. 2 Ki.23.10,12. Zep.1.5. ch.7.18, with De.22.8. Is.65.3.

*y* 2 Ch.20.5;23.5. ch.26.2. Eze.46.21.

*z* Le.26.25–33. De.4.26, 27; 28.15–68; 29.21–28;31.16,17; 32.15–26. 2 Ki.21.10–15; 22. 16, 17. Is.1.6–9,24, 28–31; 2.6–21; 3.1–26; 5.5–30, 6.11, 12; 9. 13–21; 22. 1–14; xxiv.;26.21;27.9–11;28.14–22; 29. 1–14;30. 12–14;33.14;42.22–25;59.1–18;63.18;64.10–12;65.2–15; 66. 4, 15, 16, 24, &c. Mi. i.–iii. vi.vii. Zep. i. &c. Hab.i.ch.ii.–xxix. Eze.iv.–xxiv. Da. 9.11–14. La.i.–v,

3 *Hardened their necks* by harnessing themselves in the grievous yoke of sin, and so rendered themselves averse to the easy yoke of truth.—*C.*

*a* Ps.58.2–5.

CHAP. XX.

*a* 1Ch.24.14,15.2Ch.35. 8. 2 Ki. 23. 4; 25.18. Am.7.10. Ac.24.1.

*b* 1 Ki.22.24.ch.1.19; 11.21; 26.8;29.26;36.26; 37.12–15; 38.6. Mat.23.34;37.21.35.

1 This word occurs ch. 29. 26 and 2 Ch.16. 10, and in both it is rendered a prison.—*C.*

* The book of Jeremiah is to a large extent fragmentary. A great number of detached pieces are put together which have no logical connection with each other. This is one of them. Ver. 14–18 form a striking contrast to what immediately precedes. We cannot see anything to call forth such a strong expression of the bitterness of his soul. In sentiment and structure the passage bears a strong resemblance to Job 3. 3–12. It is a singular fact, and it tends to throw some light upon these remarkable words, that such expressions of feeling are common in the East to this day. One hears them frequently, but they are never understood literally. They are poetical, and intended to express in language of high imagery the intense feelings of sorrow and bitterness which wring the heart.—*P.*

*c* Ge.17.5,15. Is.7.14; 9.6;62.4. ch.23.6;33.16.

2 That is, *fear round about*, ver. 10; ch.6.25;46.5;49.29. La.2.22. Ps. 31.13.

*d* Job18.11,20;20.23, 26.

*e* 1Sa.2.23.ch.39.6.

*f* See ch.19.15;25.9; 21.4–10;32.27–35.

*h* 2 Ki. 20. 17; 24.12–16; 25.13, &c. 2 Ch.36.18. ch.4.20;9.23; 12.12. Ps.127.2. Pr.11.4. Is. 39. 6. ch.3. 24. Eze. 23.29.

3 Or, *wealth*, Pr.15.6. Eze.22.25.

*i* ver.2; ch.28.16; 29. 21,22,32; 11.22. 2 Th.1. 6,7.

*j* ch.14.13–15; 28. 15; 29.21;23.9;4.10;8.10,11; 6.13–15. Mi.2.11. Is.30. 10,11. 2 Pe.2.1.

4 Or, *enticed*, ch. 1. 6–8, 18, 19, with 15. 10, 18;18.18–20;ver.8–18.

5 'Thou hast persuaded me.'—*Ainsworth, Gesenius,* &c. 'Thou didst allure me.'—*Boothroyd.*

6 *Stronger than I.* God's promise of assistance prevailed over the prophet's sense of insufficiency and fears; and God's command overcame all the reluctance he felt at undertaking an office that he knew would expose him to obloquy and persecution, ch. 1. 5–10;15.19–21.—*C.*

*k* Job 12. 4. La.3.14. Ps.31.11;22.7;69.9.

*l* ch.iv.–xix.;28.8:6.7, or ch. 11. 19; 15. 15; 18. 18. Hab. 1. 1–4. Ps. 38.19,20.

7 Or, *therefore.*

*n* 2 Ch.36.16. Ac.17. 18,32.

8 'For whensoever I speak, if I cry out (against) violence, or proclaim (the speedy coming of national) destruction, the word of JEHOVAH is turned against me, in reproach and disgrace continually.'—*Nearly as Boothroyd.*

*o* Ps. 39.3. ch.6.11. 1 Ki.19.10. Job 32.18,19. Ac.4. 20; 18. 5; 17. 16. 1 Co.9.16,17.

9 *Then I said* (speaking as a man, see Ro.3. 5. 1 Co. 9. 8), &c. *But his word was in mine heart* (feeling as a believer; walking by faith, not by sight, 1Co.9.16,17. 2Co.4.13;5.7).—*C.*

*p* Ps.31.13; 89.50; 69. 9,20.

*q* Pr.10.18. ch.18.18. Eze. 22. 9. Ne. 6. 6–12. Ac.24.5.

1 Heb. *every man of my peace.*

*r* Job 19.19. Ps.41.9; 55. 13, 14. ch. 15.18, 19. Mat. 22.18,35.

2 *He will be enticed* to say something that our ingenuity may turn into a criminal charge against him. See how our Lord was so watched, enticed, and persecuted, Mat.22.15. Lu.11. 53,54.—*C.*

*s* Ro.8.31.ch.1.8,19.

*t* De.32.35,36. ch.15 20;1.19;11.22;17.18. Ps. 3.5–7.

*u* ch.23.40;17.18. Ps. 6.10; 35.26; 40.14. Da. 12.2.

*v* ch.11.20;17.10. Ps. 11.5;7.9,11;17.3;26.2,3; 139.23. Re.2.23.

*x* ch. 11. 20; 12.3; 17. 18; 18.19–23. Ps.109.1–20;59.10.2 Ki.19.14.

*y* Is.38.14. 1 Pe.2.23; 4.19.

*z* Ps.34.6;42.5,11;35. 9–11; 116. 8; 109. 30, 31; 71.20.2 Co.1.10.

*a* Job 3.1,3–16.ch.15. 10.

3 See note * in first column.

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office, and hast disappointed me of the comforts which I expected in it. By thy powerful arguments and authority thou didst overrule me in it; yet have I met with nothing but derision and persecution. For since I began to deliver thy messages, I have prophesied of nothing but miseries to befal my people; and on that account all my messages have been made matter of derision and reproach to me; I therefore resolved to prophesy no more: but I found myself inwardly tormented with challenges of conscience and frowns from God, till I again delivered his messages. Though with fear I knew that I was everywhere calumniated as seditious, false, and dangerous to the state, and mine enemies were ready to spread the most malignant aspersions, in order to procure my disgrace or death; and even my relations and intimates did all they could to insnare me.

Ver. 3. *Pashur*—an extender of liberty. *Magor-missabib*—

15 Cursed *be* the man who brought tidings to my father, saying, [b]A man-child is born unto thee; making him very glad.

16 And let that man be [c]as the cities which the LORD overthrew, and repented not; and let him hear [d]the cry[4] in the morning, and the shouting at noon-tide,[5]

17 Because[e] he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me.*

18 Wherefore[g] came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

## CHAPTER XXI.

1 *Zedekiah sendeth to Jeremiah to inquire the event of Nebuchadrezzar's war.* 3 *Jeremiah foretelleth a calamitous siege and miserable captivity.* 8 *He counselleth the people to fall to the Chaldeans,* 11 *and upbraideth the king's house.*

THE [a]word[1] which came unto Jeremiah from the LORD, when king Zedekiah [b]sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Inquire,[2] I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon [c]maketh war against us; if so be that the LORD will deal with us [d]according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I[e] will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and [g]I will assemble them into the midst of this city.

5 And[h] I myself will fight against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath.

6 And [i]I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, [j]I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: [k]and he shall smite them with the edge of the sword; [l]he shall not spare them, neither have pity, nor have mercy.[3]

8 ¶ And unto this people thou shalt say, Thus saith the LORD; [m]Behold, I set before you the way of life, and the way of death.

9 He that [o]abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For[p] I have set my face against this city for evil, and not for good, saith the LORD; [q]it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house[4] of the king of Judah, *say,* Hear ye the word of the LORD;

12 O house of David, thus saith the LORD, [r]Execute[5] judgment in the morning, and [s]deliver *him that is* spoiled out of the hand of the oppressor, [t]lest my fury go out like fire, and burn that none can quench *it,* because of the evil of your doings.

13 Behold, [u]I *am* against thee, O [6]inhabitant of the valley,[7] *and* rock of the plain,[8] saith the LORD; which say, [v]Who shall come down against us? or who shall enter into our habitations?

14 But I will punish[9] you [z]according to the fruit of your doings, saith the LORD: and I will kindle a fire in [y]the forest thereof, [z]and it shall devour all things round about it.[1]

## CHAPTER XXII.

1 *He exhorteth to repentance, with promises and threats.* 10 *The judgment of Shallum,* 13 *of Jehoiakim,* 20 *and of Coniah.*

THUS saith the LORD,[1] Go[a] down to the house of the king of Judah, and speak there this word,

2 And say, [b]Hear the word of the LORD, O king of Judah, that sittest upon the throne of

A.M. cir. 3399. B.C. cir. 605.

*b* Ge.21.5,6;30.23;35.17;29.31–35.
*c* Ge. 19. 24, 25. De. 29.23. Am.4.11. Zep.2. 9. Jude 7.
*d* ch.18.22; 48.3,4; 4.19; 6.4. Zep.1.16. Ho. 10.15. Job 15.21.
4 Cry of enemies breaking in upon him.
5 The 'cry' of assault—the 'shouting of victory' over Jerusalem.—*C.*
*e* Ec.6.3. Job 3.10–12, 16; 7.15,16; 10. 18, 19. 1 Ki. 19. 4. Nu. 11. 15. Jonah 4.3.
*g* Ps. 90.10. Job 3.10, 20; 10.18,19; 14. 1, 13; 7. 11. La. 3.1.

CHAP. XXI.

B.C. cir. 590.

*a* ch.18.1,5; 10.1; 14.1;13.1,3,8.
1 See note * below.
*b* ch.37.3;38.1,14;29.25;52.24.2 Ki.25.18.
2 Entreat, Ex.9. 28. 1 Sa.7.8;12.19. 1 Ki.13. 6. 2 Ch.36.12. Ac.8.24. ch.37.3,7. Eze.14.4,5.
*c* ver.4.2 Ki.25.1,2.
*d* 2 Ch. 32. 20, 21. Is. 59. 1, 2. Ps. 44. 1, 2; xlviii. lxviii.lxxviii.cv. -cvii. cxxxvi. Eze. xx. Ne.ix.
*e* ch.52.8;37.10; 32.5. Ps.89.41.
*g* Is.5.5; 13.4. ch.37. 8;38.3;39.3;52.7;34.22.
*h* La. 2. 5. Ex. 6. 6. Am.3.2. Lu.3.17;12.47. De. 32. 22–26. Is. 9. 12, 21; 5.25. ch.4.26. Na.1. 5. Ps.75.7,8;90.11.
*i* ch.7.20;36.29; 12.3, 4. Eze.14.13,17. Zep.1. 3. Ho.4.3. Is.24.1,6,18.
*j* ch.34.19, 20, 21; 37. 17; 38.21–23; 39.4–7;52. 8–11,24–27.2 Ki.xxv.

* The message in this chapter has been confounded with that in ch. xxxvii., and as the narratives differ, they have been urged as contradictory. But the least attention will show that they relate to events clearly distinct. (1) Jeremiah had been imprisoned in the 'high gate of Benjamin,' by order of Pashur alone, and delivered the next day, ch. 20. 2, 3. (2) This message came to Jeremiah at the very commencement of the war, and of the siege of Jerusalem, ver. 2, 4, and only requested the prophet to 'inquire of the LORD.' (3) When the message in ch. xxxvii. was sent, the Chaldeans had discontinued the siege till the Egyptian army had come up against them, ch. 37. 5. (4) The request of that message was that the prophet should 'pray unto the Lord,' ver. 3. (5) Jeremiah was at that time free; and his subsequent imprisonment was not by Pashur, but by the princes; and not in the 'high gate of Benjamin,' but in the 'house of Jonathan the scribe,' ver. 15; and, finally, by order of Zedekiah, in the 'court of the prison,' ver.21.—*C.*

A.M. cir. 3414. B.C. cir. 590.

*k* De.28.50.
*l* ch.4.7,20;5.16;8.17; 12.3. La.5.12,13. 2 Ch. 36.17. Is.47.6. Eze.9.5, 6.
3 Zedekiah was carried into Babylon, where he died, ch.39. 5.—*C.*
*m* De.30.19. Is.1. 19, 20;3.10,11. ch.38.17–23.
*o* ch.25.9; 27.6; 38.2, 17–23;39.18;45.5.
*p* Le. 17. 10; 20. 3, 5. ch.39.16;44.11,27. Am. 9.4. Eze.15.7.
*q* ch.25.9,17.27;39.8; 52.13.2 Ch.36.19.
4 Courtiers and magistrates, ch.13.18;17. 20. Is.7.13. Mi.3.1.
*r* ch.22.3. Ps. 101. 8. Ex.18.13. Zec. 7, 9, 10, with Ec.10.16. Zep. 3. 5.
5 Heb. *Judge.*
*s* Ps.72.4,12,13; 82.3, 4. ch.22,3,16. Pr.24.11, 12. Ro.13.4.
*t* See ch. 4. 4; 17. 22. De. 32. 22. La.2.3,4; 4. 11. Eze.20.47,48; 21.32; 22.18–23,31;24.9–14.
*u* ver.5; ch.23.30–32; 50. 31; 51. 25. Ps. 76. 7. Eze. 13.8.
6 Heb. *inhabitress, i.e.* Jerusalem, Is.22. 1. Ps.125.2.
7 'O thou inhabitant of the levelled hollow of a rock.'—*Blayney.*
8 'The valley here means some one of the valleys of Jerusalem. That in which there was the largest number of houses was the Tyropoeon, between Moriah and Zion. Probably it is here referred to. 'The rock of the plain' may mean the flat top of Zion.—*P.*
*v* Ob.3,4. ch.49. 4, 5, 16. Mi.3.11. 2 Sa.5.6,7, or ch.7.4.
9 Heb. *visit upon.*
*x* Pr.1.31. Is.3.10,11. ch.2.17,19;4.18;5.25.
*y* ch. 22.7. Is. 27. 10, 11; 37.24. Eze.20.46–48. Zec.11.1.
*z* 2 Ch.36.19.
1 The word 'forest' seems to be metaphorical, and may signify a dense mass of houses.—*P.*

CHAP. XXII.

B.C. cir. 605.

1 The prophecy which follows, to ch. 23. 9, was evidently declared in the reign of Jehoiachim, for it speaks of his immediate, or already gone into, captivity, ver. 11, and foretells the death of Jehoiachim himself.—*Blayney.*
*a* ch.21.11; 17.20; 13. 18;19.3. Ho.5.1. Mi.3.1.
*b* ch.17. 20, &c. Re. 2.29. Eze.3.17; 2.7. ch. i.Is.46.12;55.3.

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terror upon every side. There can be little doubt that Pashur was one of those degenerate priests who had turned from the LORD to Baal, and took such offence at Jeremiah for his faithful denunciation of idolatry, as the Pharisees conceived against our Lord for his faithful rebukes of their hypocrisy. Nor is it improbable, from considering the import of his self-assumed name, that Pashur and his associates may have covertly introduced idolatry under the specious plea of an extension of universal liberty. *C.*

Ver. 10. *The defaming.* Such misrepresentations of the prophet's words as the false witnesses afterwards gave of the words of our Lord, Mat. 26. 60, 61, and such erroneous interpretation as the high-priest pronounced when he and his fellow-judges voted him guilty, Mat. 26. 63–66. *C.*

Ver. 12. This prayer, for such it is, and not a prediction, and every other of a similar kind, can be fully vindicated, not merely on the ground of the prophet's inspiration, but by the internal fact that the prophet does not say 'my,' but 'thy vengeance'—a vengeance, a vindication and enforcement of justice, which, however severe, must be in strict conformity with the principles and exercise of that 'mercy which endureth for ever,' Ps. 136. 1, &c. *C.*

Ver. 14. *Cursed be the day wherein I was born.* Brown Patterson, whose notes to the work of his venerable relative are generally most judicious, has here referred to the reasonableness of 'taking into account' the 'poetical and rhetorical embellishment' of the passage, during the interpretation of it, and enters a caveat against its being 'used as a model for our own feelings in reference to our birth,' &c. And in this admission and caveat there are undoubtedly many who would concur. But surely such interpreters must forget (1) that 'Thus saith the LORD,' ver. 4, &c., speaking by his inspired prophet! and, if inspired for one part, surely inspired for all. And if not for all, where does inspiration end and man begin? (2) They must forget, that even though there is much that is called 'poetical and rhetorical embellishment,' it is the embellishment of the Spirit of God, and requires no drawback for its interpretation. (3) They must forget that 'these things were written for our ensamples,' our 'models;' and that the only caveat necessary is, that we take care rightly to understand 'the mind of the Spirit'—'the mind of Christ'—speaking by the prophet, and imitate, not in our own spirit, but in God's. *C.*

REFLECTIONS.—How heartily the wicked, especially among the clergy, hate the faithful ministers of Christ! They who boldly remonstrate against the wickedness of an abandoned generation must scarcely expect the common formalities of justice. But God can soon make those who would frighten his prophets a terror to themselves. And they who attempt to stop their mouth do but hasten their own doom. It is never safe for ministers to promise themselves much comfort on earth. Neither the wisdom of the serpent, nor the harmlessness of the dove, will be able to preserve them from reproach and derision. Nay, ridicule and contempt are the common weapons of the ungodly against the preachers of truth. And it is no small pain to a faithful soul to hear God's messages treated with levity and contempt. To faint in the Lord's way, or to wish that we had never entered into it, because we meet with difficulties, is extremely weak and foolish. But it is an ease for burdened souls to pour out their complaints before the Lord: even that which is terrible in him turns out to their comfort. And when they avenge not themselves, but commit their cause to him, he will compass them about with songs of expected, and afterwards enjoyed, deliverance. But, alas! how inconstant are the frames of the best on earth. Now they mount up to heaven in excellency; but soon descend to the depths of weakness and guilt. Alas! what vanity and vexation of spirit fill up human life! But absurd is sinful passion when allowed to ramble. And it is dangerous to have an unbridled tongue while our passions are strong.

CHAPTER XXI. Ver. 9. *For a prey.* As something snatched from the great 'spoilers'—the famine, the pestilence, and the sword. *C.*

Ver. 12. *Execute judgment in the morning.* Not in an evasive manner, but speedily; not by bribes, the ordinary course of eastern despotism, but by a faithful enforcement of the 'judgments' of God. *C.*

Ver. 14. *Forest thereof.* An allusion to the kindling of fires in forests by lightning, by the friction of branches in storms, by negligence, or by malice. *C.*

REFLECTIONS.—God often honours his ministers when they think that their days are consumed in shame. And they who would not take God's direction for de-

David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, [c]Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For [d]if ye do this thing indeed, [e]then shall there enter in by the gates of this house kings sitting upon the throne of David,[2] riding in chariots and on horses, he, and his servants, and his people.

5 But [g]if ye will not hear these words, I swear [h]by myself, saith the LORD, that [i]this house[3] shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou *art* [4]Gilead[5] unto me, *and* the head of Lebanon:[6] *yet* surely [j]I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And [k]I will prepare destroyers against thee, every one with his weapons; [l]and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And [m]many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, [o]Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep[p] ye not for the dead,[7] neither bemoan him; *but* weep sore for [q]him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum[8] the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him[9] that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, [r]I will build me a wide house, and large[1] chambers, and cutteth him out windows;[2] and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign because thou closest *thyself* in cedar? did not thy father[3] eat and drink, and [s]do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him:* [t]*was* not this to know me? saith the LORD.

17 But [u]thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, [v]and for [4]violence to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, [w]They shall not lament for him, *saying*, Ah my brother! or, Ah sister![5] they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He[y] shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.[6]

20 ¶ Go up to Lebanon[7] and cry; and lift up thy voice in Bashan, and cry from the passages:[8] for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity;[9] *but* [z]thou saidst, I will not hear: [a]this *hath been* thy manner from thy youth,[1] that thou obeyedst not my voice.

22 The[b] wind[2] shall eat up all thy pastors, and thy lovers shall go into captivity: surely then [c]shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant[3] of Lebanon, that [d]makest thy nest in the cedars, [e]how gracious[4] shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though [5]Coniah the son of Jehoiakim king of Judah were [6]the signet upon my right hand,[7] yet would I pluck thee thence;[8]

25 And I [g]will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will [h]cast thee out, and thy mother that bare thee,[9] into another country, where ye were not born; and there shall ye die.

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A.M. cir. 3399. B.C. cir. 605.

*c* ch. 21. 12; ver. 17. Ex. 23. 6–9. De. 16. 18–20; 24. 14; 25. 1; 1. 16, 17. Le. 19. 15. 2 Sa. 23. 3. Ps. 72. 2, 4, 12–14; 82. 3, 4.

*d* Ps. 15. 5. Mat. xxiii. Tit. 1. 16. ch. 7. 3–7.

*e* ch. 17. 25; ver. 2.

2 Heb. *for David upon his throne.*

*g* 2 Ch. 7. 19, 22. Is. 1. 20; 3. 11.

*h* He. 6. 13, 17, 18. Ge. 22. 16. Am. 8. 7; 6. 8.

*i* ver. 6; ch. 26. 6, 9. Mi. 3. 12.

3 This palace of David and his successors (ver. 1, 4), including its inhabitants, the royal race of Judah (ver. 6), and the entire city in which they reigned. See ch. 17. 25.—*C.*

4 Rich and stately. Nu. 32. 1. Ge. 37. 25. Ca. 5. 15. De. 3. 25. ch. 21. 13.

5 *Gilead.* The most fruitful and beautiful part of all Judea, see Mi. 7. 14; which character it still retains. See Buckingham's *Travels.*—*C.*

6 *Lebanon.* The loftiest mountain in the sight of Israel—an apt emblem of the family of David raised to the highest rank and power.—*C.*

*j* Ps. 107. 34. ch. 21. 14; 9. 11; 4. 20; 7. 29, 34; 26. 6, 9; 19. 7, 8, 15; 25. 9, 10.

*k* ch. 4. 5–7; 5. 8, 15; 21. 14; 12. 12; 15. 3; 16. 9; 32. 28, 29. Zec. 11. 1, with Is. 10. 34.

*l* Is. 37. 24.

*m* De. 29. 24, 25. 1 Ki. 9. 8, 9. La. 4. 12. Da. 9. 7, 11, 12. ch. 2. 13, 17, 19, 28; 4. 18; 5. 19, 25; 9. 12–16; 16. 10–13.

*o* 2 Ki. 22, 17. 2 Ch. 34. 25.

*p* Ec. 4. 2. Is. 57. 1. 2 Ki. 22. 20. 2 Ch. 35. 25. Is. 57. 12. ch. 8. 3. La. 4. 9. Ho. 10. 8. Lu. 23. 28.

7 *Weep ye not for the dead*—for Josiah your late beloved king (2 Ch. 35. 25. Zec. 12. 11), who is now at rest with God.—*C.*

*q* ver. 11, 12. 2 Ki. 23. 31–34; 24. 15. Eze. 19. 4.

8 1 Ch. 3. 15, called Jehoahaz, 2 Ki. 23. 30–34. Eze. 19. 4.

9 Jehoiakim, ver. 18. Is. 5. 8. Mi. 3. 10. Lu. 19. 13. De. 24. 14, 15. Hab. 2. 9. Ja. 5. 4.

*r* Is. 9. 9, 10; 22. 16. Da. 4. 30. Hab. 2. 9–12. Mal. 1. 4.

* Or 'drawn and cast forth *far* beyond the gates of Jerusalem.' The Scriptures do not detail the time or manner of his death; and Josephus, Jerome, and Kimchi differ in their accounts; while others think he was carried to Babylon, where he lived in contempt, and died neglected—a lesson to the degenerate sons of worthy fathers, and a warning to all covetous, cruel, and oppressive rulers. Truly there is a God that judgeth in the earth, who is no respecter of persons; but who renders to both small and great according to their doings!—*C.*

† From the utmost 'borders' of the land; or 'cry to the (casual) passengers: for all thy lovers are destroyed;' their allies with whom they had conformed in idolatry, so committing a breach of their marriage covenant with Jehovah, Ho. 2. 2–5. *C.*—The word *Abarim*, here translated 'passages,' is a proper name. The mountain range of Abarim, one of whose peaks was Nebo, lay east of the Jordan opposite Jericho. Three great mountain ranges are thus referred to in this verse.—*P.*

1 Heb. *thoroughaired.*

2 Or *my windows.*

3 Josiah, ver. 18. Is. 33. 16. Ec. 2. 24; 5. 18; 9. 7–10; 10. 17. Ps. 128. 2. 1 Co. 10. 31.

*s* 2 Ki. xxii. xxiii. 2 Ch. xxxiv. xxxv. Pr. 16. 12; 20. 28; 29. 4, 14. Is. 3. 10.

*t* Jn. 13. 17. Ja. 1. 22, 25. Mat. 7. 21, 24, with ch. 9. 3. Ho. 4. 1, 6.

*u* ch. 17. 9. Eze. 33. 31. Mar. 7. 21, 22. Tit. 3. 3. 2 Pe. 2. 14. Pr. 4. 16; 1. 16. Zep. 3. 3. Mi. 3. 2.

*v* Eze. 19. 6.

4 Or, *incursion.*

*x* ch. 16. 4, 6; 34. 5. Ps. 78. 64, with 9. 17. 2 Ch. 35. 25. 1 Ki. 13. 30. 2 Sa. 1. 26; 3. 33, 38.

Fulfilled 599.

5 *Ah sister!* That is, addressing the lamentation to some of Jehoiakim's female relatives.—*C.*

*y* ch. 36. 30. Is. 14. 19, 20, with 2 Ki. 24. 6. 2 Ch. 36. 6.

6 See note * in first column.

7 Is. 20. 5; 30. 1–6; 31. 1–3. ch. 2. 18, 36; 30. 12–15. 2 Ki. 24. 7. Is. 3. 2, 3, 7. La. i. ii. iv. In vain ye will cry for help from your allies.

8 See note † in first column.

9 Heb. *prosperities.*

*z* ch. 2. 31; 6. 17; 7. 23–28. Zec. 7. 11, 12.

*a* ch. 3. 25; 32. 30. De. 9. 7; 31. 27. Is. 48. 8. Ps. lxxviii. cvi. Ju. ii. to 2 Ki. xxiv. Ezr. ix. Ne. ix. Da. ix.

1 *Youth.* Since the day of the exodus from Egypt.—*C.*

*b* Is. 64. 6. Ho. 4. 19. ch. 4. 12, 13; 25. 9, 32; 30. 23, 24; 23. 1, &c.

2 *The wind.* An allusion to those scorching winds that destroy the pastures and green trees, as if the one had been totally eaten up by cattle, the other devoured by locusts.—*C.*

*c* ch. 3. 25; 7. 19, 20.

3 Heb. *inhabitress, i.e.* Jerusalem.

*d* ch. 21. 13, 14; ver. 14, 15.

*e* ch. 4. 31; 6. 24; 30. 6, or ch. 3. 21; 31. 9; 50. 4, 5.

4 *How gracious.* How anxious to conciliate thy Judge, and to offer lip-service to thy God!—*C.*

5 Jehoiachin, 2 Ki. 24. 6–15. ch. 37. 1. 1 Ch. 3. 16. Mat. 1. 12. ver. 28.

6 Hag. 2. 23. Ca. 8. 6, *i.e.* very dear.

7 Though he encircled my finger as a ring, and bore my name engraven upon it.—*C.*

8 *Thence.* That is, even from my right hand; from the place of highest dignity.—*C.*

*g* ver. 28. 2 Ki. 24. 10–15. 2 Ch. 36. 9, 10. ch. 21. 7; 34. 20.

*h* Is. 22. 17. ch. 15. 2, 4.

9 'I will cast thee out' (Coniah, ver. 24), 'and the mother that bare thee,' Nehushtan, as recorded, 2 Ki. 24. 15.—*C.*

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liverance from sin, would often gladly take it for escaping from trouble. But it is vain to hope that God will do that for us in our sin which he did for others in their integrity; or that anything will help us when he is our determined adversary; or that men will pity us when we have forfeited his compassion. An ignominious slavery, or a miserable death, is but a dreadful alternative. But it is best to give up the defence of our country when we can do nothing for its relief. It is but a disgrace for men to be descended of godly ancestors when they indulge themselves in impiety. When nations are in danger, princes ought without delay to reform themselves and their subjects: and ministers who faithfully admonish them to it, had need to be well furnished with faith and courage.

CHAPTER XXII. Ver. 11. *Shallum.* This is another name for Jehoahaz, who succeeded Josiah, 2 Ki. 23. 30; 2 Ch. 36. 1: but who was deposed in three months, and carried into Egypt, where he died, 2 Ki. 23. 34. *C.*

Ver. 23. *O inhabitant of Lebanon.* An address to Jerusalem as gone up (ver. 20) to Lebanon to proclaim her destruction; and now compelled as it were to climb into the cedars, and make her hiding-place with the birds. *C.*

REFLECTIONS.—Ministers must be faithful and bold, and tell kings and courtiers of their sins, dangers, and duties, as well as others. It is only in keeping God's commandments that we can expect a great reward. He has always instruments duly prepared for destructive work as well as for building up. And men's sins are sometimes so plainly marked in their judgments, that even heathens can justify his procedure; for he never casts them off till they first cast off him. Dying saints may be justly envied, whilst living sinners are to be pitied. No education or example can change men's hearts; but it is a terrible aggravation of men's wickedness that it is contrary to their pious education. Proud and mischievous rebellion against God entails upon multitudes the most lasting shame and disgrace: nay, distinguished pride is generally followed by distinguished dishonour and misery, either in life or in death. It is extremely foolish to set our hearts upon that which can be easily taken from us, or made a curse to us. And none are more apt to appear mean, or to pretend piety under adversity, than those who boast highly amidst prosperity. It were well if what we suffer would bring us to a serious repentance. Sometimes

**INTERIOR OF OUR TENT AT NAZARETH—THE TENT IS STANDING NEAR THE GREEK CHURCH OF ANNUNCIATION, IN NAZARETH, THE TOWN WHERE OUR LORD SPENT MOST OF HIS LIFE.** [Jeremiah, xxiii:5-6.]—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." We give as an illustration of this Scripture the interior of the tent used in Palestine by the parties who secured the pictures of the places of Bible events for this Self-Interpreting Bible. We give this picture here because it was taken in Nazareth where our tent was pitched. It is situated near the Virgin's Fountain, and is not far from the Greek Church of Annunciation. Here in this neighborhood grew up the righteous Branch which Jeremiah declared God would raise to David.

27 But to the land whereunto they desire[1] to return, [i]thither shall they not return.

28 *Is* this man Coniah [j]a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, [k]he and his seed, and are cast into a land which they know not?

29 O earth,[2] earth, earth, hear the word of the LORD:

30 Thus saith the LORD, [l]Write ye this man childless,[3] a man *that* shall not prosper in his days: for [m]no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

## CHAPTER XXIII.

*1 Jeremiah prophesieth a restoration of the scattered flock. 5 Christ shall rule and save them. 9 God's fearful judgments against false prophets, 33 and mockers of the true ones.*

WOE be[a] unto the pastors[1] that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people, Ye[b] have scattered my flock, and driven them away, and have not visited[2] them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And [c]I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And [d]I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, [e]the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In[g] his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.[3]

7 Therefore, behold, the days come,[4] saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

A.M. cir. 3399.
B.C. cir. 605.

1 Heb. *lift up their mind.*

*i* ch. 44.14; 52.31–34. 2 Ki.25.27–30.

*j* Ps. 31.12; 60. 8. ch. 48.38. Ho.8.8. ch.2.14–17;38.19,22.

*k* Mat.1.12. 2 Ki.25. 27,ver.30.1Ch.3.17-24.

2 De.4.26;30.19;32.1. Is.1.2. ch.6.10. Mi.1.2; 6. 1, 2, or O land, *i.e.* Judea.

*l* Is.8.1; 30.9. ch.36. 30; 30. 2, with 1 Ch. 3. 17,Mat.1.11,12.

3 He had seven sons (ch. 3. 17, 18), but no successor; in which sense he is called childless.—*C.*

*n* Ex. 20.5. Is.14.20, 21.ch.36.30.

CHAP. XXIII.
B.C. cir. 599.

*a* Is.1.23;56.9–12.ch 2.8; 10. 21; 50.6; 25. 34–36;22.22.Eze.22.27; 34. 2,5,6,21.Mat.15.14.

1 *Pastors.* The word includes both rulers and instructors, ecclesiastical and civil, who 'destroy' by false doctrines and 'scatter' by oppression.—*C.*

*b* Ac.20.29.Eze.34.8 –10,21;8.10–12;11.1–12; 14.1–5;xvii.xix.;22.25–31. Ho.5.1;7.7. Mi.iii.; 7.3.Zep.3.3,4.

2 The Hebrew word implies to visit with care and love, and also with justice and severity—the visit of a wise and godly instructor, a beneficent and righteous ruler.—*C.*

*c* Is.11.11; 14.1–3; 24. 21,22;27.12,13; 35.8–10; 43.6; 48.20;40.12; 45.13; 52. 8–11. ch. 30. 10–21; xxxi. xxxiii.; 32. 36–44; 50. 4, 5. Eze.34.12–31; xxxvi. xxxvii.; 39. 23–29. Le.26.44,45. De.30. 1–6. Jn.10.16.

*d* ch. 3.15. Eze.34.11, &c. Ho.2.18;3.5. Jn.10. 28,29.1 Pe.1.5. Jude 1.

*e* Is.4.2; 11.1–5; 32.1, 2;40.9–11;9.7.ch.33.14–16. Ps. 72. 2, &c. Da.9. 24. Zec.3.8; 6. 12. Jn.1. 45,49.Re.6.2;19.16.

*g* De. 33.27–29. Zec. 14.9,11. Ho. 1.7. Is. 33. 22. Mat. 1. 21. Ga. 1. 4. Lu.1.74;19.10.

3 Heb. *Jehovah-tsidkenu*. Is. 55.24,25; 53. 4–12; 54. 17; 61. 10. Da. 9. 24. 1 Co. 1. 30. 2 Co.5.21. Phi.3.9.ch.33. 16.

4 ch. 16. 14, 15; see there Is. 43.18,19, ver. 3. Ro. 11. 15, 25, 26. Is. 43.5,6.

* 'I certainly believe that the Jews shall, when converted to Christ, return to Palestine and inhabit the land as an independent, flourishing, and powerful nation. I do not at all imagine that Christ will reign visibly among them; but as we call their state under the Old Testament a theocracy, so this future, free, and happy state, in which they shall have no mortal king, but shall acknowledge Christ as their king, may be called a Christocracy' (*Michaelis*).—*P.*

A.M. cir. 3405.
B.C. cir. 599.

*h* Zep.3.20.

5 The prophecy is here of Israel generally, and their gathering from 'all countries.' Now the restoration by Zerubbabel, &c., was of little more than a part of the tribes of Judah, Benjamin, and Levi (Ezr. 1.5. Ne.11. 4), amounting in all to 42,360, Ezr. 2. 64. It follows that this prophecy, however it commenced typically, yet remains to be fulfilled; and the Lord will accomplish his purpose, and verify all his promises, as he has realized his judgments. —*C.*

*i* Am.9.14, 15. Is.27. 12,13;65.10,22. Eze.34. 13–15.Ob.15,19,20.

6 See note * in first column.

*j* ch.15.17, 18. Is. 15. 5.Hab.3.16. ch. 14. 13–16. I.a.2.14. ver.10–14. Ps. 60. 3. ch. 9. 1; 4.11. Job 31.23.

*k* Is.6.5.Ro.7.9.

*l* ch.9.2;5.3–8. Ho.4. 2,3.Pr.29.24.

*i* Or, *cursing.*

8 *Swearing* seems here to be confined to perjury (Ho. 4. 2), which sin always aggravates that of adultery, which includes a violation of the covenant of God, Pr. 2.17.—*C.*

*m* ch. 9. 10; 12. 4. Ps. 107.34.Is.24.6.

*b* Or, *violence.*

*o* ch.6.13; 8.10. Zep. 3.4.ver.14,15. Eze. 22. 25,26.

*p* ch.7. 10, 11, 30; 11. 15.2 Ch.36.14. Eze. 23. 39;7.20;8.5–17. Mat.21. 13.

*q* Pr.4.19. ch. 13. 16. Ps.35.6.

*r* Ex.32.34.ch.11.23; 48.44;50.27. Eze.v.–vii. ix.

1 Heb. *unsavoury;* or, *an absurd thing.*

*s* ch.2.8. 1 Ki. 18. 18, 21. La.2.14. Ho.7.1. Is. 9.16.

*t* Eze. 22. 25. Ac. 20. 29,30.ch.5.30,31;14.14.

2 Or, *filthiness.*

*u* ch. 29. 23; ver. 16, 17, 25, 26,32; Ch. 14. 14. Eze.13.22; 22. 25. Zep. 3.4.1 Ti.4.2.Is.41.6,7.

3 By their erroneous doctrines and libertine example.—*C.*

*v* Is.1.9, 10. Eze. 16. 46. De. 32. 32. ch.5.28, 29, with Ge. 13. 13; 18. 20.

*x* ch.8.12,14;9.15; 14. 15. Is.5.25.

4 Or, *hypocrisy.*

*y* Pr.10.27. ch. 27.14 –17. Mat.7.15.

*z* ch.2.5,14.10;6.14; 8. 10,11;14.13–15.2 Ki.17. 15.Ps.62.10. 2 Pe.2.2,3. Re.17.2.

5 They make you *vain* of your descent from Abraham—of the victories and grandeur of your fathers—of your privileges as the church of God—of your imaginary righteousness derived from ceremonial works, and of God's continued protection, which you have forfeited by your sins.—*C.*

8 But, [w]The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all [5]countries whither I had driven them; and they shall [i]dwell in their own land.[6]

9 ¶ Mine[j] heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, [k]because of the LORD, and because of the words of his holiness.

10 For[l] the land is full of adulterers; for because of [7]swearing[8] the land mourneth; [m]the pleasant places of the wilderness are dried up, and their course[9] is evil, and their force *is* not right.

11 For[o] both prophet and priest are profane; yea, [p]in my house have I found their wickedness, saith the LORD.

12 Wherefore [q]their way shall be unto them as slippery *ways* in the darkness; they shall be driven on, and fall therein: for [r]I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen folly[1] in the prophets of Samaria; [s]they prophesied in Baal, and caused my people Israel to err.

14 I have seen [t]also in the prophets of Jerusalem an horrible [2]thing: [u]they commit adultery, and walk in lies: they strengthen also the hands of evil-doers,[3] that none doth return from his wickedness: they are all of them unto me as [v]Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, [z]I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness[4] gone forth into all the land.

16 Thus saith the LORD of hosts, [y]Hearken not unto the words of the prophets that prophesy unto you; [z]they make you vain:[5] they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me,

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persons are exalted even to thrones that God may pour the more public and lasting disgrace upon them and theirs. Nor need the greatest to be confident, since they know not what debasement and misery await them and their seed. But it is hard to awaken sinners lost in sensuality and earthly-mindedness. And how sovereign is God in making men fruitful or childless, honoured or dishonoured, as he thinks fit!

CHAPTER XXIII. Ver. 5, 6. Behold, in the fulness of time the Son of God shall appear in a holy but debased human nature; who, as God's King set up in his church, shall, with astonishing success, reform the world, and destroy the wicked out of it. By him shall his spiritual Israel be delivered from their sin and misery, and blessed with all spiritual and eternal blessings. In his holiness of nature, obedience of life, and satisfactory sufferings, he shall fulfil for us a complete and everlasting righteousness; by the impartation of which to us for our justification, he shall render us perfectly righteous in law before God as our Judge, and thus secure the gradual sanctification of our nature and practice. 9, 10. I am grieved to see the false prophets deluding the people into wickedness; and I tremble at the fearful judgments which God, in his infinite holiness, hath denounced against them. For though the wrath of God has already begun to destroy the country, for the abounding wickedness of its inhabitants, they continue to employ their whole power and labour in promoting and encouraging it. 17–20. They encourage the wicked and profane to hope that the Lord will prosper and protect them in their sins; and pretend that themselves alone know his mind, and that no message of reproof or threatening deserves any credit. But a sudden and dreadful storm of judgment shall overtake and ruin them, which shall force them to regard and believe such threatenings. 30. Either they mimicked the true prophets in their language, to render their own predictions the more easily believed, or they laboured to prejudice the people against their messages. 35, 36. Ye shall hereafter speak with great reverence and regard concerning the Lord's Word; but now your irreverent speeches shall pull down judgments on your own heads; for ye have derided and misinterpreted the words of your own God, who lives and reigns over all.

Ver. 3, 4. This prophecy began to be fulfilled under Zerubbabel, Nehemiah, Ezra, &c., the commencement being the type of the completion. The gathering of 'the remnant out of all countries,' and the time when 'they shall fear no more,' are events still future, which the experience of the past renders probable: the Word of God, certain. *C.*

Ver. 6. *Righteousness* is exactly equivalent to *obedience*, Ro. 5. 17–19. This *obedience* (that is, obedience to the law of God, Ro. 5. 20, unreserved and complete; and there is, and there can be, no other) never was rendered unless by Christ, Ro. 3. 10; comp. with 2 Co. 5. 21; Phi. 2. 8. But he being the WORD of JEHOVAH, Ge. 15. 1–7, 18, 'God manifest in the flesh,' 'as many as (by faith) receive him,' can truly say, he is 'JEHOVAH OUR RIGHTEOUSNESS.'—*Note*, It is not unimportant to observe, that the best Jewish expositors unite JEHOVAH with RIGHTEOUSNESS; and the most learned Christians so translate the passage. *C.*

Ver. 33. 'A burden,' signifies a calamitous prophecy. The question here is put by the speakers lightly, and in contempt of the often repeated and heavy denunciations against sin and sinners. As if they had said, What next? What new judgment that will never come?—*Note*, Lightness of speech, turning serious things into a jest, may amuse the thoughtless for an hour; but is

The LORD hath said, [a]Ye shall have peace; and they say unto every one that walketh after the imagination[6] of his own heart, No evil shall come upon you.

18 For [b]who hath stood in the counsel[7] of the LORD, and hath perceived and heard his word?[8] who[c] hath marked his word, and heard *it?*

19 Behold, [d]a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, [e]and till he have performed the thoughts of his heart: [g]in the latter days[9] ye shall consider it perfectly.

21 I[h] have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But [i]if they had stood in my counsel, and had caused my people to hear my words, [j]then they should have turned them from their evil way, and from the evil of their doings.

23 *Am*[1] I a God at hand,[2] saith the LORD, and not a God afar off?

24 Can[k] any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I[l] have heard what the prophets said, that prophesy lies in my name, saying, [m]I have dreamed, I have dreamed.

26 How[o] long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets [p]of the deceit of their own heart;

27 Which[q] think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, [r]as their fathers have forgotten my name for Baal.

28 The prophet that hath[3] a dream, let him tell a dream;[4] and he that hath my word, [s]let him speak my word faithfully. [t]What *is* the chaff to the wheat?[5] saith the LORD.

29 *Is*[u] not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [v]I *am* against the prophets, saith the LORD, that steal my words[6] every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that use[7] their tongues, and say, He saith.

32 Behold,[x] I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their [8]lightness;[9] yet I sent them not, nor commanded them: therefore [y]they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, [z]What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even [a]forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish[1] that man and his house.

35 Thus[b] shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; [c]for every man's word shall be his burden:[2] for ye [d]have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, [e]I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And [g]I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

## CHAPTER XXIV.

1 *Under the type of good and bad figs,* 4 *the prophet foreshoweth the restoration of them that were in captivity,* 8 *and the desolation of Zedekiah and the residue of Jerusalem.*

THE LORD[a] showed me, and, behold, two baskets of figs *were* set before the temple of the LORD,[1] after that [b]Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, [c]with the carpenters and smiths,[2] from Jerusalem, and had brought them to Babylon.

2 One[d] basket *had* very good figs, *even* like the figs *that are* first ripe; and the other basket

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A.M. cir. 3405. B.C. cir. 599.

*a* ch.6.14;8.11;14.13, 14. Eze. 13.10,22. Zec. 10. 2. De. 29. 19. Mi. 2. 11;3.11.

6 Or, *stubbornness,* ch.13.10; 7. 24; 3. 17; 9. 14.

*b* Job 15. 8. 1 Ki. 22. 24, or Is.40.13. 1 Co. 2. 16.ver.22,28.

7 Or, *secret.*

8 See note * below.

*c* 2 Ch.18.23.

*d* ch.30.23 24; 25. 32; 4.11; 22.22. Ps.58.9. Is. 21.1;27. 11; 66.15, 16; 5. 25. Am.1.4. Na. 1. 4,6. Zec.7.14;9.14. Eze. 21. 5;20.47,48.1 Sa.3.12.

*e* Pr.21.30.

*g* Eze.2.5.Pr.19.20.

9 See note † in second column.

*h* ch.14.14;27.15; 29. 9.Eze.13.15. Mat.7.15. Ac.20.29,30.ver.32.

*i* ver.18. Eze.3.17;12. 7. Ac.20.27.

*j* 1 Th.5.6. Not as ch. 6.14. Eze.13.10-22; 22. 28.

*k* 1 Ki. 20. 23, 28. Ps. 113.6.Eze.8.12;9.9. Ps. 10. 11, 13. Do I see only what is done in heaven and not what is done on earth?

2 *At hand.* Am I merely 'at hand' in the temple, between the cherubims, and not 'afar off' in the cities? Am I merely 'at hand' in heaven, of which the temple is an emblem, and not 'afar off' in the nations, beholding the evil and the good? —*C.*

*k* Ps.139. 7-12; 90. 8. Am.9.2,3.1Ki.8.27. Ps. 147.5.

*l* He.4.13. Ps. 139. 1, 2. ch.8.6; 16. 17. Re. 2. 23.

*m* Nu.12.6. Ge. 37. 5, 9. Joel 2.28.

*o* ch.4.14; 13.27. Ho. 8.5. Ps.4.2.

*p* ch.7.9;14.14;27.15. La.2.14. Eze.xiii. Mi. 2.11.

*q* De.13.1, 2. Ac. 13. 8.

*r* Ju.3.7; 8.33, 34; 10. 6.2 Ki.viii.xvi.xxi.

3 Heb. *with whom* is.

4 Let him tell it as a mere dream, and not dignify it as a prophecy.—*C.*

*s* 2 Co.2.17.1 Pe. 2.2; 4.10,11.

*t* 2 Co.6.14.

5 What is the light *chaff* of worldly dreams to the nutritious *wheat* of my holy word?—*C.*

*u* ch. 5. 14; 20.9. He. 4.12. Jn.6.63. Lu.24.32. Zec.1.6. Ac.2.37. 2 Co. 2.16;10.4,5. Eze. 11.19. Zec.7.12.

*v* De.18.20.ch.14.14, 15. Mat.13.19. Ac. 20. 27.

6 They 'steal my words' from the memory of their neighbour, by occupying it with other things. They 'steal my words' from the understanding, by perverting it with false doctrines. They 'steal my words' from the heart, by fostering evil affections and establishing evil habits; and thus fulfil the work of the wicked one, who 'catcheth away' the seed of the word which is sown in the hearts of men, Mat. 13.19.—*C.*

7 Or, *smooth,* Is.30. 10.Mi.2.11.

*x* De. 13. 1, 2; 18. 20. ver.16; ch.14.14,15; 27. 14-27; 28.15-17; 29. 20-23,31,32.Eze.xiii.Zep. 3.4. Is.3.12.Am.2.4.

* The evidence that the false prophets did not stand 'in the counsel of the Lord' to discern his secret and future purpose, lies here: they did not 'mark his word,' to render obedience to his holy will, see ver. 14,17,22. Where the Spirit of God was not seen as a Sanctifier, the Spirit of God was not heard as a Revealer.—*C.*

8 Or, *vain boasting.*

9 *Lightness.* False doctrines, rash judgments, and loose lives, 'weighed in the balance' of the sanctuary, 'and found wanting.'—*C.*

*y* ver.22. Mat.15.14. ch.14.14,16. Ro. 10.15. La.2.14.2 Pe.2.1.

*z* ch.17.15; 20. 7, 8. 2 Pe. 2.3,4, with Is.13.1; 14.28;15.1;17.1;19.1;21. 1; 22.1. Eze.12.10. Na. 1.1. Eze.9.1;12.1. Mal. 1.1.

*a* 2 Ch.15.2. ch.12.7. Ho.9.12.ver.39,40. De. 31.17,18;32.20.

1 Heb. *visit upon,* ver.2.

*b* ch.31.34;ver.28,29. Ps.89.7. Re.15.4.

*c* Ga.6. 5. Mal. 3. 15. Is.28.22. Ho.7.16. Mat. 12.36,37.

2 'For every idle word that men speak, they shall give account thereof in the day of judgment,' Mat.12.36.—*C.*

*d* 2Ch.36.16.Ga.1.7-9.

*e* Pr.13.13. De. 16. 8; 31. 17. Ho.4.6; 9. 12,17. Ps.89.39.ch.15.1;18.14; 32.3,28-35;34.25;35.17; 36.21; ver.33. La.1.-v. Eze.4.16, 17; v.-vii.; 8. 17,18; 9.5-10; 12.19-28; 15.6-8.

*g* Ho.4. 7. ch. 20. 11; 24.9; 29.18; 42.18; 44.8, 12. Eze.5.14,15. Da.9. 16. De.28.37;29.22-28.

CHAP. XXIV.

*a* ch. 1. 11-15; 11.18. Am.7.1,4;8.1,with De. 26.2.

1 An allusion to the first-fruits presented before the LORD in his temple, De. 26. 2. —*C.*

*b* 2 Ki.24.12-15.2Ch. 36.6. ch.29.2; 22.24-26. Eze.19.9.

*c* 1 Sa.13.19.

2 He had enslaved such artisans in particular, probably because they were most required in his dominions, for the work 'of that great Babylon which he built,' Da.4.30, and partly because, by their removal, he might render the formation of arms for rebellion more difficult.—*C.*

*d* ver. 5-10. Mi.7. 1-6.Ho.9.10.

† In 'the latter days' of age, ye shall sadly muse upon the follies of youth. In 'the latter days' of coming judgment, too late ye shall discover the falsehood of the prophets that deceive you; and in 'latter days' of your dispersion, when 'the times of refreshing from the Lord' shall arrive, ye shall 'look upon him whom (both you and your fathers) have pierced,' and 'consider it perfectly,' and turn to the LORD.—*C.*

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sure to bring its own punishment, by unfitting the understanding for serious realities, and hardening the heart against sympathy with human sorrows. Besides all which it underlies the sentence: 'I will ever punish that man and his house.' *C.*

REFLECTIONS.—At their own infinite hazard, rulers neglect to execute their office to the honour of God and the welfare of his people. But though they should not, he will at last see to these ends. And often he mercifully gathers his people after he has wrathfully cut off their rulers. The church's peace, happiness, and honour are not founded in the external pomp of her rulers, but in having Jesus Christ as her Prophet, Priest, and King. And his spiritual deliverances are more remarkable than the temporal ones granted to the Jewish nation. That sinners dishonour God and ruin themselves are very grievous considerations to gracious souls. But no guilt is so aggravated as that of profane clergymen. And nothing so emboldens and hardens sinners as when teachers, by their example or doctrine, encourage them in wickedness. No plague is more dangerous than clergymen who intrude into their office by the influence of patrons or church rulers, without any commission from Christ, or who preach another gospel, as if men's own works, however insignificant, could recommend them to the favour of God. It tends to render men quite irreligious and atheistical. And no preachers are so confident of their own abilities as evil and erroneous ones. If God call men to the ministry, he will not only qualify them for it, but give them some success in it. And while profane ministers ought to be detested by all, as the very offscourings of mankind, it is infinitely dangerous to sport with, or make by-words of, any part of the Scripture. God will honour and magnify his own Word in the ruin of the mockers and perverters of it.

CHAPTER XXIV. REFLECTIONS.—Greatly mysterious are the ways of God's providence. The most afflictive are often the most useful. The same dispensation is to some a blessing and to others a ruinous plague. And all ought to be taken as out of God's own hand. Exact is his knowledge of and care for

*had* very naughty figs, which could not be eaten, they were so bad.[3]

3 Then said the LORD unto me, [e]What seest thou, Jeremiah? And I said, Figs; the good figs, very good; [g]and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel, Like these good figs, [h]so will I acknowledge them[4] that are carried away captive[5] of Judah, whom I have sent out of this place into the land of the Chaldeans [i]for *their* good.

6 For [j]I will set mine eyes upon them for good, and [k]I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.[6]

7 And [l]I will give them an heart to know me, that I *am* the LORD; and [m]they shall be my people, and I will be their God: for they shall return unto me with their [o]whole heart.

8 ¶ And as the evil [p]figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that [q]dwell in the land of Egypt;

9 And I will deliver them to [r]be removed[7] into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And [s]I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

## CHAPTER XXV.

*1 Jeremiah reproving the Jews' disobedience to the prophets, 8 foretelleth the seventy years' captivity, 12 and after that, the destruction of Babylon. 15 Under the type of a cup of wine he foreshoweth the destruction of all nations. 34 The howling of the shepherds.*

THE word that came to Jeremiah concerning all the people of Judah, [a]in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year[1] of Nebuchadrezzar king of Babylon;

A.M. cir. 3405. B.C. cir. 599.

3 Heb. *for badness.*

[e] Je.1.11,13.Am.7.8; 8.2.Zec.4.2;5.2. Eze.8. 6.

[g] Mat.25.32,33.

[h] ver.6,7. Zec. 13. 9. He.2.11,12;11.16.Ps.1. 6;37.18;135.4.

4 Many godly Jews had been carried away previously, among whom were Daniel and Ezekiel, Ezr. 1. 1–3. Da. 1.1–7. These godly men the Lord loved, and he chastened them for their good, for their 'growth in grace.'—*C.*

5 Heb. *the captivity.*

[i] ver. 6, 7. Ps. 94. 12; 119.67,71.Ro.8.28.He. 12.5–10.Re.3.19.

[j] Ps.34.15.2 Ch.16.9. Ne.5.19.

[k] ch.23.3;33.7; 29.2–19; 12.15; 42.10. Is.60. 21;65 22.Ja.1.17.Ps.84. 11.

6 It is certain that the survivors of these captives were restored under Zerubbabel, &c., and so that part of the prophecy was fulfilled. But has it been fulfilled when it promised to 'build and not pull down; to plant, and not pluck up?' Have not these very men, in their descendants, been as a building laid in ruins, as a tree uprooted? True. But before this judgment came, in part, because 'blindness, in part, had happened to Israel' (Ro. 11. 25), God had gathered out of them 'a remnant, according to the election of grace' (Ro. 11. 5, 7), who became 'God's husbandry and God's building' (1 Co. 3. 9. Ep. 2. 21), a temple never to be pulled down (1 Co. 3. 16); a tree never to be plucked up (Ro. 11. 17,29). Its farther accomplishment abides God's good time; but the mercy promised is as certain as the mercy already received, Ro.11.26.—*C.*

[l] De.30.6. ch. 32. 39, 40.Eze.11.19;36.26,27.

[m] ch.30.22; 31.33;32. 38.He.8.10.

[o] ch.3.10; 29.13. Ro. 6.17. Ps.73.1; 119.2,10 34.Mat.7.7.

[p] ch.29. 16–19; 21. 4–10; 32. 28–35; 34.17–22; 35.17;37.6–10,17;38.18–23;39.1–9;xliii.xliv.

[q] ch.xlii.xliii.

[r] De.28.25,27. 1 Ki. 9.7.Ps.44.13,14.2Ch.7. 20. ch.15.4; 26.6; 42.18; 44.12,22; 19.8;29.18;25. 18.

7 Heb. *for removing* or *vexation.*

[s] Is.51.19. ch. 34. 17; 5.12; 9.16; 14.13–16; 15. 2; 16.4; 19.7,8; 7.13; 29. 17.Eze.5.12–17;6.3–14; 7.2–15.

CHAP. XXV.

B.C. cir. 607.

[a] 2 Ki. 24. 1. Da.1.1. ch.46.2;36.1.

1 *The first year.* In Da. 1. 1 it is the third year. That is, the third year since Nebuchadrezzar was associated as co-regent with his father, the first since he ascended the throne as sole monarch.—*C.*

A.M. cir. 3397. B.C. cir. 607.

[b] Ps. 49. 1, 2; 147. 19, 20.

2 Of Jeremiah's prophesying.

[c] Ec.9.10.ch.7.13,15; 11.7,&c.;29.19;26.5;44. 4;32.33.2 Ch.36.15.

[d] Ps. 81. 13. Is. 55. 2. Ja.8.47. ver.4,7; ch.11. 7,8; 13.10,11; 16.12; 17. 23; 18.12; 19.15;22.21;7. 24,26. Zec.7.11,12.

3 Micah, Nahum, Zephaniah, Urijah (ch. 26. 20), and, no doubt, many others prophesied within the time. For it is not to be supposed that all who prophesied wrote their words; but were like the apostles, who all preached, while only a few left any written record.—*C.*

[e] ch.26.20. Zep. 1. 1, &c.2 Ch.36.15. Is.1.16–19.

[g] 2 Ki. 17. 13. ch. 18. 11; 35. 15. Eze. 33. 11. Jonah 3.8. Is.55.7. Ho. 14.1. Ps.37.27. Lu.13.3, 5.

[h] Ge.17.8. Ps.105.10, 11. ch.7.7;17.25.

[i] Ex.20. 3, 23. De. 6. 14;11.28. 1 Ki.14.22;11. 10.ch.7.6,9.

[j] ver.3. De.32.15–21. Is.i.ii.lix.Pr.8.36.

[k] Le. 26. 25–37. De. 28. 49, 25–64; 32. 21–26. Is. 5. 26–30; 22. 1–7; xxiv.; 28.14–22; 29.1,6; 39.7. ch.1.14,15; 4.7,16; 5. 15–17; 6. 1–6, 22–26; 8. 16; 9.9–22; 10. 17, 18; 12. 7–13; 13.20; 15. 1–8; 16. 2–13; 19. 8; ver. 18–26.Hab.i.

[l] Pr.21.1.ch.27.6; 43. 10.Eze.29.18,20. Is.10. 5;44.28.

4 Heb. *cause to perish from them.*

[n] ch.7 34;16.9;33.11. Is. 24. 7,8. Eze. 26. 13. Ho.2.11.Re.18.22,23.

[o] Ec.12.2–4.

5 This is a beautiful, graphic, and terrible picture of utter desolation. No sound of human voice or human industry by day; no cheerful twinkle of light from fire or candle by night. The absence of inhabitants from habitable lands, and especially from habitable cities, is far more striking and impressive than mere ruins.—*P.*

[p] Le.26.34,35.

6 Beginning 606, 2 Ki.14.1. Ending 536, Zec.7. 5. Is. 23, 15, 17. ver.12.

7 These are to be computed from the fourth year of Jehoiakim when Daniel and others were carried captive, that is, enslaved (Da. 1. 1–6), to the first year of Cyrus, when he issued an order for their return, Ezr.1.1–4.—*C.*

[q] 2Ch.26.21,22. Ezr. 1.1,2.ch.29.10.Da.9.2.

[r] De. 32. 35–42. Is. xiii.xiv.xxi. xlvi.xlvii. ch.l.li. Da. iv. v. Hab. ii.

8 Heb. *visit upon.*

2 The which Jeremiah the prophet spake [b]unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is*, the three and twentieth year,[2] the word of the LORD hath come unto me, and I have spoken unto you, [c]rising early and speaking; [d]but ye have not hearkened.

4 And the LORD hath sent unto you all his servants[3] the [e]prophets, rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, [g]Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you, and to your fathers [h]for ever and ever:

6 And[i] go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet[j] ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, [k]I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, [l]my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will take from them[4] the voice of mirth, and the voice of gladness, the [m]voice of the bridegroom, and the voice of the bride, [o]the sound of the millstones, and the light of the candle.[5]

11 And [p]this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon [6]seventy [7]years.

12 ¶ And it shall come to pass, [q]when seventy years are accomplished, *that* I will [r]punish[8] the

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his people in the worst of times. It is he who, by his blessed grace, must renew our heart; and draw us to himself, as well as receive us with open arms to his favour, and to the enjoyment of all the privileges of his people. But, alas! what judgment, in time and eternity, must await impenitent transgressors! And when some are signally punished, others should learn to avoid their wickedness.

CHAPTER XXV. Ver. 18–25. Beginning at the most distant. The Egyptians, Philistines, Tyrians, Sidonians, Jews, Edomites, Moabites, Ammonites, Arabians, Syrians, dwelt westward of Babylon; and the Elamites or Persians and the Medes on the east side of it. (See Introduction, ch. iv. sect. 1–13.)

Ver. 9. *My servant.* Whether Nebuchadrezzar became God's *servant* in heart may be questioned: though his intimacy with Daniel, a man who would keep his religion no secret, together with the declaration of his faith, Da. 4. 34, 37, lead to the conclusion that he was a convert to the truth. Still both he and every potentate is the providential servant of the Most High, fulfilling his purposes of mercy or judgment on the nations they govern or destroy.—The word rendered 'perpetual' implies, Ex. 21. 6, no more than continuation till the jubilee. Like other words, it is modified, not by any change in itself, but by the nature of the subject treated of, and the other words with which it is combined. Here it may be understood as limited to continuation till 'the (prophetic) times of the restitution of all things,' Ac. 3. 21; or it may be taken absolutely and without limit; for the nations whom God did 'utterly destroy,' do now stand and will continue to stand, in the page of history, as 'perpetual' monuments of the 'desolations' occasioned by sin, Ps. 46. 8. *C.*

Ver. 12. When Jeremiah prophesied, Babylon was the queen of cities and the crown of empires. Situated on a noble river, in the centre of commerce and civilization, no city ever seemed more calculated for perpetual glory. But the Spirit of prophecy pronounced her doom; and all that now remains of 'this great Babylon,' is a few grave-like mounds, the burial-places of her palaces, and one solitary fragment of her idolatrous temple—the witness of God's unerring foreknowledge, and the monument of his righteous judgment. *C.*

Ver. 15. *Drink it.* By a common mode of speech the ear is said to drink and to devour, when the mind, through eager curiosity, excited alarm, or other strong emotion, gives earnest heed to what is spoken. *C.*

Ver. 17. *Cup.* A full cup is a striking emblem, and consequently a common expression for prosperity; a bitter cup for adversity; a wine-cup, as productive of drunkenness, is an equally intelligible emblem of luxury, ending in irrationality, madness, and ruin. *C.*

Ver. 18. *As it is this day.* There is no reason to conclude that these words were added after their fulfilment. For as the prophet says he had 'made all nations drink,' he looks forward to the judgments as already accomplished, and speaks of the future as of the present, because he foresaw it as certain. *C.*

Ver. 20. *Remnant.* They are called 'the remnant,' because Ashdod had been besieged by Psammiticus, king of Egypt, during twenty-nine years; and when he at last took it, he found it reduced to a few living skeletons, the sole survivors of the ruin of their city. *C.*

Ver. 34. *Shepherds.* This warning address may be to rulers under the emblem of shepherds, who ought to lead and protect the flock; or it may be directed chiefly to those pastoral nations which had not adopted husbandry or manufactures, and whose kings and nobles were literally shepherds, their flocks and herds being their principal riches. See Job 1. 3. *C.*

REFLECTIONS.—God's words, which concern all, ought to be publicly proclaimed. He keeps an exact account of every circumstance relative to our enjoyment and improvement of the means of grace. And they who declare his messages ought to be earnest and diligent in delivering them, that they may at least be free from the blood of all men; and all of them should insist upon the same leading truths of the gospel. But if God's messengers of peace be contemned, his messengers of wrath will soon follow, and make dreadful

king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it [s]perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For [t]many nations[9] and great kings[1] shall serve themselves of them[2] also: [u]and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, Take the [v]wine-cup of this fury at my hand, [z]and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, [y]and be moved, and be mad, because of the sword that I will send among them.

17 Then[z] took I the cup at the LORD'S hand, and made all the nations to drink,[3] unto whom the LORD had sent me:

18 *To wit,* [a]Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to[b] make them a desolation, an astonishment, an hissing, and a curse; [c]as *it is* this day;

19 Pharaoh[d] king of Egypt, and his servants, and his princes, and all his people;

20 And[e] all the mingled people,[4] and all the kings of the land of [g]Uz, and all the kings[5] of the land of the [h]Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom,[i] and [j]Moab, and the children of Ammon,

22 And [k]all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea,[6]

23 Dedan,[l] and Tema, and Buz, and all *that are* [7]in the utmost corners,[8]

24 And all the kings of Arabia, [m]and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of [o]Elam, and all the kings of the Medes,

26 And all the kings of the north,[9] far and near, one with another, and all the kingdoms of the world,[1] which *are* upon the face of the earth: and the king of [2]Sheshach[3] shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink[p] ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be if they refuse[4] to take the cup at thine hand to drink, then shalt thou say unto them, [q]Thus saith the LORD of hosts, Ye shall certainly drink.

29 For, lo, [r]I begin to bring evil on the city which is called by my name;[5] and [s]should ye be utterly unpunished?[6] Ye shall not be unpunished: [t]for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall [7]roar[8] from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; [u]he shall give a shout, as they that tread *the grapes,*[9] against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth: [v]for the LORD hath a controversy with the nations; he will plead with all flesh: he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, [z]evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And[y] the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: [z]they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl,[a] ye shepherds,[1] and cry; and wallow yourselves *in the ashes,* ye principal of the flock: for the days of your slaughter[2] and of your dispersions are accomplished; and ye shall fall [b]like a pleasant [3]vessel.[4]

35 [c]And [5]the shepherds shall[d] have no way to flee, nor the principal of the flock to [6]escape.

36 A[e] voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their [7]pasture.

37 And[g] the peaceable habitations are cut down, [h]because of the fierce anger of the LORD.

38 He[8] hath forsaken his covert,[9] as the lion: for their land is desolate,[1] because of the fierceness of the oppressor, and because of his fierce anger.

## CHAPTER XXVI.

1 *Jeremiah, by promises and threatenings, exhorteth to repentance.* 8 *He is therefore apprehended,* 10 *and arraigned.* 12 *His apology.* 16 *He is quit in judgment, by the example of Micah,* 20 *and of Urijah,* 24 *and by the care of Ahikam.*

IN the[a] beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD, Stand [b]in the court of the LORD'S house, and speak unto all the

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A.M. cir. 3397. B.C. cir. 607.

*s* Is.13.19;14.23;21.1. ch.50.13,23,40;51.26.

*t* ch.27.7;34.9. Is.41. 2,3;43.3,4; 13.4; 45.1–3. Da.5.28. ch.50.9, 41; 51. 11,27. Is.14.2.

9 The Medes, Persians, and the mingled nations forming their empire.—*C.*

1 Cyrus, Darius, and their successors, were, in the estimate of history, 'great kings.'—*C.*

2 *Serve themselves of them.* Shall render them tributary, carry away their riches, and enslave them, as they were wont to enslave others.—*C.*

*u* Is. 14. 4–6, 17, 20. ch. 51. 24; 50. 11, 15, 17, 28, 34, &c.

*v* Job 21. 20; 20. 23. Ps. 75. 8. Is. 51. 17, 22. Eze. 23. 32–34. Re. 14. 10, 11.

*x* ch.1.10; ver.27–33. Eze.23.34. Na.3.4, 11.

*y* De.28.34,37,65–67. ch.51.7. Re.16.9, 11.

*z* ver. 28, 30; ch. xv. xvi. &c., xlvi.–li.

3 God sent Jeremiah (ver. 15), not personally, but prophetically, so he 'made them drink' prophetically; that is, by the denunciation of God's terrible judgments.—*C.*

*a* Am. 3. 2. ver. 29. Eze.9.6. 1Pe.4.17. Da. 9.12.

*b* ver. 9, 11; ch. 24. 9; xv. xvi. xix. xxi.; 32.28–35. Eze.v.–vii. &c.

*c* De.4.20.1 Ki.8.24.

*d* Is. xix. ch. xliii. xlvi. Eze. xix.–xxxii.

*e* Ex.12.38. Nu.11.4. ch.50.37. Eze.30.5.

4 Foreigners settled in Egypt. See Ex. 12.38.—*C.*

*g* Ge.10.23; 22.21; 36. 28. Job 1.1.

5 Governors, ch. 50. 41; 51.28. De.33.5. Da. 7.17.

*h* ch. xlvii. Eze. 25. 15–17. Zep.2.4–7. Am. 1.6–8. Is.20.1. Ne.13.23 –27.

*i* Is.21.11; xxxiv.; 63. 1. Ps. 137. 7. ch. 27. 3; xlviii.; 49. 7–22. La. 4. 21, 22. Eze. 25. 12–14; xxxv. &c.

*j* Is. xv. xvi.; 25. 10. Am.2.1–3; 1.13–15. ch. xlviii.; 49. 1–6. Eze. xxv. Zep.2.8–11.

*k* Is. xxiii. Am. 1. 9, 10. Eze. xxvi.–xxviii. ch.27.3–7;47.4.

6 Or, *region by the sea-side.*

*l* Ge.10.7; 22.21. ch. 49.28–33. Eze.30.5. Is. 21.13.

7 Heb. *cut off into corners,* or *having the corners* of the hair *polled,* ch. 9. 26, 25;49.32.

8 The distant inhabitants of the Arabian peninsula.—*C.*

*m* Eze.30.5.

*o* ch.49.34–49. Is.13. 17, with Ge.10.2,22.

9 Syria, Armenia, &c., ch.50.9; 49.23–27. Am.1.3–5. Is.17.1–3.

1 That is, all the kingdoms of, or connected with, the Babylonian monarchy; as, in after days, the Roman empire was called 'all the world,' Lu. 2. 1, viz. all the Roman world.—*C.*

2 Babylon, ch.51.41. See on ver.12.

3 *Sheshach* was an ancient king of Babylon, who, according to a favourite custom of the heathen, was deified and worshipped after his death. It is, accordingly, used as a name for Babylon.—*C.*

*p* Hab.2.16. Is.51.17, 21;63.3,6. Ps.37.36. Mi. 7.10. Re.18.21. Na.1.9, 12. ch.51.64.

4 If the nations disbelieve and despise the divine warning.—*C.*

A.M. cir. 3397. B.C. cir. 607.

*q* Is.14. 24, 27; 46.10, 11. ch.4.28; 49.20; 50.43; 51.29.

*r* 1 Pe. 4. 17. Lu. 23. 31. Eze. 9. 6. ch.49.12. Da.9.12.

5 Heb. *upon which my name is called.*

*s* 1 Pe.4.17,18. ch.49. 12. Pr.11.31. Eze. 9. 6. Ob.16. Lu. 23. 31. ver. 9,18.

6 Ye who, have taught that idolatry and wickedness, which I punish in the children of my covenant; shall ye go unpunished who are, to me, not only 'aliens and strangers,' but inveterate enemies? Col.1.21.—*C.*

*t* Eze.38.21.

7 Inflict dreadful judgments, Is. 42. 13. 2 Ch. 30. 27. Joel 2. 11; 3.16. Am.1.2;3.8. Ho.5. 14;13.7. Eze.v.–vii.

8 The emblem is a lion roaring for his prey. See ver.38.—*C.*

*u* ch. 48. 33. Is.16.9; 63. 3, 4, 6. Joel 3.11–13. Re.19.15; 14.18–21. Ps. 78.65. Mi.7.10.

9 Is not the meaning of this emblem that judgment would be executed as a harvest work upon nations who had ripened for destruction?—*C.*

*v* Ho.4.1. Mi.6.2. Is. 34.8; 66.16. Eze.38.22. Joel 3.2. ch.5.32; 45.5; ver.9.

*x* Is. 5. 26–30; 30. 27, 28, 30. ch.23.19; 30. 23; 51.15; ver.9, 18–26. Zep. 3.8.

*y* Re. 14. 19, 20. Is. 66.16. Zep.2.12, 13. ver. 18–26. Is. xxiv. xxxiv.; 42.25. ch.12.12.

*z* ch.16.4; 8. 2; 9. 21, 22. Ps.83.10.

*a* ch.23.1;2.8; 4.8; 6. 3, 26. Mi.8.10, 16. Re.18. 10. Eze.34.16. Ja.5.1.

1 Rulers or captains.

2 Heb. *your days for slaughter,* Ps. 37. 13. Eze.7.2–15; 12. 22–28.

*b* Ps.2.9. Is.30.14. ch. 19.10–12.

3 Heb. *vessel of desire.*

4 Like a beautiful earthen vessel, which falling is broken to pieces.—*C.*

*c* ch. 2. 8; 23. 1; 6. 3. Eze. 34. 2, 16. Ho. 5. 1. Zep.3.3,4. Na.3.18.

5 Heb. *flight shall perish from the shepherds, and escaping from,* &c.

*d* Ps.50.21,22. Am.2. 14. Mal.4.1. ch. 48. 44; 52.8–11,24–27.

6 All the nations shall be so infected with one common mania (see ver. 16), and so convulsed with one common revolution, that the exile of one kingdom will be unable to find refuge in another.—*C.*

*e* ch.4.8; 6.26. Re. 6. 10,21; 18.9,10,16. Am.5. 16. Mi.1.8,16. ch.6.2,3; ver.9.

7 Kingdoms and states.

*g* Is. 5 9; 27.10; 32.14. ch.9.11.

*h* ch.4.8; 49. 37. Re. 14.19.

8 Nebuchadnezzar, Ps. 76.2. Zec. 2 13. ch. 4. 7; 49. 19; ver. 9; or God, ch.12.7; 13.14.

9 When the lion leaves his covert in search of prey, he returns to it again, and the flocks are safe. But if he forsake his covert, he returns not to it, and neither shepherd nor flock may repose. The emblem is intended to represent a series of judgments, continuing without abatement or intermission.—*C.*

1 Heb. *a desolation,* ver.9,37.

CHAP. XXVI. B.C. cir. 608.

*a* ch.25.1,2 Ki.23.36. 2 Ch.36.5.

*b* ch.19.14 2 Ch.20.5; 23.2,5. Eze.40.21.

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work. God does not usually strike without warning; but if we will not hear we must perish. When judgment begins at the house of God, it ordinarily makes fearful and overturning work among all, even the mightiest nations around, before it cease. That God, to whom all nations are accountable, can easily, by a small sip of his unbounded wrath, by a stroke of his sword, or the roaring of his voice, terrify, perplex, and destroy them, however numerous, powerful, or secure. And they who have plagued their neighbours, and especially the people of God, shall have their fill of vexation and misery at last.—Men who are ambitious of power generally become troublers and destroyers to the world around. But great earthly pomp and power are of very uncertain, and often of very short, continuance. And no sinners can either withstand or outrun the judgments of God. When wars are once kindled, the higher men are the more is their danger; and even

**THE KING'S CHAMBER—WHERE ONE OF THE EGYPTIAN PHARAOHS WAS BURIED.** [Jeremiah, xxv:19.]—"Pharaoh king of Egypt, and his servants, and his princes, and all his people." The Pharaoh to whom Jeremiah refers is not Cheops who built the Great Pyramid for his tomb. Ezekiel's Pharaoh was the successor in after ages of Cheops. "Pharaoh" is a general term used by the ancient Egyptians to denote their ruler. The King's Chamber is near the heart of the Great Pyramid, the largest that was ever built. Cheops was the second king of the fourth dynasty, and according to Wallis Budge, reigned 3733 B. C. The name of this Pharaoh was found written in red ink upon blocks of stone inside the pyramid. The King's Chamber is lined with granite, and measures about thirty-five by seventeen by nineteen feet. The floor of the King's Chamber is about one hundred and forty feet from the level of the base of the pyramid.

cities of Judah, which [c]come to worship[1] in the LORD's house, [d]all the words that I command thee to speak unto them; diminish not a word:

3 If[e] so be they will hearken and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, [g]If ye will not hearken to me, to walk in my law, which I have set before you,

5 To[h] hearken to the words of my servants the prophets, whom I sent unto you, both rising up early,[2] and sending *them*, but ye have not hearkened;

6 Then will I make this house [i]like Shiloh, and will make this city [j]a curse[3] to all the nations of the earth.

7 So [k]the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that [l]the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 Why[m] hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? [o]and all the people were gathered against Jeremiah [p]in the house of the LORD.

10 When [q]the princes of Judah heard these things, then they came up from the king's house unto the house of the [r]LORD, and sat down in the entry[4] of the [s]new gate of the LORD's *house*.

11 Then [t]spake the priests and the prophets unto the princes, and to all the people, saying, This man *is* worthy to die;[5] for[t] he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, [w]The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now [v]amend your ways, and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

A.M. cir. 3396.
B.C. cir. 608.

*c* Ex. 23. 14–17. De. 12.5,6.

1 This they did at the three great feasts, the passover, the feast of weeks, and of tabernacles, when all the males appeared before the Lord. —*C.*

*d* ch.23.28.Eze.3.10, 11,17. Ac.20. 27. Mat. 28.20. ch.1.17; 42.4. Is. 58.1.

*e* 1 Ki.21.27,29. Is.1. 16–19. ch. 18. 8; 36. 3. Jonah 3. 8–10. Eze. xviii.xxxiii.

*g* Is. 1. 20; 3. 11. Le. 26.15–39. De.28.15–68; 29.18–22;32.15–21.

*h* ch.7.13,25; 25. 3, 4; 11.7; 44.4. 2 Ch. 30.14–16.Is.42.23,24. Zec.7.7–13.

2 See note * below.

*i* 1 Sa.4.10–12.Ps.78. 60.ch.7.12,14.

*j* ch. 24. 9; 29. 18. Is. 65.15.

3 Men shall imprecate judgment, saying, 'The curse of Jerusalem, its misery, plagues, and desolation, be upon you.'—*Note*, This gives no countenance to angry imprecations against persons or places; it merely states a fact —an utterance that must be judged, not by the words in which it is embodied, but by the feeling of good or evil, justice or injustice, in which it has originated. See Ju. 5.23.Ro.12.14.—*C.*

*k* Is. 56. 10–12. ch. 5. 31. Mi. 3. 11. Zep. 3. 4. Eze.22.25,26.

*l* ch. 11.19, 21; 17.18; 18.18; 20. 1, 2, 10. 2 Ch. 36.16. Mat.21.35; 22.6; 23. 31, 34, 35, 37; 26. 66. Ac.12.1–3. 1 Th. 2. 15. Re.18.24.

*m* Am. 5. 10; 7.10,11. Is.29.21; 30.9,10. Ga.4. 16.

*o* Ge. 19. 4. Mat. 27. 20.Ac.7.54;13.45.

*p* ver.2;ch.7.10.Jn.8. 20,59.

*q* ver.16,17; ch.29.2; 34. 19; 19. 1. Eze. 8. 11. Mat. 27. 1. Lu. 22. 66. Ac.5.21.

4 Or, *at the door.*

*r* 2 Ki.15.35.

*s* Jn.16. 2. De.18.20. Ac.22.22.

5 Heb. *The judgment of death* is *for this man.*

*t* ch.38.4,5.Am.7.10. Ac.6.11,12;24.5.

*u* ch.1.5–19; 2.1; 7.1; 11.1;13.1;14.1:15.1; 16. 1; 18.1; 19.1. Ac.4.19; 5. 29.ch.ii.–xix.

*w* ch.3.12; 7.3–7;18.8; 36. 3. Is. 1. 16–19; 55. 7. Ho.14.1–4. Jonah3.8,9. ver.19. Eze.33.11. Le. 26.40–45. De.30.1–3.

* Early in word and doctrine, to instruct, exhort, and rebuke, to reform; early in warning and threatening, to deter from sin; early in promise and encouragement, to allure to obedience; early, while the memory of mercies was yet fresh, and the wounds of judgment yet unhealed; early, before wicked alliances were formed, and idolatry nationalized; early, before evil inclinations were fostered into habits, and confirmed into principles —before God was forgotten and conscience seared; never

A.M. cir. 3396.
B.C. cir. 608.

omitting an opportunity of revealing truth, or enforcing duty; of denouncing sin, or of calling to repentance.—*C.*

*x* ch.38.5.

6 Heb. *as it is good and right in your eyes*, 2 Sa.15.26.

*y* Ju.9.24. Eze.7.3,4. ver.12.

7 Jeremiah here delivers a simple but masterly defence, embracing the following topics:—(1) An open assertion of his divine commission, ver.12. (2) An exhortation to repentance, touching the consciences of his judges and accusers, ver. 13. (3) Perfect readiness for life or death, ver. 14. (4) Yet warning his judges of the guilt that would be incurred by his legal murder, ver.15. (5) A reassertion of his authority from God, ver. 15: thus forming a wonderful example of the power of truth and integrity over the most inveterate malice.—*C.*

*z* Ge.22.14. 1 Sa. 23. 26.De.32.36.

*a* ver. 17; ch. 36. 12; 37. 15; 38. 4. Pr. 21. 1, with ver.12,15.

*b* ver. 10, 16, with Ac.5.33,34.

*c* Mi.1.1.

*d* Mi.3.12.

*e* 2 Ch.4.1.ch.17.3.

8 Overgrown with shrubs, nettles, &c.

*f* 2 Ch. 32. 25, 26. Is. 37. 1–37.

9 Heb. *the face of the LORD.* See ver. 13.2 Sa.24.16.

1 By killing him, ver.11,15, with Nu.16. 30. Ps.106.15. Lu. 3. 9. Ro.2.8,9. Is. 3.11. Re. 13.10;16.6.

2 This inference of possible guilt, seems to intimate the close of the argument in favour of Jeremiah.—*C.*

*h* Jos.18.14.1 Sa.7.2. Ps.132.6.

*i* ch. xxxvi. 2 Ch.24. 21;16.10.

*j* 1 Ki. 19. 3, not as Mat.10.23.

*k* Pr.29.12.Ps.12.8.

*l* 2 Ki. 22. 12, 14.

*n* Mat. 14. 10; 23. 31, 34.1 Th.2.15.Mar.12.5.

3 Heb. *sons of the people.*

4 This act of Jehoiakim, as opposed to that of Hezekiah, seems to intimate that this case was urged against Jeremiah by some of his accusers; a view that seems confirmed by the opposition to Jeremiah implied in the word 'nevertheless' in the succeeding verse.—*C.*

*o* 2 Ki. 22. 12, 14. ch. 39.14;40.5. Re.2.10; 12. 16. ch.1.18,19. 1 Ki.18. 9.

5 This Ahikam was the father of Gedaliah, who was afterwards made governor of the land under the Chaldeans,2 Ki.25.22, and the son of Shaphan the scribe, who was chief minister of state under Josiah, 2 Ki. 22. 8–14, and brother to Gemariah, ch. 31. 10, Elasah, ch. 29. 3,and Jaazaniah,Eze. 8. 11, who were great men in those days (*Prideaux*.—*I.*

14 As for me, behold, [z]I *am* in your hand; do with me as seemeth good and meet unto [6]you.

15 But know ye for certain, that if ye put me to death, [y]ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.[7]

16 ¶ Then[z] said [a]the princes and all the people unto the priests and to the prophets, This man *is* not worthy to die; for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of [b]the elders of the land, and spake to all the assembly of the people, saying,

18 Micah[c] the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, [d]Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and [e]the mountain of the house as the high places of a forest.[8]

19 Did Hezekiah king of Judah and all Judah put him at all to death? [g]did he not fear the LORD, and besought the LORD,[9] and the LORD repented him of the evil which he had pronounced against them? Thus might[1] we procure great evil against our souls.[2]

20 ¶ And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of [h]Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, [i]the king sought to put him to death: but when Urijah heard it he was afraid, and [j]fled, and went into Egypt:

22 And Jehoiakim the king sent [k]men into Egypt, *namely*, Elnathan the son of [l]Achbor, and *certain* men with him into Egypt:

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who [n]slew him with the sword, and cast his dead body into the graves of the [3]common people.[4]

24 Nevertheless, the hand of [o]Ahikam[5] the

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many who had lived harmlessly share in the hardships. But if the ravages of war be so tremendous, what infinitely more fearful work must be the consciousness of having sinned away our opportunity to get to heaven for ever and ever! Let then wars and troubles, however distant, make me to hear and fear, and embrace his new covenant of peace offered in the gospel, that I may at last enter into that peaceful habitation, into which no fire or sword, no violence or destruction, can ever enter.

CHAPTER XXVI. REFLECTIONS.—God patiently waits, and earnestly calls men to repentance. The dispensations of his providence are just and even similar. And if men will not be subject to his command, they must be subjected to his curse, and the execution of it. If they will not be warned, they must be condemned. Profane clergymen never fail to hate and persecute such as are faithful for their kind warnings. But to be bold in preaching, and patient in suffering, is truly worthy of a minister of Christ. And no damage or death ought to make them in the least recede from God's truth. If they be faithful, it is at their infinite peril who persecute and murder them. It is proper that men should deter themselves, or others, from sin, by the irreparable mischief it will do to our souls. And it is the wisdom of the greatest to regard the admonitions of JEHOVAH. More justice may be expected from profligate civil judges than from abandoned clergy. And yet many wicked princes eagerly draw down the judgment of God upon their heads by the persecution of their faithful admonishers. But it is beyond their power to cut off God's ministers or worshippers till their testimony be finished: and whenever it pleases God he can, in the very worst of times, raise up protectors to his servants. Let us then always attend to our duty, and commit our safety to God, who has the hearts of all men in his hand, and can raise us up friends in the day of trial where we least expected to find them.

CHAPTER XXVII. Ver. 7. They served Nebuchadnezzar, and Evil-merodach his son, and Belshazzar his grandson: and then came the time fixed by God for the overthrow of the Chaldean monarchy, when the Medes, Persians, and their allies reduced it, and rendered the Chaldeans tributaries and slaves.

REFLECTIONS.—The whole earth is the Lord's, and he may dispose of it as he pleases. And since he puts little value upon it, he often gives most of it to the wicked; and soon he will call them to account for their use of his gifts. Civil dominion is far from being founded on either the reality or the appearance of saving grace. And they who have no shadow of a right to eternal life, may have a justifiable right to

son of Shaphan was with Jeremiah, [p]that they should not give him into the hand of the people to put him to death.

## CHAPTER XXVII.

1 *Under the type of bonds and yokes he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar.* 8 *He exhorteth them to yield, and not to believe the false prophets.* 12 *The like he doeth to Zedekiah.* 19 *He foretelleth the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.*

IN the beginning of the reign of [1]Jehoiakim[2] the son of Josiah king of Judah, [a]came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me, [b]Make thee bonds and yokes, and put them upon thy neck,

3 And send them [c]to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;[3]

4 And command them to say unto their masters,[4] Thus saith [d]the LORD of hosts, the God of Israel, Thus shall ye say unto your masters;

5 I[e] have made the earth, the man and the beast that *are* upon the ground, by my great power, and by my outstretched arm, and [g]have given it unto whom it seemed meet unto me.

6 And now [h]have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [i]my servant; and [j]the beasts of the field have I given him also to serve him.

7 And[k] all nations shall serve him, and his son, and his son's son, until the very time of his land come;[5] and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation [l]will I punish,[6] saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore [m]hearken not ye to your prophets, nor to your diviners, nor to your dreamers,[7] nor[o] to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For[p] they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve[8] him, [q]those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

*i* ch.25.9;43.10.Eze.29.18–21.Is.24.28;45.1,13;46.11. *j* Da.2.38.Ps.50.10. *k* 2 Ch.36.20,21. 25.11,12,14; 28.14;50.27,31;52.31.Da.5.1,19,26,30,31. Ps.37.13.Zec.2.9. Re.13.5,10;17.6.Is.xiii.xiv. ch.l.li. *l* ch.24.9,10;38.2.Eze.12.13,14;17.20,21. *m* ch.23.16,25;29.8.De.18.10–12.Is.8.19.ver.14. *o* Is.47.12–14. *p* ver.14.Eze.14.9–11.ch.14.14;23.21.La.2.14.ch.7.18;15.1–3. *q* ch.21.9;38.3,17.

A.M. cir. 3408
B.C. cir. 596.

*p* Is.37.32,33.

CHAP. XXVII.

1 Or Zedekiah, ver. 3, 12, 20, or, the order was given under Jehoiakim, but not executed till under Zedekiah.

2 In several MSS., and in the Syriac and Arabic, it is 'Zedekiah,' which change ver. 3 seems to require; and this reading is supported by commentators of the highest rank. Still there seems an insuperable difficulty in the way, viz. Jehoiakim is specially described as 'the son of Josiah,' whereas Zedekiah was his brother, 2 Ki. 24. 17. Is it not, therefore, necessary to conclude that the authorized reading is correct? And may it not be explained thus? The word came to the prophet 'in the beginning of the reign of Jehoiakim;' and it not only foretold the captivity, but the extinction or degradation of the line of Jehoiakim, and the elevation of Zedekiah, and the sending of the yokes and bonds, either actually or prophetically, by the ambassadors of the neighbouring states, who should come to congratulate him upon his accession to the throne of Judah? *C.*——There must be an error here in the text. Jehoiakim reigned eleven years. This prophecy and the command embodied in it were given to Jeremiah in the commencement of his reign, and consequently eleven years before his brother Zedekiah was placed upon the throne by Nebuchadnezzar. Yet in ver. 3 and again in ver. 12 of this chapter it appears that Zedekiah was the reigning monarch at the time of the prophecy. So also in ch. 28. 1, the same fact is expressly affirmed. We must conclude, therefore, that the name Jehoiakim has, by the error of some early copyist, been inserted instead of Zedekiah. A few ancient MSS. with the Syriac and Arabic versions have the reading *Zedekiah*, which is adopted by some of the best critics.—*P.*

*a* ch.2.1; 7.1;11.1;25.1;26.1,12,15.

*b* ver.3–12; ch.28.13, 14. 1 Ki. 11. 30, 31. Is. xx.ch.13.1–11;19.1–11; 18.2–10. Eze.iv.v.xii.; 24.17–19.

*c* ch.25.21,22; xlvii.–xlix.

3 Probably to form a league against the Chaldeans, 2 Ki. 24. 20. 2 Ch.36.13. Eze.17. 15.

4 Or, *concerning their masters, saying.*

*d* Ge. 2. 1; 17. 7. ch. 31.1.

*e* Ps.146.6. Is. 45.12. Ge.i.Ex.20.11. Is.42.5. ch. 32. 17; 10.11,12; 51. 15,19.

*g* De. 32.8,9. Ps.115. 16. Da.4.17,25,32,35; 2. 21.Ps.75.6,7.

*h* ch. 28.14; 25. 9–26; 4.7;51.20–23.

5 The time for the subjugation of his own land, by the sentence of retributive justice.—*C.*

6 Heb. *visit upon.*

7 Heb. *dreams.*

8 There are few objects about which men are more anxious than national independence and political liberty—few things more hateful to a nation than a foreign yoke. Of these desires and aversions God avails himself that he may illustrate and enforce the doctrine of divine foreknowledge and providential retribution—two doctrines that idolatrous nations totally disbelieve, and to which Christian nations too little attend. The one should lead to a careful study of prophecy, and observation of 'the signs of the times;' the other, to the conformity of all political principles and practices with the immutable laws of divine truth, justice, and mercy.—*C.*

*p* 2 Ki. 24. 17. 2 Ch. 36. 13. Eze. 17. 15–18. ch.28.1;38.17.

*s* Pr.1.33.

*t* Eze. 18. 31; 33. 11, with ver.8; ch.24.9;38. 2.

*u* Job 33.14. Is.28.10, 13. ver. 9, 10,13. Mi. 2. 11.

*v* ch.14.14; 23.21,25; 29.8,9; ver.10. La.2.14. Eze.xiii. Zep.3.4. Mat. 7.15. 2 Th.2.11,12. 1 Jn. 4.1.

9 Heb. *in a lie* or *lyingly.*

*x* Mat.15.14.

1 The address to the nations was founded upon the permanence or loss of their possessions, ver. 11; that to Zedekiah upon false prophets. These were uniformly the rocks upon which Israel suffered shipwreck, their kings especially. See 1 Ki. 22. 6–40. Admitting JEHOVAH'S fore-knowledge, they did not 'try the spirits' that pretended to speak in his name. Loving idols and sins, they listened to the prophets that flattered their propensities, and counted those their enemies who were bold enough to tell them the truth.—*C.*

*y* ch. 28. 1–3, with 2 Ch. 36. 7–10. Da.1.2. 2 Ki.24.13.

*z* ver.9,10,13–16. Job 33.14. Is.28.10,13. Phi. 3.1.

*a* ver.13. Eze.18.31; 33.11, with ver. 8. ch. 24.9,10;25.9,10,38;21.9, 10.

*b* 1 Ki.18.24,26.Mal. 1.9.Ja.5.16–18.

*c* Ge. 20.7 Job 42. 8. Is.37.4.Eze.22.30.

2 The priests are exhorted by reference to the vessels of the sanctuary, the lavers, the seething-pots, the basins, the censers, &c. These being the constant objects of their care, and probably of their pride, for they were both costly and splendid, are employed partly as the tests of the truth of Jeremiah, and the falsehood of his opponents; but chiefly to lead to the subject of intercessory prayer, which ever implies faith in God, as the answerer of prayer, together with brotherly sympathy and love.—*C.*

*d* 1 Ki.7.15–45.ch.52. 17–23.2 Ki.25.13–17.

*e* 2 Ki. 24. 14, 15. ch. 24.1. 2 Ch. 36.9,10. ch. 22.28.

3 Heb. *white ones,* Is.34.12.Ec.9.8.

*g* Le.26.24. Is. 5. 25. ver 19.

*h* ch.32.5.2 Ki.25.13. 2 Ch. 36. 18. ch. 52. 17–21.Da.5.2,4.

*i* 2 Ch. 36. 21, 22. ch. 29. 10; 25.11,12. Pr. 21. 30.

*j* Ezr.1.1–11; 7.19; 5. 15,16.

CHAP. XXVIII.

*a* ch.27.1.

1 This chapter is closely connected in time with the preceding. Both prophecies were given in the first year of the reign of Zedekiah.—*P.*

12 ¶ I spake also [r]to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, [s]and live.

13 Why[t] will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore[u] hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for [v]they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie[9] in my name, that I might drive you out, and that ye might perish, ye, [z]and the prophets[1] that prophesy unto you.

16 ¶ Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your prophets that prophesy unto you, saying, [y]Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken[z] not unto them; serve the king of Babylon, and live: [a]wherefore should this city be laid waste?

18 But[b] if they *be* prophets, and if the word of the LORD be with them, let them [c]now make intercession to the LORD of hosts, that the vessels[2] which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning [d]the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when [e]he carried away captive Jeconiah, the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles[3] of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that [g]remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [h]carried to Babylon, and there shall they be [i]until the day that I visit them, saith the LORD: then [j]will I bring them up, and restore them to this place.

## CHAPTER XXVIII.

1 *Hananiah prophesieth falsely the return of the vessels, and of Jeconiah.* 5 *Jeremiah, wishing it to be true, showeth that the event will declare who are true prophets.* 10 *Hananiah breaketh Jeremiah's yoke.* 12 *Jeremiah telleth of an iron yoke,* 15 *and foretelleth Hananiah's death.*

AND it[a] came to pass the same year,[1] in the beginning of the reign of Zedekiah king of

temporal enjoyments. They who in any respect serve God never lose by his service; and if we will not serve our Maker and Preserver, it is but just that we be forced to serve our enemies. It is very unsafe to struggle against his providence; for when he judges, he will overcome. When his judgments are abroad in the earth, we ought not to seek great things for ourselves, but to be thankful for little. And if his judgments are begun, it is better to alleviate the burden by submission, than to make it heavier by perverseness. Yea, though we should never see the deliverance of God's church, we ought never to despair of it: he will at

Judah, in the fourth [2]year,[3] *and* in the fifth month, *that* Hananiah the son of Azur [b]the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the [c]yoke of the king of Babylon:

3 Within two full years[4] will[d] I bring again into this place [e]all the vessels of the LORD's house that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon;

4 And I will bring again to this place Jeconiah[5] the son of Jehoiakim king of Judah, with all the captives[6] of Judah, that went into Babylon, saith the LORD: for I will [g]break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood [h]in the house of the LORD,

6 Even the prophet Jeremiah said, [7]Amen:[8] the LORD do so; the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless,[i] hear thou now this word that I speak in thine ears, and in the ears of all the people:

8 The prophets that have been before me and before thee of old, [j]prophesied both against many countries, [k]and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace,[9] when the word of the prophet shall come to pass, [l]*then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke[m] from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so [o]will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah [p]went his way.[1]

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.[2]

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: [q]and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, [r]The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year [s]thou shalt die, because thou hast taught [3]rebellion[4] against the LORD.

17 So[t] Hananiah the prophet died the same year, in the seventh month.

A.M. cir. 3408. B.C. cir. 596.

2 Perhaps after the release, Le.25.4.

3 From what year was it the fourth? Some think from the jubilee; but of this there is no intimation. May it not be estimated thus? Nebuchadnezzar conquered Judea, and rendered Jehoiakim tributary, from which period the principal computation of the seventy years' captivity commences. At the end of three years, however, Jehoiakim rebelled, when the invasion was renewed; and on the death of Jehoiakin, which occurred soon after, Jehoiachin succeeded, and reigned three months, and was succeeded by Zedekiah in the fourth year since the first subjugation of Judea, and of the first captivity.—*C.*

*b* ch. 23, 28; 29.21. 2 Ti.3.8.2 Pe.2.1. 1 Jn.4. 1.

*c* ch. 27. 2–12; 14. 14; 23,31,32.

4 Heb. *years of days.*

*d* ch. 27. 16–20. Eze. 13.21. 2 Pe.2.19. Mi.2. 11;3.11.

*e* 2 Ki. 24. 13; ch. 27. 16.2 Ch. 36.10. Da.1.2.

5 Or, Jehoiachin, 2 Ki. 24.10–16. ch.24.1,5; 29. 1,2, with ch.22.26,27.

6 Heb. *captivity.*

*g* Ge.27.40.ver.2.

*h* ver. 1; ch.26.2; 19. 14.

7 1 Ki.1.36. ch. 11.5; 17.16, 19; 18. 20, *i.e.* so let it be.

8 *Amen.* The word is not a prayer, but a simple affirmation of the truth. The prayer that follows, it is to be noted, only seeks the fact of the restoration, and makes no mention of the time; for the prophet knowing the mind of the Lord respecting the seventy years' captivity, could not pray, in faith, for Hananiah's period of two years, which he knew to be an unauthorized and false prediction.—*C.*

*i* 1 Ki.22.28.

*j* Le.26.15–39. De.4. 26, 27; 28.15–68; 29.18–28;31.16,17; 32.15–43. 1 Sa. ii. iii. viii. xiii. xiv. xvi.xxii. 2 Ki.xxi.xxii. Am. i.–ix. Joel ii. iii. Ho. i.–xiii. Is.i.–lxvi. Mi. i.–vii. Hab. i.–iii. Zep.i.–iii.

*k* Jonah 1.2.

9 *Peace* here includes all the blessings of restoration from captivity — of which Jeremiah had prophesied at the end of seventy years, Hananiah at the end of two. The faith of believers was long tried, but the event established Jeremiah as the true prophet of the LORD.—*C.*

*l* De.18. 22. Eze. 13. 10.&c. Is.8.20.1 Jn.4.1.

*m* ch.27.2. 1 Ki.22.11, 24. Ps.10.13. Mal.3.13.

*o* 1 Ki.22.11.ch.27.2, 7,11;25.11;29.10;ver.2–4. Eze.13.22.

*p* Is.36.20. Pr 14.7;26. 4;9.8. Mat.7.6. Hab. 2. 1. Eze.3.17.

1 He stayed not to argue with the enthusiast, who, like many of his class, having begun with imposture, at last, through temporary and apparent success, became persuaded of the reality of his imaginations. Neither does he stand to argue with a people who have first loved, and then believed, a lie, ver. 15; but he quietly retires from the conflict, till again commissioned farther to reveal the mind of the LORD.—*C.*

2 Signifying cruel and irresistible bondage, De. 4. 20; 28.48. ch 11.4;25.9,11;27.4,6–8; ver.15; ch.51. 20–23. Is.14.4,6,16,17. Am.i.–ix. Zep. i.–iii. Hab. i. Mi. i.–iii.vi. vii. Is. xv. –xxiv. xxxiv. Eze. v.–xxxii. ch.xix. xxi.xxv. xlvi.–li.

*q* Da.2.38.

*r* ch.29. 31, 32. Eze. 22.28;xiii.ch.5.31;6.14; 8.10,11; 10.21; 14.14;23. 9–32;27.9–22. La.2.14.

*s* De.13.5,15. ch. 29. 21,32;20.6.

3 Heb. *revolt.*

4 The LORD reigneth, therefore his every word is a law; and every resistance is not merely an act of unbelief, attempting to 'make God a liar,' but an act of rebellion, attempting to dethrone him from his kingdom.—*C.*

*t* ver.16. Zec.1.6. Is. 44.25,26.ver.9.

## CHAPTER XXIX.

B.C. cir. 598 or 596.

1 This letter seems to follow ch. xxiv. being the second of the prophecies delivered in the early part of Zedekiah's reign.—*C.*

*a* 1 Th.3.2,3.Ro.i,to Jude.Re.ii.iii.

*b* ch.26.8,10,16,17;24. 1–7.2 Ki.24.12–16.

2 The object of Jeremiah in writing this letter was to counteract the evil influence of false prophets who had accompanied the exiles to Babylon. They held out hopes of speedy deliverance, and thus excited discontent and even rebellion, which would have entailed severe punishment. Jeremiah was commissioned to tell them the truth, so that they might not feel disappointment, and that they might submit calmly to their lot.—*P.*

3 Or Jehoiachin, or Coniah, 2 Ki.24.12–16. 2 Ch. 36.10. ch. 22. 24–28; 27.20; 28.4; 34.19; 36. 16,17.

4 Or, *chamberlains.*

*c* ch. 26. 24; 39. 14. 2 Ki.22.12.

*d* 2 Ki. 22. 8, not ch. 36,10.

5 Sent to renew his promises of fidelity, ch.27.3,12.

*e* ch.24.5;25.9. Is.5.5; 10.5;59.1,2;45.7. Am.3. 6.

6 God had neither 'caused' the sin of Israel — for 'God is not tempted of evil, neither tempteth he any man'—nor the ambition of Nebuchadnezzar, nor the cruelties of his armies; but he had judicially sentenced Israel to deserved judgment, and he overruled the monarch of Babylon to carry it into execution.—*C.*

*g* ver.10,28.

*h* Not as ch.16.2.

A.M. cir. 3408. B.C. cir. 596.

1 Now these *are* the words of [a]the letter that Jeremiah the prophet sent from Jerusalem unto the residue of [b]the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,[2]

2 (After that Jeconiah[3] the king, and the queen, and the eunuchs,[4] the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3 By the hand of Elasah the son of [c]Shaphan, and [d]Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent[5] unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom [e]I have caused[6] to be carried away from Jerusalem unto Babylon,

5 Build[g] ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them;

6 Take[h] ye wives, and beget sons and daughters; [i]and take wives for your sons, and give

*i* De.7.3.Ge.21.21;24.3,4;28.2; 29.19; 34.4.Ex.22.17. Ju.1.12,13;12.9;14.2.1 Co.7.38.

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last, in wrath, remember mercy. Meanwhile, let us detest flattering clergy. Incapable of interceding for their welfare, these hurry nations and churches into utter destruction, and perish in misery, along with those whom they have deceived.

CHAPTER XXVIII. REFLECTIONS. — False teachers impudently dare to preach their *other gospel*, and speak lies in God's name. But what is the chaff to the wheat? Not majesty of style, not the inculcating of faith or repentance, but flattering hints of prosperity in sin, mark their discourses. Alas! how strangely were the Jews besotted, who, contrary to manifold warnings, believed such impostors as flattered them to their ruin! But falsehood, advanced with solemnity and confidence, often gains regard. And many dare to affirm that to be God's truth which shortly will be found a lie, to their own damnation. But the faithful servants of God must not strive; and if they are reviled, they must not revile again. God will, in his due time, vindicate their honour, and disgrace and punish their opposers. And none may expect heavier judgments than they who hinder the success of God's Word, and seek to prejudice men's minds against the faithful ministers of it. At last every one who ran into sacred offices unsent, or who preached his own inventions instead of the truths of Christ, shall reap the due reward of his wickedness.

CHAPTER XXIX. REFLECTIONS.—Letters of seasonable comfort or advice are a service to God and his church. Though God correct his people, he never breaks his promise with them. And the view of God as our God, and the appointer of our troubles, tends greatly to render us patient under them. In every condition we ought to make the best of what we have, though we should be far from having all we wish. They who behave meekly and quietly often meet with better treatment from strangers than they expected. And whatever hardships we have to endure in a country, we should pray for its welfare. When people love to be deceived, they readily find flatterers to their ruin. But they who trust the promises of God shall never be disappointed. No difficulties can hinder the execution of his purposes, or fulfilment of his promises,

your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek[7] the peace[8] of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, [j]Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely[9] unto you in my name; I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after seventy[k] years be accomplished at Babylon I will visit you, [l]and perform my good word toward you, in causing you to return to this place.

11 For I know [n]the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an [o]expected end.[1]

12 Then shall ye [p]call upon me, and ye shall go and pray unto me, [q]and I will hearken unto you.

13 And [r]ye shall seek me, and find *me*, when ye shall search for me [s]with all your heart.

14 And[t] I will be found of you, saith the LORD; and [u]I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because[2] ye have said, The LORD hath raised us up [v]prophets in Babylon;[3]

16 *Know* that [x]thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, [y]and will deliver them to be removed to all the kingdoms of the earth, to be[4] a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because[z] they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear[a] ye, therefore, the word of the LORD, all ye of the captivity, whom [b]I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, [c]who prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes;

22 And of them shall be taken up [d]a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon [e]roasted in the fire;[5]

23 Because they [g]have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; [h]even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the Nehelamite,[6] saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast [i]sent letters in thy name unto all the people that *are* at Jerusalem, and to [j]Zephaniah[7] the son of Maaseiah, the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of [k]Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* [l]mad,[8] and maketh himself a prophet, [n]that thou shouldest put him in prison, and in the stocks.

*j* ch.21.1;52.24;37.3;ver.29.2 Ki.25.18. *k* Not as 2 Ki.xi.xii. *l* 2 Ki.9.11.Ho.9.7.Ac.26.24 Jn.10.20.ch.20.1,2. *n* ch.38.6,28.2 Ch.18.26.

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A.M. cir. 3406 or 3408. B.C. cir. 598 or 596.

7 Da.4.27;6.5.Ezr.6.10.1 Ti.2.1,2. But they might plead for its future ruin, Ps.137.8,9.

8 Seventy years are appointed for you, therefore acknowledging your sins, submit humbly and patiently to the will of the Lord; and, instead of disturbing the city of your habitation, labour to promote its peace and prosperity, as the only course in which the God of peace will bless you, ver.14.—*C.*

*j* ch.14.14; 23.21; 27.14,15; 5.31; 28.15. Eze. xiii.Ep.5.6.

9 Heb. *in a lie.*

*k* 2 Ch.36.21–23. Ezr. 1. 1, 2. ch. 25. 12; 27. 7, 22. Da.9.2. Zec. 7.5. Is. 23.15,17.

*l* ch.32.42–44.

*n* Is 55. 8–13; xl.–lii. liv.–lxvi. ch. iii. xxx. xxxi. xxxiii. Eze. xxxiv.–xlviii. Ps. 40. 5; 136.23;106.5.

*o* La.3.26.

1 Heb. *end and expectation.*

*p* Ne.2.4,&c. Da.9.2–19. Le. 26.40–45. De. xxx. ch. 31. 9; 33.3. Ps. 10.17;102.17.

*q* Is.65.24.

*r* Mat.7. 7, 8. Ps. 91, 15;32.6. De.4.7. Is.55.6.

*s* ch.24.7. Eze.6.9;36. 37. De. 4. 29. Ps. 119.2, 10,58.

*t* Ps.46.1. Is.45.19.

*u* Ps.126.1,4. Ch.23.3–8;16.14,15;3.14–23;24. 5–7; xxx. xxxi. xxxiii.; 32.36–44;46.27,28; 50.4, 5,19,20, 28,34; 51. 6, 10; 45.50;ver.11. Eze.11.17–20; 20.34–44; 29. 25,26; xxxiv. xxxvi. xxxvii. xl.–xlviii. Am.9.14. Mi. 4.12. Zep.3.20.

2 Because ye hearken to your false prophets at Babylon, as if ye needed no other, ch.28.1;ver.21,24.

*v* Eze.1.1,3.ver.8,21. 2 Pe.2.1.

3 The Septuagint, which is followed by some eminent commentators, removes this verse, and places it between ver.20 and 21. But there appears no authority of MSS. for such violence: nor does the change seem at all admissible, as the address seems necessary to introduce the prediction that follows concerning the king and the remnant that were still living in Jerusalem, and of whose permanence and prosperity Hananiah had plainly, and the other false prophets had most probably, been prophesying.—*C*

*x* ch. 24. 8–10; 22. 22; 34.17–22;35.13–17;38.2, 3,23;26.6; see on ch.25. 9. Eze. iv. –ix. xiv.–xxiv.

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A.M. cir. 3406 or 3408. B.C. cir. 598 or 596.

* Zephaniah was the second priest, and Seraiah high-priest, when Jerusalem was taken, ch.52. 24. Shemaiah directs his letter to the former, and tells him, that as next to the high-priest, he might, with others, punish all false prophets, or confine them; and he presses him to do so by Jeremiah, on account of the letter he had sent to Babylon. Seraiah is supposed by some to be also called Jehoiada, Zephaniah reading Shemaiah's letter to Jeremiah, he foretells his destruction and that of his whole race.—*I.*

*y* ch.15.4. Le.26.33. De.28.25.

4 Heb. *for,* ch.24.9.

*z* ch.6.19;7.13,24,26; 25.3,4,7; 26.5; 32.33;34. 17;35.14–16;10. 31; 44.4, 5. Zec.7.11–13.

*a* ver. 4. Re. 2. 29. Eze.2.7;3.11,15,17.

*b* ver.4; ch.24.5. Mi. 4.10. Am.3.6. Ge.45.7, 8.2 Ki.24.3.

*c* ver. 8, 9. 2 Pe. 2. 1. ch.14.14,15. La.2.14.

*d* ch. 24. 9. Is. 65. 15, with Ge. 48. 20. Ru. 4. 11.

*e* Ge.38.24. Le.20.14; 21.9. Da. 3.6,21.

5 This may have been either as a capital punishment for some moral or political crime; or it may have been as a sacrifice to Baal. Such punishments and sacrifices have been common in many nations; and, till within a few years, Protestants, under the name of heretics, were frequently 'roasted in the fire' by the Inquisition in Spain. Alas! alas! that such atrocities should be perpetrated in name of the God of mercy and the Prince of peace!—*C.*

*g* ch.23.14,21. Zep.3. 4. Eze.22.25,28.

*h* ch.13.27; 23.13,14. Mal.3.5. He.13.5. Pr.5. 21.ch.16.17.

6 Or, *dreamer*, ver. 8,31,32.

*i* 1 Ki.21.8–13. 2 Ki. 10.1–7.

7 See note * in first column.

8 Since our Lord was accused of being *mad*, no one need be surprised that Jeremiah under the Old Testament, and Paul under the New, should both have been so calumniated, Jn. 10. 20. Ac. 26. 24. And, as it is easier to invent a falsehood than to answer an argument; and, as many will at all times be found more willing to listen to an evil report than patiently to examine evidence; and, as in true religion there must be many things strange to the ears, and above the apprehension of worldly men, the continuance of such calumnies and accusations, down to the present time, cannot excite the wonder of any acquainted with the world and its ways; with the malice and the wiles of Satan and his emissaries.—*C.*

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beyond the due time. And his promises should excite, not supersede, our earnest prayers. By prayer we go forth to meet the accomplishment of promises. And it is when our supplications are fervent, cordial, and persevering, that we may expect gracious returns. Alas! how often men mistake the messengers, the preachers, and prophets of Satan, for those of Jesus Christ, and credit them as such! But they who flatter men in sin are undoubtedly false prophets. And if men make themselves vile by their sins, God, in just judgment, will render them vile in their sufferings. If evil clergymen indulge themselves in secret wickedness, let them not wonder if God render them base before all the people on earth, and eternally lost in hell They who would be faithful to souls, may expect to be treated by their unfaithful brethren as deceivers or madmen: persecuting zeal, under pretence of regard to the honour of God, will extend its murderous influence to the utmost; and very often church power is employed in tormenting her best friends. But God often renders those friendly to his faithful servants of whom it could scarcely have been expected; while their persecutors are quickly overwhelmed with ruin; and they that would not wait the due season of God's favours, lose their share in them.

CHAPTER XXX. Ver. 3. *Israel and Judah.* The promise is distinctly made both to Israel, or the ten tribes that separated from Rehoboam, and Judah, or the two tribes of Judah and Benjamin, including most of the tribe of Levi. Now, though Judah was restored under Zerubbabel and his friends, Israel, or the ten tribes, never were. Indeed, their present residence is either totally unknown, or matter of continued question. Some believe them to be the modern Affghans; others, the American Indians; others, the Nestorian Christians in the neighbourhood of the Caspian Sea, &c. But wherever they may be, they are yet to 'return and possess the land' that God gave to their fathers. *C.*

Ver. 11. *Full end.* Not necessarily an extermination of persons, but a 'full end' of their power and glory. This event has been exemplified in the Assyrian, Medo-Persian, Grecian, and Roman empires. And, strange as it may appear, the descendants of Jacob possess at this moment a name and visible being, and exercise a power in the financial, and by consequence in the political, affairs of the world, possessed by no representative of those mighty and extinct monarchies. So literally verified is this prophecy, that, while the mightiest empires have been dissolved and come to 'a full end,' a people comparatively few and feeble retain their name, their laws, their identity, nay, their power; and shadow out, even in their dispersion, the glory that awaits them when 'Jacob shall return and be in rest.' *C.*

Ver. 12. *Incurable.* The word has been translated 'desperate;' and it has also been explained as signifying 'incurable' by human means. And this exposition is countenanced by ver. 17, in which health and healing are promised by God himself. Still there is a sense in which the bruise (of sin) may justly be called 'incurable;' for, in truth, the 'old man' is not healed, but 'mortified;' the 'body of sin' is not renovated, but 'destroyed.' 'Old things pass away, and all things become new,' Ro. 6. 6; 8. 13; 2 Co. 5. 17. *C*

Ver. 16. *Shall be devoured.* The Babylonians were 'devoured' by the Medes and Persians, they again by the Grecians; and they by the Romans. And it abides an historical and incontrovertible fact, that each of these empires has fallen, or been 'devoured,' just in proportion to their cruelty or kindness to the Jewish church. The cruel Babylonian empire has been utterly exterminated. The Persians restored Israel, and Persia still survives. *C.*

Ver. 19. *Merry.* Not the 'mirth of fools,' which is as the 'crackling of thorns,' but the voice of thanksgiving for mercies, 'and of spiritual joy in the victories of grace.—*Note,* Religion is much injured by any undue gloominess of religious men. No doubt there are times when it is impossible to look upon sinners without sorrow. Yet, as 'there is joy in heaven over one sinner that repenteth,' the children of God may always find cause to 'make (truly) merry,' Ps. 100. 1, 2; Lu. 15. 7, 10. *C.*

Ver. 24. *The latter days.* Marked not by any chronology but by historical description of facts. Thus they are noted, Da. 2. 28, as the days during, and subsequent to, the subversion of the fourth monarchy; and in Ac. 2. 17 the 'last days,' which seem to be identical with the 'latter days,' are dated from the miraculous outpouring of the Spirit of God in tongues and other miraculous gifts at Pentecost. *C.*

27 Now, therefore, why hast thou not [o]reproved [p]Jeremiah of Anathoth, which [q]maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, [r]This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And [s]Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send[t] to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, [u]Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie;

32 Therefore thus saith the LORD, [v]Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because[x] he hath taught rebellion[9] against the LORD.

## CHAPTER XXX.

1 *God showeth Jeremiah the return of the Jews.* 4 *After their trouble they shall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return shall be gracious.* 23 *Wrath shall fall on the wicked.*

THE word[a] that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, [b]Write thee all the words that I have spoken unto thee in a book.[1]

3 For, lo, the days come, saith the LORD, that[c] I will bring again the captivity of my people Israel and Judah, saith the LORD; [d]and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD, We have heard a[e] voice of trembling, of fear, and not of peace.[2]

6 Ask ye now, and see whether a man[3] doth travail with child? wherefore do I see every man with his hands on his loins, [4]as a woman in travail,[5] and all faces are turned into paleness?

7 Alas![g] for that day *is* great,[6] so that none *is* like it: it *is* even the time of Jacob's trouble;[7] but [h]he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, [i]*that* I will break his yoke from off thy neck,[8] and will burst thy bonds, and strangers shall no more serve themselves of him:[9]

9 But[j] they shall serve the LORD their God, and David[1] their king, whom I will raise up unto them.

10 ¶ Therefore [k]fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, [l]I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and [m]shall be in rest, and be quiet, and none shall make *him* afraid.

11 For [o]I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, [p]yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, [q]Thy bruise *is* incurable, *and* thy wound *is* grievous.[2]

13 *There*[r] *is* none to plead thy cause, that thou mayest be bound up:[3] thou[s] hast no healing medicines.

14 All[t] thy lovers have forgotten thee; they seek thee not: for [u]I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why [v]criest thou for thine affliction? thy sorrow *is* incurable [x]for the multitude of thine iniquity; *because* thy sins were increased, I have done these things unto thee.

16 Therefore[4] all they that devour thee [y]shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For [z]I will restore health unto thee, and I will heal thee of thy wounds, saith the [5]LORD; [a]because they called thee an outcast, *saying,* This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, Behold, [b]I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; [c]and the city shall be builded upon her own [6]heap,[7] and the palace[8] shall remain after the manner thereof.

19 And[d] out of them shall proceed thanksgiving, and the voice of them that make merry: and [e]I will multiply them, and they shall not be few; [g]I will also glorify them, and they shall not be small.

20 Their[h] children also shall be as aforetime, and their congregation shall be established before me, and [i]I will punish all that oppress them.[9]

21 And their nobles[1] shall be of themselves, and their governor shall proceed from the midst of them;[2] and [j]I will cause him to draw [3]near, and he shall approach[4] unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

*h* Ps.90.14–17;102.28.Is.1.26,27. *i* ch.2.3. See on ver.16. *j* Nu.16.5.He.7.22; 9.15.Ps.40.6–8; 110.4.Mat.3.15.Lu.24.26.He.1.3;4.14;7.25;9.24.1 Jn.2.1,2.Ro.8.33.

A.M. cir. 3406 or 3408. B.C. cir. 598 or 596.

*o* Ac.4.17,21;5.40.
*p* ch.1.1;11.21.
*q* Nu.16.3. ch.43.2. 2 Ti.3.8.
*r* ver.5,10.
*s* ch.21.1;37.3;52.24. 2Ki.25.18.ver.25.
*t* ver.20.
*u* ch.28.15,16.2Pe.2.1.ver.9,23;ch.14.14,15; 23.21,32;6.12;5.31.
*v* Eze.18.4. Ro. 2. 8, 9.Ex.20.5. Is.14.20–22. Am.7.17. ch.20.6;17.6. Job15.33,34;18.17.
*x* ch.28.16.
*9* Heb. *revolt.*

CHAP. XXX.
B.C. cir. 594.

*a* ch.1.1, 3; 2. 1; 7. 1; 26.1,2.
*b* 2 Pe.1.21. ch. 36.2. Hab.2. 2. Is. 30. 8. Ro. 15.4.Re.1.19;10.4.
1 This is one of the strongest evidences of the plenary inspiration of Scripture. 'Write *all the words* that I have spoken to thee:' they were the words of God, not of man; they were not to be left to the uncertainty of human memory, they were to be written. They were designed also to serve a certain specific purpose. Almost every little section in this book begins with some phrase which embodies the same truth, that the words recorded are the words of God.—*P.*
*c* ver. 18; ch. 32. 37. Eze.39.25,26. See ch. 23.3; 29.14; 27.22. Eze. 38. 8. Ho.1.10, 11; 2. 1–23. Joel 2.21–3.2. 3.1,16–21. Am.9.11–15. Ob.17–21. Mi.2.12,13;4.v.v.7,8 –20. Zec.3.8–20;1.v.xiv. Ro.xi.
*d* ch.16.15. Ezr.3.1; 8.12. Eze.36.24.
*e* See ch.4.5–8,15,16, 19–29. Is.59.9–11.
2 Or, there is *fear and not peace.*
3 Heb. *male.*
4 ch.4.31; 6.24; 46. 5. Na.2.10, *i.e.* in great misery and anguish.
5 As if he had said, 'I see the appearance of a man, but hear the voice as of a woman in travail.'—*C.*
*g* Joel 2. 11, 31. Am. 5.18. Zep. 1.14–18. Mal. 4.1. Re.6.17. Da.9.12, 14. La. 1.–v. Eze. vii. De.12.1.
6 A day great in trouble and distress. —*C.*
7 *Jacob's trouble.* The time of trouble to all the tribes.—*C.*
*h* ver.3,8,10. Ps.46.1 –5.
*i* Is.9.4;10.27;14.1–3. ch.25.14;27.7;50.18–20, 33,34;51.35,36.
8 'His yoke (the stranger's) from off thy neck' (Jacob's).—*C.*
9 No more exact tribute or enforce service of him.—*C.*
*j* Eze. 34. 23; 37. 24. Ho. 3. 5. ver.21. Ac.2. 30. Lu.1.69.
1 *David* signifies *beloved,* which is the name given of the Father to the Son from heaven, Mat. 3. 17, and the name in which believers are rendered accepted, Ep.1.6. 'David their king' is therefore Christ the King of kings.—*C.*
*k* Is.41.10, 13–15; 43. 5;44.2.ch.46.27,28.

* 'So desperate were the circumstances of the Jews in Babylon, while enduring the punishment God had inflicted upon them for their crimes, that no human interposition which they could rationally expect, could avail for their deliverance. They are accordingly represented under the metaphor of a body full of wounds, left entirely destitute of medical aid' (*Henderson*).—*P.*

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*l* See on ch.23.3;29. 14.ver.3. Ro.xi. Ezr.i. ii.vii. viii. Ne.i.–xiii.
*m* ch.23.6. Ho. 2. 18. Eze.34.25. Mi.4.3,4. Is. 26. 1–3; 2. 2–5; xi. xii. xxv.–xxvii.xxxv. &c.
*o* ch.15.20. Is. 41. 10; 43. 2. Eze.11.16,17.
*p* Is.26.14,19; 27.7,8. Am. 9. 8. Ps.6.1,2. ch. 10.24;46.28.
*q* 2 Ch.36.16. ver.15; ch. 15. 18. Eze. 37. 11. Ps.142.4. Is. 1. 5, 6. ch. 14.17;31.15;ver.15.
2 See note * in first column.
*r* 1 Ti.2.5,6. 1 Jn.2.1. Eze.22.30. Is.59.16. ch. 6.28;22.6.
3 Heb. *for binding up* or *pressing.*
*s* ver.17; ch.8.22. Is. 1.5,6.
*t* ch.2.36. Eze.16.36–43. Ho. 2. 5–10. Job 13. 24.
*u* La.i.–v. ch. iv. ix. xv. xvi. xix. xxi. Eze.v. –xxiii. Job 30. 21. Ho.5. 14.
*v* La.3.39. ch.15.18; 31.15. Mi.7.9.
*x* ver.14; ch.2.19,20, 28. Is.i.–iii. v. lix. Eze. xvi. xx. xxii. xxiii. Mi.i. –iii. vi. vii. Zep. 3. 1–5. ch.i.–xxiii.
4 Or, *nevertheless.*
*y* Ex.23.22. Is. 33. 1; 41. 11, 12. ch. xlvi.–li.; 18.25. Re. 13. 10. Eze. xxv.–xxxv. xxxviii. xxxix. Zep.ii. Zec.i.ix. x. xii. xiv. Is. xiii. xiv. xxi.xlvii.
*z* ch. 33. 6. Ps. 23. 3; 103.3;107.20. Ex.15.26. ch.3.22. Is.30.18,26.
5 When all those in whom the Jews had trusted for help were overthrown, when human help seemed gone for ever, then the Lord raised up a helper in a quarter strange and unexpected. Cyrus was commissioned to release the Jews, and to aid them in their return to their own country.—*P.*
*a* Ps.12.5; lxxiv.; 79. 4–12;44.9–26. La.2.15–17.
*b* See on ch.23.3;29. 14;ver.3.
*c* ch.31.38,39. Zec.2. 4. Ps.102.13.
6 Or, *little hill,* Ps. 68.15,16.
7 On the place where her stones and rubbish formed a shapeless heap, her palaces shall be erected.—*C.*
8 Temple, Ps. 102. 13,16. Is.44.28. ch.31.6, 12.
*d* ch. 31. 4, 12, 13,18. Is.xii.xxv. xxvi. xxxv. xl.–lxvi. Ps.42.4.
*e* Zec.10.8. Is.60.22. ch.31.8,27.
*g* Is. xlix. lx.–lxii. Eze. xxxiv. xxxvi. xxxvii.ch.xxxi. xxxiii.
9 See note on ver. 16.—*C.*
1 Heb. *his glorious ones,* Jn.1.14. He. 1.3. Ge.49.10. Is.9.6.
2 Their nobles and kings shall no more be foreigners, but their brethren the seed of Jacob.—*C.*
3 *To draw near* to God implies, according to the Hebrew idiom, to offer sacrifice—the only mode in which a sinner could acceptably approach his judge; consequently this promised 'governor' must be a priest 'after the order of Melchisedec.'—*C.*
4 Who is this that has said, 'Lo! I come to do thy will, O God!' Not any 'mere man' —for 'all have sinned, and come short of the glory of God;' but Messiah foretold by David, Ps. 40. 8, in whose heart will be the law of the LORD; the 'governor' foretold by Micah, to arise out of Bethlehem to 'rule his people Israel,' Mi.5.2. Mat.2 6. —*C.*

REFLECTIONS.—God's promises ought to be carefully preserved, propagated, considered, and improved. Sin often makes for men a hell upon earth. Very sore trials and miseries often precede the most remarkable deliverances. And diligence in God's service is the proper fruit of his salvations. But there is no true serving of him but in receiving and serving his Son Jesus Christ, our mystical David. No profession, however plausible, can secure impunity in sin. Nay, though our heaviest afflictions are far lighter than our sins deserved, yet the sins of professors, and even of saints, are often most sharply corrected. But it is only incurable lusts that make incurable troubles. Let God's church be ever so fearfully deserted and despised, he will in due time deliver her. Let therefore her true children give no way to disquieting fears or hopeless sorrows. Never is her deliverance nearer than when all refuges but God have entirely failed her, and all her

22 And ye shall be [k]my people, and I will be your God.

23 ¶ Behold, the [l]whirlwind of the LORD goeth forth with fury, a continuing[5] whirlwind; it shall fall[6] with pain upon the head of [m]the wicked.

24 The[o] fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: [p]in the latter days ye shall consider it.

## CHAPTER XXXI.

1 *The restoration of Israel.* 10 *The publication thereof.* 15 *Rahel, mourning, is comforted.* 18 *Ephraim, repenting, is brought home again.* 22 *Christ is promised.* 27 *God's care over the church.* 31 *His new covenant.* 35 *The stability,* 38 *and amplitude of the church.*

AT the [a]same time,[1] saith the LORD, will I be the God [b]of all the families of Israel, and they[c] shall be my people.

2 Thus saith the LORD, [d]The people *which were* left of the [2]sword [e]found grace in the wilderness; *even* Israel, when [g]I went to cause him to rest.

3 The LORD hath appeared of old[3] unto me,[4] *saying*, Yea, [h]I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.[5]

4 Again[6] I[i] will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [j]tabrets,[7] and shalt go forth in the dances of them that make merry.

5 Thou[k] shalt yet plant vines upon [l]the mountains of Samaria: the planters shall plant, and shall eat *them*[8] as common things.

6 For there shall be [n]a day, *that* [o]the watchmen [p]upon the mount Ephraim shall cry, [q]Arise ye, and let us go up to Zion unto the LORD our God.[9]

7 For thus saith the LORD, [r]Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, [s]O LORD, save thy people, the remnant of Israel.

8 Behold, [t]I will bring them from the north country, [u]and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child [v]and her that travaileth with child together: [z]a great company shall return thither.

9 They shall come [y]with weeping, [z]and with supplications[1] will I lead them: [a]I will cause them to walk by the rivers of waters [b]in a straight way, wherein they shall not stumble; for[c] I am a Father to Israel, and Ephraim *is* my first-born.

10 Hear the word of the LORD, O ye nations, and declare *it* [d]in the isles afar off, and say, He that scattered Israel will [e]gather him, and keep him, as a shepherd *doth* his flock.

[b] Is.63.13;35.8;42.16;49.11. [c] De.32.6.Ex.4.22.1 Ch.29.10.Is.63.16;64.8.Mat.6.9.ch.3.4, 19,22;ver.20. [d] Is.24.15;41.1;42.4,10,12;49.1;51.5;60.9;66.19. [e] Is.56.8;11.12;27.12;54.7; 40. 11. Eze.34.12–14,16,23;37.24.Jn.10.27–29.

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[k] ch.24.7;31.33;32. 38. Zec.13.9. Eze.11. 20;36.28;37.27. Ho.2. 23.Re.21.3.
[l] ch.23.19,20;25.32. See Mal.4.1.
[5] Heb. *cutting.*
[6] Or, *remain.*
[m] ch.10.25; ver.16. Is.3.11.Eze.18.4.
[o] Is.14.24–27;46.11. ch.4.28. Eze.20.47,48. Re.15.1,8.
[p] ch.23.20. Ec.7.14. Is.32.15. Da.9.23. Ge. 49.1. Ho.14.9. Ps.107. 43.

CHAP. XXXI.

[a] ch.29.10;30.3,8,9, 18;16.14.
[1] At the time of their restoration and conversion. See ch. 30. 17–22. This prediction was by no means fulfilled at the restoration from Babylon in the days of Nehemiah and Ezra —for that restoration was but of a few families: it must therefore refer to a future and complete restoration of the whole 'twelve tribes scattered abroad,' and of their conversion to the faith of Jesus whom their fathers crucified.—*C.*
[b] ch.3.18;30.3,10;33. 7,14. Is.11.13. Eze.37. 19–27. Ho.1.11. Ro.11. 12,15,26.Ac.2.39.
[c] See ch.30.22. Ho. 2.23. Zec.13.9.
[d] Ex.12.37, with 1. 16,21;2.23;xiv.xvii.
[2] The sword of Pharaoh, the Amalekites, and Amorites, though some were cut off for their sins, Ex. 17. 8, 'when Israel marched on towards his rest' (*Boothroyd*).—*C.*
[e] Ex. xiv. to Nu. x. De. i.–x. Ne. 9. 11–22. Ex.33.17.
[g] Nu.10.33,38.De.1. 33;12.9. Is.63.7–14. ch. 2.2;ver.3.
[3] Heb. *from afar.*
[4] *Unto me.* The virgin of Israel (ver. 4) is the speaker.—*C.*
[h] Mal.1.2. Ge.17.7. Ro.11. 28,29. Is. 54. 8–10. Ex.19.5,6. De.7.6–9;10.15. Ho.11.1,4. Ca. 1.4 Jn.6.44.
[5] Or, *have I extended loving-kindness unto thee.*
[6] An allusion to Miriam, and the women celebrating the praises of God with music and dances (processions) on the discomfiture of Pharaoh, and deliverance of Israel at the Red Sea.—*C.*
[i] See ch.30.18;33.7.
[j] Ex.15.20. Ps.149.3. Ju.11.34.1 Sa.18.6. Re. 19.1–8.
[7] Or, *timbrels.*
[k] Am.9.14. Is.65.21; 62.8,9. Mi.4.4.
[l] Eze.36.8;37.22. ch. 30.3;ver.1.
[8] Heb. *profane* them, Le. 19.23–25. De. 20. 6, not as De. 28.30.
[n] 2 Co. 6. 2. Zec. 14. 16,20. Ps.110.3. Ho.6.2.
[o] Is.52.8;62.6.
[p] Ju. 9. 7. 2 Ch.13.4. Is. 40. 9; 52. 7. Ac.8.1–14;9.31.
[q] ch.3.18;30.3. Is.11. 13. Eze.36.6–22. Ho.1. 11. Is.2.2–5. Mi. 4. 1–3. Zec.8.21,22.
[9] See note * below.
[r] De. 32. 43. Is. xii. xxv.xxvi.;24.14–16;44. 23;42.10–12;49.13.
[s] Ps. 118. 25; 106. 47; 14.7.
[t] See ch.23.3;29.14; 30.3,18. Is.40.11;49.12; 35.5–10. Ps.105.37. Mi. 4.6,7. Zep.3.19.
[u] Eze.20.34,41.
[v] Is.40.11.
[x] Ezr. ii. viii. Ac. 2. 41;4.4;8.6,12. Ro. 11. 26,32.
[y] ch. 3. 21; 50. 4. Ps. 126.5,6. Mat.5.4. Zec. 12.10.
[z] Da.9.17,18. Ro. 8. 26.
[1] Or, *favours.*
[a] Ps.23.2. Is.35.6–8; 41. 19; 49. 10, 11; 43.16, 19. Re.7.17.
* The revolt of the ten tribes from the house of David was accompanied with a revolt from God: and Jeroboam set up the Egyptian ox-worship at Bethel and Dan, expressly to hinder the people from going up to the LORD'S feasts at Jerusalem, 1 Ki.13.26–29. When Samaria became the capital of the ten tribes it also became the chief seat of idolatry, Ho. 8. 5, 6; and, though afterwards partially converted to the true God, 2 Ki.17. 28–41, there still remained a grievous antipathy between the Jews and Samaritans, John 4. 9, of which the prophet now foretells the happy end.—*C.*
[g] Is.44.23; 48. 20; 49. 24–26. ch. 50. 19, 20, 33, 34. Ga.3.13. 1 Pe.1.18. Mat.12. 29. Lu. 11. 21, 22.Col.1.13,14.
[h] Eze. 17. 23; 20. 40. Is.xii.xxv.xxvi.xxxv.; 51. 11; 2. 2–5; 4.2; 25.6. Joel 3. 18. Eze. 36. 35. ch.3.19.Ep.1.3;3.19.
[i] Is.58.11;44.3;43.19, 20. Ps.1.3. Eze.47.9,12.
[j] Is.35.10; 65. 19; 60. 20. Re.7.17;21.4.
[2] They shall not sorrow any more, 'as those that have no hope;' neither shall they wail any more in sieges and captivities.—*C.*
[k] ver. 4. Ps. cxxvi. cxlv.–cl.;106.47,48.
[l] Is.40. 1, 2; 51. 3, 11, 12;52.9;61.3.Zec.8.19.
[n] Ps.81.16;107.9; 36. 8;132.15,16. Is.25.6;55. 1–3.Ep.1.3;3.19.
[3] As the result of health and abundance, 'fa.ness' is often used as the emblem of all spiritual blessings. See Ps.63. 5.—*C.*
[o] ch.6.1; 40.1; 52.15, 28–30.Mat.2.16–18.
[p] Ge.42.13,36. La.5. 7.
[4] This prediction is interpreted by the evangelist of the massacre of the children at Bethlehem by Herod, Mat. 2. 17, 18, at which time it was literally fulfilled. For the prophet does not figuratively represent Rachel, the wife of Jacob, as arising from her grave to lament, but every bereaved mother as a Rachel, that is, as a 'sheep' (for so the word signifies) bleating after her lamb when seized by the ravenous and relentless wolf. No doubt the prediction had been previously fulfilled by Nebuzaradan (Je.40.1), but the prediction did not relate to one event, but embraced a whole series of events, in every one of which it is equally exemplified and fulfilled.—*C.*
[q] 1 Th.4.13. Is.40.1, 2;51.12.
[r] ver.15.He.6.10.
[s] ver.17. See ch.23. 3;29.14;30.3,18.
[t] ch.29.11. Ho. 1. 11. Is.49.13–26;29.22;50.19 –22. Ezr.1.5;ii.viii. Ro. 11.23,26,29.
[u] ver.1,6;ch.30.3.
[v] ver.9. Ho. 14. 1–3, 8;5.15;6.1,2.ch.3.21.
[x] Ps.39.8,9. Re.3.19. He. 12. 10. Ps. 94. 12; 119.67,71. ch. 6. 8. Ho. 10.11.
[y] Ps. 83. 7,19. La. 5. 21. Ho.14.2. Ca.1.4. Jn. 6.44. Is.55.7.
[z] 2 Co. 7. 10, 11. De. 30.2. Le.26.40. Eze. 6. 9;16.61,63;20.42–44;30. 31; 21. 12. ch. 3. 21, 25. Ja. 5. 15. 17–21; 18. 13. Ezr.9.6.
[a] Job 13.26.
[b] De. 32. 36. Ps.135. 14. Is. 63.15. Ho. 11. 8. Mat.9.36. Lu.15.19,32. Is.49.15.
[c] La.3.31,32.
[5] Heb. *sound.*
[d] Is. 55. 7. Mi. 7. 18, 19. Ro.5.20,21. 1 Ti. 1. 13,15,16.

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11 For the LORD [g]hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore[h] they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and [i]their soul shall be as a watered garden; and they [j]shall not [2]sorrow any more at all.

13 Then[k] shall the virgin rejoice in the dance, both young men and old together: [l]for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And [n]I will satiate the soul of the priests with fatness,[3] and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD, [o]A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they [p]*were* not.[4]

16 Thus saith the LORD, [q]Refrain thy voice from weeping, and thine eyes from tears: [r]for thy work shall be rewarded, saith the LORD; and [s]they shall come again from the land of the enemy.

17 And[t] there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard [u]Ephraim [v]bemoaning himself *thus;* [x]Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* [y]turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [z]after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, [a]because I did bear the reproach of my youth.

20 *Is*[b] Ephraim my dear son? *is he* a pleasant child? [c]for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled[5] for him: [d]I will surely have mercy upon him, saith the LORD.

21 Set[e] thee up way-marks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: [g]turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How[h] long wilt thou go about, O thou [i]backsliding daughter? for the LORD hath created a new thing in the earth, [j]A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel, [k]As yet[6] they shall use this speech in the

[e] Is.57.14;62.10. [g] Zec.10.9. Is.48.20;52.11,12.ch.51.5,6,50;50.4,5. [h] ch.2.18,23;36;4.14; 13.27. Ho.8.5. [i] ch.7.24;3.6,8,11,12,14. [j] Joel 3.10. Zec.12.8, rather Is.7.14. Mat.1.23. [k] Zec.8.3. Ps.122.5–8. Is.1.26;60.21. Re.21.27. [6] *As yet.* Again.—*C.*

allies and friends appear disposed to hurt her. If Jesus rise up to the prey, he will work great things for her deliverance. And to his person, incarnation, covenant engagements, and fulfilment of them, ought we to look through all temporal or spiritual blessings. And while he destroys his and our enemies, his kindness and relations to, or work for us, ought to engage our hearts in his worship and service.

CHAPTER XXXI. Ver. 1–6. I will manifest myself to the Hebrew tribes and gospel church as their God, and will cause them to acknowledge, worship, and serve me, as my people; as I formerly did in the

land of Judah and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* [l]mountain of holiness.

24 And [m]there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For [n]I have satiated the weary soul, and I[p] have replenished every sorrowful soul.

26 Upon this [q]I awaked, and beheld; and my sleep was sweet unto me.[7]

27 ¶ Behold, the days come, saith the LORD, that I [r]will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched[s] over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; [t]so will I watch over them, to build, and to plant, saith the LORD.

29 ¶ In those days they shall say no more, The[u] fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But [v]every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the [w]days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah;

32 Not[y] according to the covenant that I made with their fathers, in the day *that* [z]I took them by the hand, to bring them out of the land of Egypt; which my covenant [a]they brake, although I was [b]an husband unto them,[8] saith the LORD;

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*l* ch.17.3,12.Ps.48.1, 2;50.2;87.1–3.
*m* Ob.15,19,20.Is.65. 10. ch.33.12,13. Zec.2. 4,8.4,8.
*n* Is. 25. 6. Ps.132.15, 16; 107.9. Is.50.4; 61.3. Mat.11.28;5.6;6.33.
*p* Lu.1.53. Jn.4.14.
*q* Zec.4.1, 2. Ps. 127. 2;3.8.
7 Poole and others think the prophecy was given in vision during sleep; but of this there is no previous intimation. May it not be considered rather as a continuation of the proverbial 'speech in the land of Judah,' ver.23, and in conformity with the description given by the psalmist, Ps. 126. 1, of the amazement and delight of Israel at their wonderful deliverance from captivity?—*C.*
*r* Ezc. 39. 9–11. Ho. 2.23. Zec.10.9. Is.49.18 –23.
*s* ch. 44. 27; 1. 10–12. Da.9.14.2 Pe.2.3,9.
*t* ch.32.42;18.7,8; 24. 6.
*u* Eze.18.2,3,13. La. 5.7. Mat.23.35. Ex.20. 5.
*v* Eze.18.4. Ps.9.16. Ga.6.5,7. Ro.2.8,9. Is. 3.11.Pr.11.21;16.5.
*x* ch. 32. 40; 33. 14. Eze.37. 26. He. 8. 6, 8–13; 10. 16, 17. Ac.3.26; 13.46.1 Jn.2.7,8.
*y* Jn.1.17.2 Co.3.3,6.
*z* Ex.xii.–xiv. De.1. 31. Ho. 11. 1,3.
*a* ch.11.7,8;22.9. De. 29.25.
*b* Ge.17.7. Ex.19.5,6. ch.2.2;3.1,4,14.
8 Or, *should I have continued an husband unto them*, He. 8.9.

* This is a wonderful promise. It is, as it were, the solemn ratification of the grand prophecy preceding. 'For the immutability of the purpose of Jehovah to preserve the people of the Jews in order to invest them with the privileges and blessings of the new covenant, he appeals to his almighty power as evinced in the laws and constitution of the natural world. However long may be their dispersion, and however great the number of the

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blinded, yet they shall eventually be restored to the enjoyment of new-covenant blessings.'—*P.*
*c* De.30.6. Eze.11.19, 20; 36.26, 27. 2 Co. 3.3. Ps.40.8. Ro.7.22.
*d* ch. 24.7; 30. 22; 32. 38,40. Eze.11.20; 37.27. Zec.13.9.
*e* 1 Jn.2.20. Is. 54.13. Jn.6.45.1 Co.2.10. Jn.2. 20, 27; 5. 20. Joel 2. 28. Jn.7.39.
*g* ch.33.8; 50.20. Mi. 7. 18. Ac. 10. 43; 13. 39. Ep.1.7. Is.43.25; 44. 22. Ro.11.25.
9 Several points should be kept clearly before the mind in the interpretation of this remarkable and cheering prophecy—1. The covenant spoken of is the covenant of grace under Christ the Messiah, and revealed in the gospel. 2. The persons with whom this covenant, as here mentioned by Jeremiah, was to be made, are the Jews: not the spiritual seed of Abraham, but his natural seed. This is evident from ver. 31, 32. 3. The blessings of this new covenant are to be given them as a nation. *As a nation, i.e.* the great body of them—they are to be God's people, and he is to be their God. 4. It follows that the time predicted is yet to come.—*P.*
*h* Ge.1.16. Ps.136.7–9. De.4.19.
*i* Is.51.15. Ps. 114. 3, 4;66.6;74.13,15. Ex.14. 21,22. Jos.3.16.
*j* Ps.72.5,17; 89.2,36; 119.89;148.6. ch. 33.20–22. Ps.148.6. Is.54.8–10. Ps. 102.28;90.14.
1 Until the laws of nature be reversed or annihilated, Israel shall abide a distinct and historical nation.—*C.*
*k* ch.33. 22. Is. 54.8–10.ch.4.27; 5.18; 30. 11; 46.28. Ro.11.5,25,28.
2 See note * in first column.
*l* ch.30.18. Is. 44. 28. Zec. 2. 2, 4. Ne. ii. 17. Eze.40.2; 48.15–20, 30–35. Re.xxi. Ga.4.26.
*n* Ne.3.1. Zec.14.10.
*o* Zec.2.1,2.
*p* ch.7.32;19.2–11;32. 35.
*q* 2 Ch. 23. 15. Ne.3. 28.

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, [c]I will put my law in their inward parts, and write it in their hearts; [d]and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, [e]Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [g]I will forgive their iniquity, and I will remember their sin no [9]more.

35 ¶ Thus saith the LORD, [h]which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which [i]divideth the sea when the waves thereof roar; the LORD of hosts *is* his name:

36 If[j] those ordinances[1] depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, [k]If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.[2]

38 ¶ Behold, the days come, saith the LORD, [l]that the city shall be built to the LORD, [n]from the tower of Hananeel unto the gate of the corner.

39 And[o] the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole [p]valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the [q]horse-

Arabian desert, on the way to Canaan, when first I espoused the Israelites to myself as my peculiar people, and bestowed on them my ordinances and miraculous favours, after I had delivered them from the murderous cruelty of Pharaoh and of the Amalekites; for that ancient love manifested to them is neither ceased nor weakened. I will yet establish your government in both church and state; and ye shall have great ground of rejoicing, on account of both temporal and spiritual benefits. And ministers and others shall stir up their companions to join the church and attend the ordinances of God. 7–9. For, to the infinite joy and comfort of all the friends of the Jews, or of the gospel church, I will marvellously deliver them, and conduct them, however unfit in themselves, to their own land, or to the new-covenant state; render them penitent and prayerful, and in the most affectionate manner supply them with everything necessary. 10–14. All the nations around shall know and be affected with the marvellous salvation, temporal and spiritual, which I will work for them; they themselves shall, with great joy, repair to the temple and the ordinances of the gospel, in order to praise me for my diversified kindness. Universal shall be the joy and prosperity of all ranks; ministers and people shall be plentifully supplied, and be mutual blessings one to another. 15–17. The terrible mourning occasioned by the captivity in Babylon, the slaughter of the infants at Bethlehem, or rejection of the Jewish nation, shall be turned into joy, by the restoration of the Benjamites and other Jews, and by the accession of multitudes to the gospel church. 18–20. Deeply penitent for their sins, and earnestly desirous of spiritual blessings, shall the Jews return from Babylon, and especially from their present dispersion; and graciously will I receive them into favour, and abundantly bless them. 21–26. Return with the utmost care and despatch to your country, and erect marks by the way to direct such as may follow you: yea, though for your sinful apostasies ye have been long tossed to and fro, prepare for a return to your country, where the Messiah shall be born; and after your return, great shall be your reformation in righteousness and holiness; numerous shall be your flocks of cattle, and as numerous your worshippers of God; for I will refresh and supply you with every good thing.—Upon this Jeremiah awaked, and was delighted with the comfortable revelations which had been made to him in his dream or vision. 27–30. I will exceedingly multiply themselves and their cattle; and will manifest myself as eager to restore and bless them as ever I seemed to destroy them. Nor shall they have any more reason to complain that they are punished for their fathers' iniquities, but every one shall suffer for his own. 31–34. And I will renew my covenant with them in a more abundantly gracious form than I did at Sinai, and which they have so often transgressed by their idolatry and other wickedness, notwithstanding my kindness to them. But freely bestowing myself upon them as their God, adopting them as my people, and forgiving all their iniquities, I will clearly enlighten the minds of multitudes in the knowledge of the gospel, and renew their hearts, and dispose them to a holy and cheerful obedience to all my commandments.

Ver. 22. *A woman shall compass a man.* Pearson, Gill, and other learned expositors, interpret this expression of the miraculous conception of Christ. Boothroyd translates it 'a woman shall put to flight the mighty man;' and, with Willet, Gataker, and others, considers it an expressive mode of saying, that 'the weak and timid woman shall terrify and conquer the strong and courageous man.' See ver. 11. *C.*

Ver. 27. When, in healthfulness, peace, and prosperity, both men and cattle shall multiply as the corn. This promise acquires peculiar emphasis when it is remembered that, at present, many districts of Judea are nearly uninhabited. See Wylie's *Modern Judea*, p. 306. *C.*

Ver. 34. Since a time will come when 'they shall teach no more every man his neighbour, saying, Know the Lord,' and that because 'all shall (have come to) know him,' it follows that it is the right and duty of 'every man' to teach his neighbour; and that the right never ceases, and the duty never relaxes, but in proportion as the necessity ceases by the universal diffusion of religious knowledge in principle and practice. *C.*

Ver. 37. Until man can measure infinity in heaven above, or penetrate to the centre of the earth beneath, I will still, notwithstanding their ingratitude and rebellion, preserve a 'remnant' of Israel, a seed for the revival of the whole, 'according to the election of grace.' *C.*

Ver. 38. The prophecy includes the restoration of Jerusalem on earth to her former dimensions and glory, as the emblem of the 'heavenly Jerusalem,' the 'city that hath foundations,' and 'the kingdom that cannot be moved.' *C.*

REFLECTIONS.—Thrice happy are the families which have God for their God! Remembrance of our own and the church's former deliverances is of great use to prevent despondency under long and sore troubles. But all our comfort and holiness must flow from God's everlasting love, fixed on and exercised towards us. It is pleasant when those that were chief rebels against God become his most zealous subjects and servants. But if he build up his church, and restore to us the ordinances of his grace, all must issue to the praise of his glory. And praises to him for mercies bestowed must be attended with supplications for what he has promised. When he intends to deliver, no distance, no weakness, no paucity, no grief, no perilous passage, can stop or even retard his designs. If he calls us to follow him, he will either find or make us a plain way; nor will he allow us to want any necessary supply. Great is the goodness of God observable in common providences, but especially in new-covenant blessings. Thrice happy are they whose souls are richly supplied by the Holy Ghost from the all-containing fulness of God, and who taste his goodness in everything they receive. It is not the death, but the justly apprehended loss, of our relations, that should disquiet us; and solid hopes of the happy issue of troubles will

gate toward the east, *shall be* [r]holy unto the LORD; [s]it shall not be plucked up, nor thrown down, any more for ever.

## CHAPTER XXXII.

*1 Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 13 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity of Judah for their sins, 36 and promiseth a gracious return.*

THE word that came to Jeremiah from the LORD [a]in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: [b]and Jeremiah the prophet was shut up [c]in the court of the prison, which *was* in the king of Judah's house.

3 For [d]Zedekiah king of Judah had shut him up, saying, [e]Wherefore dost thou prophesy, and say, Thus saith the LORD, [g]Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And [h]Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until [i]I visit him, saith the LORD: [j]though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that *is* in [k]Anathoth; for the right[l] of redemption[1] *is* thine to buy *it*.

8 So Hanameel, mine uncle's son, came to me in [m]the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then[2] I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel, my uncle's son, that *was* in Anathoth, [o]and weighed him the money, *even* seventeen shekels of silver.[3]

10 And [p]I subscribed the evidence,[4] and sealed *it*, and took witnesses, and [q]weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed [r]*according* to the law and custom, and that which was open.[5]

12 And I gave the evidence of the purchase unto [s]Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, [t]and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel,[6] that they may continue many days:

15 For thus saith the LORD of hosts, the God of Israel, [u]Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, [v]I prayed unto the LORD, saying,

17 Ah, Lord GOD! behold, [x]thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* [y]there is nothing too hard for thee:[7]

18 Thou showest [z]loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: [a]the great, the mighty God, the [b]LORD of hosts, *is* his name,

19 Great in counsel, and mighty in [8]work: for thine [c]eyes *are* open upon all the ways of the sons of men; [d]to give every one according to his ways, and according to the fruit of his doings:

20 Which[e] hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men: and [g]hast made thee a name, as at this day;

21 And[h] hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And[i] hast given them this land, which thou didst [j]swear to their fathers to give them, a land flowing with milk and honey:

23 And they came in, and possessed it; [k]but they obeyed not thy voice, neither walked in thy law: they have done nothing[9] of all that thou commandedst them to do; [l]therefore thou hast caused all this evil to come upon them.

24 Behold the [1]mounts,[2] they are come unto the city to take it; and [n]the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken [o]is come to pass; and, behold, thou seest *it*.[3]

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A.M. cir. 3410
B.C. cir. 594

*r* Zec.14.20, 21. Joel 3.17. Is.52.1; 60.21. Re. 21.27. Eze.48.35.
*s* Is.49.8; 51.16; 65.15; 62. 8, with ch. 17. 25. Eze.37.25. Mat.16.18.

CHAP. XXXII.

B.C. cir. 589.
*a* 2 Ki.25.1,2. ch. 52. 4,5; 39.1,2.
*b* ch. 33. 1; 37. 21; 39. 13,14. Mat.5.12; 21. 35; 23.34,37.
*c* Ne. 3. 25. Not as ch. 37. 16; 38. 6, but as ver.8.
*d* 2 Ki. 6.31,33. 2 Ch. 28.22. Is.1.5. ch.5.3.
*e* Ex. 5. 4. ch. 36. 29; 38.4; 26.9
*g* ch.21.10; 34.2,22; 37. 8; 38.3; ver.28,29.
*h* ch.21.7; 34.2,3; 37. 17; 38.18,23. Eze.12.12, 13; 17. 10,13–20; 21. 25, 26. ch.39.4–7; 52.8–11. 2 Ki.25.4–7.
*i* ch.27.22; 34.4,5, *i.e.* he die.
*j* ch.33.5; 37.7–10; 21. 4,5,9; 5.10. Pr.21.30.
*k* ch. 1. 1; 11. 21–23; ver.8,9.
*l* Le.25.24–32. Ru.4. 4, with Nu 35.2.

1 The estate of a Jewish family could never be alienated. If, therefore, a man, through poverty, or intending to emigrate, was obliged to sell his property, he must offer it to his next of kin; and even though he should have sold to another, this kinsman, if absent at the time of sale, might, on his return, claim the land at its value. This is called the right of the kinsman (Le. 25. 25), and in the year of jubilee the whole returned to the original owner.–*C.*

*n* ch.33.1; 37. 21; 38. 28; 39.14; ver. 2. Ne. 3. 25.

2 ver. 7, 25, 44, with Ac. 7. 16, *i.e.* that it signified the return from captivity after about fifty years, ver. 15.

*o* Ge. 23. 16. Zec. 11. 12.

3 Or, *seven shekels and ten* pieces *of silver*, *i.e.* near thirty-nine shillings sterling.

*p* 2 Co.8.21. Phi.4.8. Is.8.2.

4 Heb. *wrote in the book.*

*q* Ge. 23. 16. Zec. 11. 12.

*r* Phi.4.8. 2 Co.8.21. Col.4.5. Ep.5.15. Da.6. 4,5.

5 'It is customary in the East to write out two documents when contracts are formed: the one signed by the parties, solemnly sealed in the presence of witnesses, and carefully preserved; the other is merely a copy, which is not sealed, and is left open' (*Henderson*).–*P.*

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* The idea of the prophet seems to have been akin to the modern practice of inclosing written documents in glass bottles, either hermetically sealed, or so immersed in plaster as to exclude the air and moisture, and thus placing them in the foundations of public buildings with a view to their probable discovery after 'many days.' As the transaction has all the appearance of a reality (comp. ver. 7, 8), and not of a vision, it is not beyond the bounds even of ordinary probability to speculate upon the future discovery of this very document, which, as the earliest deed of conveyance upon record, would certainly rank among the chief curiosities of the world, independent of its emblematic and evidential connection with prophecy.–*C.*

A.M. cir. 3415
B.C. cir. 589.

*s* ch. 36. 3,4; 45. 1–5; 43.3,6.
*t* Is.3.2.
6 See note * in first column.
*u* ch.30.18; 31.24,28; 33.12; ver.37,43, 41, 44; ch.4.27.
*v* 2 Sa.7.18. Eze. 36. 37. Da.9.1–3. Phi.4.6. 1 Pe.5.7. Ps.55.22.
*x* Ge.1.; 2.1. ch. 25. 5. Ps. 146. 6. Ex.20. 11. 2 Ki.19.15.
*y* Ge.18.14. Lu.1.37. ver.27. Job 42.2.
7 Or, *hid from thee*, Is.46.9,10.
*z* Ex.20.5,6; 34.7. De. 5.9,10; 7.7,8. Jos. 7. 24. 1 Sa. 2. 33; 34. 1 Ki. 14. 10, 11; 21. 24.
*a* Job 11.7. Ps.147.5. Is.57.15; 9.6, 28.29.
*b* ch.10.16.
8 Heb. *doing.*
*c* Job 34.21. Pr. 5.21. ch.16.17. Ps.33.15. He. 4.13.
*d* ch.17.10. Ec.12.14. Ps. 62. 12. Is. 3. 10, 11. Ro.2.7–10; 14.12. Re.2. 23; 22.12.
*e* Ps.lxxviii.cv.–cvii. cxxv.–cxiv. cxxxvi. Ne.ix. Da.9.15. Ex. 9. 16. Is.63.12.
*g* Is.63.12. Da.9.15.
*h* Ex. 6. 6; vii.–xiv. 2 Sa. 7. 23. 1 Ch. 17. 21. De. 4. 34. Ne. ix. Eze. xx. Ps.lxxviii.cv.cxiv. cxxxv.cxxxvi.
*i* Ne.9.22,24,25. Ex. 3.8,17. Ps.44.2,3; 78.54, 55; 66, 12; 136. 17–22. Jos.xii.–xxiii.
*j* Ge.17.7,8; 28.13–15.
*k* Ju.2. 11–20. Ne. 9. 26–30. Ezr.9.7. Ps.106. 34–43; 78. 56–58. Eze. xvi.xx. xxii. xxiii. Da. 9.5–14.
9 The meaning is, that, as a people, they had 'done nothing' according to God's requirement. Individuals at all times, and at some times many, had served God in humility and faithfulness; but the nation, never.–*Note*, It is no doubt true that religion is a matter between every man's conscience and his God; but it is equally true that religion is a matter between every nation and its king. And this is one great truth that the rulers and people of all nations are slow to learn—all having hitherto been willing and determined to distinguish between things 'morally wrong, but politically right'—a distinction that never can be admitted by a Christian so long as he believes JESUS to be King of kings, Re. 19.16.–*C.*
*l* ch. 11.4–8. Le. 26. 14–39. De.28.15–68; 29. 18–28; 31. 16, 17; 32.15–26. La.1.–v. Jos.23.16.

1 Or, *engines of shot*, ch.33.4.

2 Earthen mounds raised so as to enable the assailants to shoot arrows or stones over the walls of the city.–*C.*

*n* ch. 21. 4–7; 14. 12, 14; 16. 4; 15. 1,2; ver. 3, 36.
*o* Jos.23.15,16. Zec.1. 6.

8 Jerusalem was besieged by the Chaldeans at the time when this prophecy was uttered, and the symbolic purchase made. It was now the tenth year of Zedekiah's reign, and the siege began in the tenth month of the ninth year. Hence the reference in this verse to the 'mounts' erected outside the city, on which doubtless the engines of war were placed. Famine, too, began already to be felt in the city, and pestilence was raging.–*P.*

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make us bear them patiently. True repentance is a deep and thorough work; and renders a sinner very loathsome and wicked in his own view. Nor do sins of youth appear small under its influence. But all turning to God must be produced by his own Spirit in us; who introduces his grace, by making us to perceive gospel truths. And God is ever ready to give his most rebellious children a kind reception when penitent. His mercy cannot forbear working for them while he frowns; and at last it must break forth in unnumbered and everlasting blessings. But what an encouragement to faith and repentance is the incarnation and work of our Redeemer!—Thrice happy are societies and souls where righteousness towards men, and piety towards God, are closely connected. Refreshing is that sleep in which men are entertained with comfortable promises from God. And no prospect is more pleasant to gracious souls than the spiritual

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for[4] the city is given into the hand of the Chaldeans.

26 ¶ Then[p] came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the [q]God of all flesh: [r]Is there any thing too hard for me?

28 Therefore thus saith the LORD, [s]Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Chaldeans, that fight against this city, shall come [t]and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me[5] to anger.

30 For[u] the children of Israel, and the children of Judah, have only done evil before me from their youth:[6] for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For[v] this city hath been to me *as* a provocation of mine anger,[7] and of my fury, from the day that they built it, even unto this day, that I should [z]remove it from before my face;

32 Because[y] of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, [z]they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me [a]the [8]back,[9] and not the face: [b]though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [c]set their abominations in the house, which is called by my name, to defile it.[1]

35 And [d]they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.[2]

36 ¶ And now therefore[3] thus saith the LORD, the God of Israel, concerning this city, whereof ye say,[4] It[e] shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;[5]

37 Behold, [g]I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to [h]dwell safely:[6]

38 And[i] they shall be my people, and I will be their God;

39 And I will [j]give them one heart, and one way, that they may fear me for ever,[7] for[k] the good of them, and of their children after them:

40 And I will make an [l]everlasting [8]covenant with them, that [m]I will not turn away [9]from them to do them good; but [o]I will put my fear in their hearts, that they shall not depart from me.

41 Yea, [p]I will rejoice over them to do them good, and I [q]will plant them in this land assuredly[1] with my whole heart, and with my whole soul.

42 For thus saith the LORD, [r]Like as I have brought all this great evil upon this people, [s]so will I bring upon them all the good that I have promised them.[2]

43 And [t]fields shall be bought in this land, whereof [u]ye say, *It is* desolate[3] without man or beast; it is given into the hand of the Chaldeans.

44 Men[v] shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses [z]in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: [y]for I will cause their captivity to return, saith the LORD.

## CHAPTER XXXIII.

1 *God promiseth to the captivity a gracious return,* 9 *a joyful state,* 12 *a settled government,* 15 *Christ the Branch of righteousness,* 17 *a continuance of kingdom and priesthood,* 19 *and a stability of a blessed seed.*

MOREOVER, the[a] word of the LORD came unto Jeremiah the second time, while he was yet [b]shut up in the court of the prison, saying,

2 Thus saith [c]the LORD, the Maker[1] thereof,

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A.M. cir. 3415. B.C. cir. 589.

4 Or, *though*, Ps.77.19. Is.55.8. Mat. 16.24. 2 Co.5.7.
*p* ch. 1. 1; 2. 1; 7. 1. Eze.2.7;3.17.
*q* Nu.16.22. Is. 64.8. Zec.12. 1. Ps. 65. 2. Is. 40.5.Ro.3.19,20.
*r* Ge. 18. 14. ver. 17. Ps.115.3. Mat. 19.26.
*s* ver.3,24,36;ch.6.6; 19.8,11,15;20.5;21.9,10. Is. 5. 5, with Jn. 19. 11. Am. 3.6.
*t* ch.11.16; 17.27; 21. 4,10,12;37.8,10;22.7;19. 13; 2.13,20,23,28; 11.12, 13;52.13.
5 *To provoke me.* Not on purpose to provoke God—for they had forgot him—but the end of which was to provoke, because they dishonoured him, as a Father; disobeyed him, as a King; and forsook him, as a Husband; wherefore he was offended, and condemned them as a righteous Judge.—*C.*
*u* ch.3.1–10,25;7.23–28; 2. 7. 2 Ki. 17. 7–23. Eze. 16. 15–34, 44–52; 20.4–32; 23.2–44. Ge.6. 5;8.21. Ps.51.4.
6 From their youth as a nation, when they escaped from slavery and came up out of Egypt.—*C.*
*v* 1 Ki. 11. 7, with 2 Ki.23.13. Eze.22.2–12. Zep.3.1–6. ch.6.6,7;23. 15;5.9–11. Is.65.3–5.
7 Heb. *for my anger.*
*x* 2 Ki.23.27;24.3,4.
*y* ch.2.19; 4.18; 5.19, 25. Is.59.1,2.
*z* ch.6.12,13; 2.8,26. Zep. 3. 1–5. Is. 1. 4–6. Mi. ii. iii.; 7.1–5. 2 Ch. xxi. xxviii. xxxiii. xxxvi.Da.9.5–11. Mat. 7.13.
*a* ch.2.27;7.24. Is.48. 4. Zec. 7.11,12. Ho.11. 2,7.
8 Heb. *neck.*
9 *The back*, to forsake me, or show contempt either of my love or power:—*The face*, which would exhibit attention, respect, and obedience. —*C.*
*b* ch.7.13. 2 Ch.36.14 –16.ch.25.3.
*c* ch. 23. 11; 7. 30, 31. Eze.8.5–16. 2 Ch. 33.2, 3,15,22.2 Ki.21.4–7.
1 It seems from this statement, and from some others of a similar import, that the Jews had gone so far in their idolatry as to set up idols within the very courts of the temple. Nothing could more strikingly show the utter and hopeless depravity of the people.—*P.*
*d* 2 Ch.28.2–4; 33. 3–7. 2 Ki.23.10. ch. 7. 31; 19.5. Ps.106.37. Is.57.5. Eze. 16. 20, 21; 23. 37. Le. 18. 21; 20. 2–5. De. 18.10.
2 See note on ch. 19.5.—*C.*
3 Or, *nevertheless*, ch.16.14. Is.30.18. Ho. 2.14.

* This safety the Jews did not enjoy after the return from the Babylonish captivity, but were continuously distressed by the Persians, Egyptians, Macedonians, and finally destroyed by the Romans; the fulfilment of the prophecy is, therefore, future; the partial restoration under Zerubbabel being a mere shadow of the complete restoration yet in reserve.—*C.*

A.M. cir. 3415. B.C. cir. 589.

4 ver.43; ch.2.25, or perhaps in derision, ch. 20. 7, 8, with ver.3, 24.
*e* ver.24,28.
5 'But now, notwithstanding all this.' —*W. Lowth.*
*g* See ch.23.3;29.14; 30. 3,18; 31. 8–17; 33. 7. De. 30. 3–6. Eze. 34.12 –16,22–31; 36. 8–38; 37. 21–27. Ho.1.10,11; 3.5; 6.1–3. Am.9.11–15. Ob. 17–21. Zep.3.9–20.
*h* Joel 3. 20. Zec.14. 11.
6 See note * in first column.
*i* ch. 24.7; 30. 22; 31. 33. Ge.17.7. Ex.19.5,6.
*j* ch.24.7; 6.16. Eze. 11.19. 1 Sa.7.3. Eze.37. 22. Zec.14.9. Ac. 4. 32. Ep. 4. 5, 6. Phi.2.1. Is. 52.8.
7 Heb. *all days.*
*k* De.5.29. Ps.115.13, 14. Mat.6.33.1 Ti.4.8.
*l* Ge.17.7,13. Le. 24. 8. Is.24.5.ch.50.5; 31.31 –33. Is.55.3. Ps. 89. 34, 35.
8 The new and better covenant of which Christ is the Mediator, and which is never to give place to any other dispensation. See ch. 1. 5. Is. 55.3, and compare with Ps.89.34,35.—*C.*
*m* ch. 31.31–33. Eze. 39.29.Ro.8.28–39.
9 Heb. *from after.*
*o* ch. 31. 33. Eze. 36. 26,27. Ep.1.3; 2.4–10. 1 Pe.1.5. Mat.16.18. Jn. 10.27–29.
*p* De.30.9. Zep.3.17. Is.62.5.
*q* ch.24.6;31.28. Am. 9.15.
1 Heb. *in truth* or *stability*, Ho.2.19,20.
*r* ch.31.28;18.7,8; 29. 10. Zec. 8. 14, 15, with Jos.23.14,15.
*s* ch.33.10,11.
2 Surely it is impossible to read this solemn declaration and observe how literally God 'brought all this great evil upon this people;' and then to doubt or deny that he will as literally 'bring upon them all the good that he has promised them.'—*C.*
*t* ver.15.
*u* ver.36; ch.2.25;18. 12;33.10. Eze.37.11. Is. 49.14. Ps.141.7.
3 See Wylie's *Modern Judea*, p. 258, 306, 308, 328.—*C.*
*v* ver.6–15.
*x* ch.17.26. Jos.xviii. xv.
*y* ver.37–41; ch.33.7, 11,26; 23.3; 29.14; 30.3, 18. Ps.126.1–4.

CHAP. XXXIII.

*a* ch.13.2,8; 14.1; 16. 1; 18.1; 24.4; 25.1; 26.1, 12;27.1;30.1;32.1,26.
*b* ch. 32.2,3,8; 37. 21; 38.28.
*c* Is.37.26. ch. 32. 36, 44, with Mat. 16. 18. He.11.10.
1 'The *doer* thereof'—that is, he that is about to promise is the same that is able to perform: 'the Lord that *formed* it' as a rule of his government, that, when men call upon him in faith, he will surely answer them.—*C.*

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flourishing of God's church.—How delightful is it to have JEHOVAH rejoicing over us to do us good! And no wonder sin against him be bitterness in its latter end. But infinitely gracious is his covenant, and suited in form, in matter, in order, and in firmness, to our every need. And while all things in nature are pregnant with important instructions and comforts, it is holiness, connected with outward privileges, that renders them truly steadfast and durable.

CHAPTER XXXII. Ver. 3. *Zedekiah king of Judah had shut him up.* Zedekiah presents a melancholy, but common, example of anger against the messenger of unwelcome news, or the offerer of good advice. If, instead of treating him with harshness and cruelty, Zedekiah had asked for an evidence of his divine commission, Jeremiah could have easily satisfied him by referring to his prophecy against Pashur and his friends, ch. 20. 6, and that against Hananiah, ch. 28. 16, 17; both of which had received such evident fulfilment as to put the commission of the prophet beyond all dispute. *C.*

Ver. 10. One kind of money was in uncoined gold or silver ingots, another in thin rolls that could be easily cut, and both required to be weighed. But there is no reason to conclude that all Jewish money was, at this period, uncoined; for the arts had long ago made great progress in the East. The weighing is rather indicative of a period of fraudulence which required constant watchfulness against minute deductions from the value of the coin. *C.*

Ver. 27. Is there any event beyond my power? Did I not give this land to Israel? Can I not convey it to the Chaldeans? And, when the fulness of the time is come, can I not restore it again to my renewed people? *C.*

Ver. 32. *Jerusalem.* Jerusalem, though belonging partly to the tribe of Judah, and partly to the tribe of Benjamin, was a city common to all the tribes, and might therefore represent the common character of the whole people, particularly those classes by whom the nation was governed—the rulers, the prophets, priests, lawyers, and merchants. *C.*

REFLECTIONS.—How obstinately men persist in persecution, and other wickedness, even when the Lord is punishing them for it! No afflictions can drag men from their lusts. By what strange tokens God confirms his own oracles! An exact honesty, prudent discretion, and a firm dependence on the promise and providence of God, ought to meet together in all our civil transactions.—The more honourable views we have of God and his mercies, the more humble and penitent will be our views of our own and others' rebellion against him. And the former experiences of God's people ought to encourage us, even when his providence seems to contradict his promises. When we have God's orders, we have nothing to do but obey, and trust him with the issue. And if we are in the dark concerning his dispensations, we may humbly beg his instructions. No crimes are too horrid for apostate professors to commit, and no judgments too severe to punish them. Deep carnal security ordinarily ends in deep despair; but blessed mornings of deliverance, conversion, and reformation frequently succeed long and dark nights of trouble. And unchangeable is their

**HOUSE OF ANANIAS, DAMASCUS—SITE OF THE HOUSE OF ANANIAS, WHO WAS DIRECTED TO INQUIRE FOR SAUL AT THE HOUSE OF JUDAS IN DAMASCUS.** [Jeremiah, xxxiii:17, 18.]—"For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Reference is made to these verses by St. Paul in Romans, xii:1, and Romans, xv:16, and by Peter in I. Peter, ii:5, and by St. John in Revelations, i:6. Jesus Christ was the man who was to set forever upon the throne of the house of Israel, and the ministers were to be the priests who were to offer burnt offerings and to kindle meat offerings, and to do sacrifice continually. We give a picture of the house of Ananias in Damascus, said to stand upon the site of the house of Ananias, related to St. Paul at the time of his conversion. St. Paul was the leader of the living, everlasting Christain priesthood.

the LORD that formed it, to establish it; the LORD[2] *is* [d]his name;

3 Call[e] unto me, and I will answer thee, and show thee great and mighty[3] things, which thou knowest not.[4]

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown[g] down by the mounts,[5] and by the sword;[6]

5 They[h] come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men,[7] whom I have slain in mine anger, and in my fury, and for all whose wickedness [i]I have hid my face from this city.

6 Behold,[j] I will bring it health and cure, and I will cure them,[8] and [k]will reveal unto them the abundance of peace and truth.

7 And[l] I will cause the captivity of Judah, and the captivity of Israel, to return, and [m]will build them as at the first.

8 And [o]I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And [p]it shall be to me a name of joy, a praise[q] and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they [r]shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.[9]

10 ¶ Thus saith the LORD, Again there shall be heard in this place, which [s]ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast,[1]

11 The[t] voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, [u]Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: [v]*and* of them that shall bring the sacrifice of praise into the house of the LORD. For [z]I will cause to return the captivity of the land, as at the first,[2] saith the LORD.

12 ¶ Thus saith the LORD of hosts, Again in this place, which is desolate[3] without man and without beast, and in all the cities thereof, shall[y] be an habitation of shepherds causing *their* flocks to lie down.

13 In[z] the cities of the mountains, in the cities of the vale, and in the cities of the south,

A.M. cir. 3415.
B.C. cir. 589.

2 *JEHOVAH.*
*d* Am.5.8;9.6.
*e* ch.29.12. Ps.50.15; 91.15. Is. 65. 24; 45. 11; 48.17. Am. 3.7. Ge.18. 17.
3 Or, *hidden*, Is.48. 6.
4 *Which thou knowest not* by any wisdom of thine own, but solely by divine revelation and promise.—*C.*
*g* ch.32.24; 6.6. Eze. 4.2; 21.22; 26.8. Hab.1. 10.
5 Mounds of earth on which military engines were erected for breaking the walls. —*C.*
6 Mattock, 2 Ch.34. 6, or axe, Eze.26.9.
*h* ch. 21. 4–10; 32. 5; 37.7–10. Is.55.25; 10.5.
7 'They (the people of the city) come to fight with the Chaldeans, but it is to fill them (their dilapidated houses) with the dead bodies of men,' &c.—*C.*
*i* ch. 18. 17; 21. 10. Eze. 39. 23, 24; 15. 7. Is. 8.17; 64.7.
*j* ch. 30.12, 13, 17. Is. 58.8. Hab.3.2.
8 *I will cure them:* that is, 'the captivity of Judah and Israel,' ver.7.—*C.*
*k* Is. 39. 8; 30. 26; 54. 13; 48.18, 19. Ps. 85.8–13. Ex. 34.6. Is.55.7. Jn.10. 10. Tit.3.5,6. He.6.17, 18. 1 Pe.1.3.
*l* See ch. 23.3; 29.14; 30.3; 32.44; ver. 26. Is. 11.12. Ho.1.11.
*m* ch.24.6; 31.4, 28; 42. 10. Is. 1. 26. Ho. 2. 18. Joel 3.18.
*o* ch.31.34; 50.20. Mi. 7.18, 19. Eze. 36. 25–27. Is.40.2; 43.25; 44.22; 55. 7. Zec.13. 1. He. 9. 11–14. Ro.5.20, 21. 1 Jn.1.7, 9; 2.2. Re.1.5.
*p* Ezr.1.2; 36.12. Is.62. 7; 2.3. Zec.8.21–23. Ps. 126.3,4.
*q* ch.13.11.
*r* Is. 60.5. Ex.15.14–16. 2 Ch.20.29. Es.8.17.
9 The restoration of the Jews viewed in relation to the preceding circumstances, the wondrous event itself and all its varied consequences, must form a new epoch in the history of the world, and irresistibly attract the attention of 'the nations' to the subject of fulfilled prophecy, the nature of divine providence, and the glorious character of JEHOVAH. And 'they shall fear and tremble,' not as before an enemy; but they shall learn that fear which is the beginning of wisdom, and 'join trembling with their mirth,' when 'they kiss the Son,' and acknowledge him 'Lord of all.'—*C.*
*s* ch. 32. 36, 44; 2. 25; 18.12. Ps.141.7. Eze.37. 11.
1 See ch.32.43.—*C.*
*t* ch.7.34; 16.9; 25.10. Re. 18. 23. Ho. 2. 15. Zec.9.17; 10.7.
*u* 1 Ch.16.8, 34. 2 Ch. 5. 13; 7. 3; 20. 21. Ps. cxxxvi. cvii. Is. xii. xxv. xxvi. Ezr.3.11.
*v* Le.7.12. Ps.107.22; 116.7. Ne.12.31, 38, 40. He.13.15.
*x* ver.7.26; ch.32.37, 44. Is.11.11, 12; 43.6; 49. 12. See ch.23. 3; 29.14; 30.3, 20.
2 *As at the first,* when, with a mighty hand, and many signs and wonders, I brought them out from Egypt.—*C.*
*y* ch.31.24; 50.19. Is. 65.10. Eze.34.12–14.
*z* Ob.19, 20. ch.17.26; 32.44; 50.19, 20. Jos.xv. xviii.
3 See ch.32.43. The land is prophetically pronounced 'desolate' in the days of king Zedekiah, though a part only of the inhabitants had yet been carried captive—the LORD describing as done, that which he had judicially determined to do.—*C.*
*a* Le.27.32. Eze. 20. 37. Jn.10.3, 9, 10, 12.
*b* ch.31.31–34; 32.42; 29.10. 2 Co.1.20. Tit.1. 2. He. 6. 12–18; 10. 23. Nu. 23. 19. Is. 55. 8–13; 54.7–10. Zec.1.13–17.
*c* Is.4.2; 11.1. ch.23.5. Zec.3.8; 6. 12, 13. Eze. 17.22, 23.
*d* Is.9.7; 11.2-5; 52.13; 61.8, 11; 42.21. Ps.45.4, 7; 72.1–5. Jn.5.22–29.
4 The 'days' and the 'growth' assigned to 'the Branch of Righteousness,' show that the prophecy embraces a series of events from the birth of Messiah, till the establishment of Jerusalem in safety.—*C.*
*e* Is.45.17, 22. De.33. 27–29. Jn.3.14–17.
5 Heb. *he who shall call her is Jehovah our righteousness.*
6 *Jehovah - tsidkenu.*
*g* ch. 23.6. 1 Jn.2.1, 2. Is.45.24, 25. 1 Co.1.30. 2 Co.5.21. Phi.3.9. Ro.5. 11, 19.
7 See notes on Ge. 15.6. Ps.14.5. Je.23.6.—*C.*
*h* 2 Sa.7.14–16. 1 Ki. 2.4. Ps.89.29, 36. Lu.1. 32, 33. Is.9.7.
8 Heb. *There shall not be cut off from David.*
9 David's Son, the Branch of Righteousness, still sits upon the throne of the universe, waiting till his enemies be made his footstool, 1 Co.15. 25.—*C.*
*i* Is.19.19; 56.7; 66.23 Ro.15.10, 16; 12.1. 1 Co. 9.13, 14. Mat.28.19, 20. 1 Pe.2.5, 9. Re.1.6.
1 The Levitical priesthood also 'never wants a man before the LORD,' having Christ himself 'made a priest for ever,' He. 6. 20; 7. 15–28. This prediction is farther verified in the glorious fact, that all believers are consecrated by the Spirit 'an holy priesthood (1 Pe. 2. 5), to offer up spiritual sacrifices' (the spiritual realities, whereof the ceremonial sacrifices were but shadows), 'acceptable to God through Jesus Christ.'—*C.*
*j* Is.54.9, 10. ch.31.36. Ps.89.37. ver.25, 26. Is. 66. 12. Re. 20. 6; 5. 10. Da.7.14. Is.9.6, 7.
*k* 2 Sa.23.5.
*l* Ge. 13. 15; 15. 5; 22. 17. ch.31.37.
*n* Ps.89.4, 29. 1 Ch.3. 18–24. Ne.xi.xii. Ps.22. 27–30; 72.8–14. Is.53.8, 10, 12. Da.7.14. Re.7.4, 9, 10; 11.15.
2 Even those who are 'born of the Spirit;' who are born 'not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth for ever,' 1 Pe.1.23. 1 Jn.3.9.—*C.*
*o* ver.21, 22, 10; ch.32. 36, 43. Israelites and Jews.
3 *Two families.* The statement in ver 17, 18, 21, 22, would lead to the families of David and Levi, the royal and the priestly. But, from considering ver. 25, 26, 'the two families' seem to be Judah and Israel; the two kingdoms into which the nation was divided. —*C.*

and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks [a]pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, [b]that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the [c]Branch of righteousness to grow up unto David; and he [d]shall execute judgment and righteousness in the land.[4]

16 In those days [e]shall Judah be saved, and Jerusalem shall dwell safely: and [5]this *is the name* wherewith she shall be called, [6]The [g]LORD our Righteousness.[7]

17 ¶ For thus saith the LORD, David shall never [h]want[8] a man to sit upon the throne of the house of Israel;[9]

18 Neither [i]shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.[1]

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, [j]If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also [k]my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As[l] the host of heaven cannot be numbered, neither the sand of the sea measured; so [m]will I multiply the seed of David[2] my servant, and the Levites that minister unto me.

23 ¶ Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, [o]The two families[3] which the LORD hath chosen, he hath even cast them off? [p]Thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD, [q]If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away [r]the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for [s]I will cause their captivity to return, [t]and have mercy on them.

*p* Ne.4.2. Ps.71.11; 137.7. La.1.21; 2.15; 4.15. *q* See ver.20, 22. Ge.8.22. Ps.74.16, 17. *r* Ge.49.10. *s* Ezr.ii. *t* Ho.1.7; 2.23. ch.31.20. Is.14.1; 54.8. Eze.39.25.

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state, stable and permanent their holiness and happiness, and cordial their harmony, who have God for their God, and the performer of all things in and for them.

CHAPTER XXXIII. Ver. 8. *And I will cleanse.* How wonderful! They shall be 'cleansed from all their iniquity,' for the very blood which their wicked fathers murderously shed; for it is 'the blood of Jesus,' and that alone, 'that cleanseth from all sin,' 1 Jn. 1. 7. 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!' Ro. 11. 33. *C.*

REFLECTIONS.—God's power and goodness in creation and providence should encourage us to believe his promises; and fervent prayer is an excellent means of obtaining divine and marvellous instructions. Dreadful is the ruin procured by sin! but where sin abounded, grace can much more abound. Saving instructions and gracious forgiveness must introduce all other new-covenant favours. No case on this side hell is so deplorable but God's mercy can relieve from it. And the greater the salvation which he works, the more will he be glorified in it. Yea, all the abundant joys of his people, after their nights of grief, will tend to his praise. But it is Jesus Christ alone that is the substance of all divine favours, that communicates sweetness, value, and usefulness to them; and notwithstanding all opposition and contempt, his kingdom

## CHAPTER XXXIV.

1 *Jeremiah prophesieth the captivity of Zedekiah and the city.* 8 *The princes and the people having dismissed their bond-servants, contrary to the covenant of God, afterward re-assume them.* 12 *Jeremiah, for their disobedience giveth them and Zedekiah into the hands of their enemies.*

THE word which came unto Jeremiah from the LORD, [a]when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion,[1] and all the people, fought against Jerusalem, and against all [b]the cities thereof, saying,

2 Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, [c]Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 And [d]thou shalt not escape[2] out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes[3] shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth,[4] and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou[e] shalt not die by the sword;

5 *But* thou shalt die in peace: and [g]with the burnings[5] of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and [h]they will lament thee, *saying*, Ah, lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet [i]spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against [j]Jerusalem, and against all the cities of Judah that were left, against [k]Lachish, and against Azekah: for [l]these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim [m]liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; that none should [o]serve himself of them, *to wit*, of a Jew his[p] brother.

10 Now, when all the [q]princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed,[6] and let *them* go.

11 But [r]afterward[7] they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, I made a covenant with your fathers [s]in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At[t] the end of seven years, let ye go every man his brother an Hebrew, which hath been sold[8] unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but [u]your fathers hearkened not unto me, neither inclined their ear.

15 And [v]ye were now[9] turned, and had done right[1] in my sight, in proclaiming liberty every man to his neighbour: and [x]ye had made a covenant before me in the house which is called by my name:[2]

16 But ye turned, and [y]polluted[3] my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into [z]subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, [a]I proclaim a liberty[4] for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed[5] into all the kingdoms of the earth.

18 And[b] I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they [c]cut the calf in twain, and passed between the parts thereof,[6]

19 The[d] princes of Judah, and the princes of Jerusalem, the eunuchs,[7] and the priests, and all the people of the land, which passed between the parts of the calf;[8]

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and [e]their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And[g] Zedekiah king of Judah and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are [h]gone up from you.

22 Behold, [i]I will command, saith the LORD, and cause them to return to this city; [j]and they shall fight against it, and take it, and burn it

A.M. cir. 3415. B.C. cir. 589.

CHAP. XXXIV.

*a* 2Ki.25.1,9,&c.ch. 39.1-3;52.4.

1 Heb. *the dominion of his hand.*

*b* ver. 7; ch.49.2; 51. 43;19.15.

*c* ch.32.3,4,28,29; 19. 3,12;21.4-10; 22.5; 37.8, 10,17;38.23;39.8;52.13.

*d* ch. 32. 3,4; ver. 21; 37.17;38.23. Eze.12.13; 17.18,20;21.25.ch.39.5-7;52.9-11.

2 Zedekiah and the garrison attempted to escape by night; but the army was scattered, and the king made prisoner near Jericho, 2 Ki.25. 5,6.—*C.*

3 There is something peculiar in the repeated reference made to Zedekiah's eyes beholding the eyes of the king of Babylon (see ch. 32. 4), for after Zedekiah had seen him, the cruel Babylonian, according to a barbarous custom of the East, put out his eyes, bound him in fetters of brass, and carried him away to Babylon, 2 Ki.25.7.—*C.*

4 Heb. *his mouth shall speak to thy mouth.*

*e* ch.39.7;52.11. Eze. 12.13;17.20;21.25. 2 Ki. 25.7.

*g* 2 Ch. 16. 14; 21. 19. La.4.20.

5 Burnings were customary at royal burials, 2 Ch. 16. 14; but whether the body was burned with the odours (odoriferous woods and spices, as is common still among the Hindoos), or whether the odoriferous substances were burned alone, and the body buried, is matter of question. The Talmudists deny the burning of the bodies, considering it as a heathen, and not a Jewish custom; but that the Jews did occasionally, at least, burn dead bodies, is certain from 1 Sa. 31.2. Am.6. 10; that the custom did not continue, if it ever was more than an occasional occurrence, is obvious from the case of Elisha, 2 Ki. 13. 21, of Lazarus, and of our Lord. See Jn. 19. 40. —*C.*

*h* ch.22.18.

*i* 2 Sa. 12. 7. 1 Ki.21. 19. Eze.2.7. Mat.14.4.

*j* Le.26.25. De.28.25, 52. ch.4.5,7,20; 5. 6,17; 6.5,12; 10. 18, 20; 11.12; 12.11;16.16;25.11;8.14.

*k* Jos.10.3,11; 15. 35, 39.2 Ch.11.9;32.9.

*l* 2 Ki.18.13;19.8.

*m* Ex.21.2-4. De.15. 12. Ne.5.11. Le.25.10.

*o* ch.27.7;30.8.

*p* Le.25.39-46. 1 Co. 6.8.

*q* ch.26.10; 36.12; 38. 4.

6 God's law required that, when a Hebrew servant had served six years, he should go free upon the seventh, Ex.21.2. De. 15. 12. A law of which the wisdom and humanity of the divine institution are equally obvious; a law, not of slavery, but apprenticeship, so that the retiring servant might be master of his business, and so enabled to provide for himself in a state of freedom.—*C.*

*r* ch. 37. 5. Ex. 9. 34. Ho.6.4. 2Ch.28.10. Ne. 5.5. Ps.78.36.2 Pe.2.22.

7 It is not improbable that this manumission was conceded to engage the bond-servants in the defence of the city; and when the Chaldean army retired to oppose the Egyptians (see ver. 22; ch. 37.5), the concession was ungenerously and unjustly withdrawn.—*C.*

A.M. cir. 3415. B.C. cir. 589.

*s* De. 9.7. Ju. 19. 30. Is.11.16. Mi.7.15.ch.7. 22;11.4.7.

*t* Ex. 21. 2-4; 23. 10. De.15.12.

8 Or, *hath sold himself.*

*u* 2 Ch.36.16,21. Ne. 9.30. Zec. 7.11,12.

*v* Ps.78. 34. Mat. 15. 8.Is.58.2.

9 Heb. *to-day.*

1 God pronounces the manumission of slaves to be 'right;' that is, the thing that he has commanded —'right in his sight,' intimating that his eyes are continually upon the slave and his taskmaster.—*C.*

*x* 2 Ki.23.2,3. Ps. 76. 11;119.106. Ne.10.29.

2 Heb. *whereupon my name is called,* ch.7.10.

*y* Ex.20.7. Le 19.12. Mal.2.7-11.

3 My name is 'merciful,' Ex. 34. 5; my name is 'the true God,' Je. 10. 10, and in that name ye have vowed to show mercy, and to keep the truth: but ye have polluted my name by your profane and faithless abuse of it; ye have taken it in vain, and I will not hold you guiltless. See ver.18. —*C.*

*z* Mat.18.28-34.

*a* Ju.1.7. Mat. 7. 2. 1 Th.4.6.Ga.6.7.Ep.5.6. Ja. 2. 13. ch. 32. 24, 36. Le. 26. 34, 35. Eze. 14. 17.

4 A 'liberty' that dismisses you from my care, provision, and protection; and that, providentially and judicially, delivers you over to the hands of your enemies.—*C.*

5 Heb. *for a removing,* De.28.25,64. ch.29.18;15.4;24.9.

*b* Is.3.11. Eze. 13. 4. Ro.2.8,9.

*c* Ge. 15. 10, 17, 18. Ne. 10. 29. Ps. 50. 5. Mat.24.51.

6 When solemn covenants were made, in order to make the engagements more impressive, it was a common practice to slay an animal, cut it in two parts, place the parts near each other, and then the contracting parties passed between them. This act was intended to signify that they were willing to be cut in twain if they should break through their engagements.—*P.*

*d* ver. 10. Zep.3.3,4. Mi.7.1-5.ch.32.32.Da. 9.6,8,12.

7 Or officers, ch. 29.2;38.7.2Ki.24.12,15; 25.19.

8 The covenant of God with Abram was ratified by dividing certain of the sacrifices, between which the emblems of the divine presence passed, Ge. 15. 10; whence, to ratify a covenant, is, in the Hebrew, literally to cut a covenant. By this solemn and expressive rite (a rite moreover of divine institution—the only kind of rite God would acknowledge), the covenant of liberty was ratified, and the faithless violators were speedily given up to destruction.—*C.*

*e* ch.7.33; 16. 4; 19.7; 8.1,2; 9.22. Is.18.6. Re. 19.17,18,21.

*g* See ver.3;ch.39.6; 52.10,24-27.2Ki.25.18-21. La.4.20.

*h* ch.37.5,11.

*i* 2 Sa.16.10. 2 Ki.24. 2,3. Is.45.7. Am. 3. 6. 2 Ch.36.17.ch.49.14;37.8 -10.

*j* ch.21.4-10; 24. 2,8-10; 29. 16-18; 32.29; 33. 10;6.8;9.11; xxxix.; 52. 7,13;40.2,3.2Ki.25.9.

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shall be established and flourish. Not only while Judea lies in desolations, but when the earth, and all the works therein, shall be burned up, it shall stand and flourish in its perfect and everlasting glory.

CHAPTER XXXIV. Ver. 2. This prediction was historically fulfilled according to the narrative, 2 Ki. 25. 9; 2 Ch. 26. 19. *C.*

Ver. 20. *Them that seek their life.* The Scripture history gives no direct account of the origin of this deadly antipathy of the Babylonians against the Jews. But when it is recollected that Babylon and Egypt were rival kingdoms—commercial rivals in the trade to the E. Indies, as well as military rivals in power, and that Israel was under the protection and in political alliance with Egypt, the cause of the murderous rancour of Babylon becomes plain; for similar causes still continue to produce similar national collisions. *C.*

with fire: and I will make the cities of Judah a desolation [k]without an inhabitant.

## CHAPTER XXXV.

1 *By the obedience of the Rechabites to their father's command,* 12 *Jeremiah condemneth the disobedience of the Jews.* 18 *God blesseth the Rechabites for their obedience.*

THE word which came unto Jeremiah from the LORD, [a]in the days of Jehoiakim the son of Josiah king of Judah, saying,[1]

2 Go unto the house of the [b]Rechabites,[2] and speak unto them, and bring them [c]into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then [d]I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the [e]chamber of the sons of [g]Hanan, the son of Igdaliah, a man of God, which *was* by [h]the chamber of the princes, which *was* above the chamber of Maaseiah, the son of Shallum, the [i]keeper of the door:[3]

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, [j]Drink ye wine.[4]

6 But they said, We will drink no wine: for [k]Jonadab the son of Rechab, our father, commanded us, saying, [l]Ye shall drink no wine, *neither* ye nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; [m]that ye may live many days in the land where ye *be* [o]strangers.[5]

8 Thus have we [p]obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; neither[q] have we vineyard, nor field, nor seed:

10 But we have [r]dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.[6]

11 But it came to pass, when [s]Nebuchadrezzar king of Babylon came up into the land, that we said, [t]Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, [u]Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early [v]and speaking; but ye hearkened not unto me.

15 I[x] have sent also unto you all my servants the [y]prophets, rising up early[7] and sending *them,* saying, [z]Return ye now every man[8] from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye [a]have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; [b]but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel, [c]Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: [d]because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, [e]Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel, [g]Jonadab the son of Rechab shall [g]not want a man to stand before me for ever.

## CHAPTER XXXVI.

1 *Jeremiah causeth Baruch to write his prophecies,* 5 *and publicly to read them.* 11 *The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it. They counsel Baruch to hide himself and Jeremiah.* 20 *The king, being certified thereof, heareth part of it, and burneth the roll.* 27 *Jeremiah denounceth his judgment.* 32 *Baruch writeth a new copy.*

AND it came to pass, [a]in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take[b] thee a roll[1] of a book, and write therein [c]all the words that I have spoken unto thee [d]against Israel, and against Judah,[2] and

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A.M. cir. 3398. B.C. cir. 606.

*k* ch.44.2,6.La.1.1.

CHAP. XXXV.

*a* ch.46.1,2. 2 Ki. 23. 33,34. Da.1.1.

1 All the prophecies from ch.xxvi. belong to the reign of Zedekiah, and are consequently posterior to this chapter and the following, which, together with ch. xlv., were delivered in the days of Jehoiakim. There is, however, no reason to conclude that the prophecies were not arranged with order and design. On the contrary they appear to be introduced here to enforce the prophecies against Zedekiah, who had no dread of captivity, by the recollection of the captivity of Jehoiakim, and the spoliation of the temple, 2 Ch. 36. 6, 7. See ch.36.1–8.—*C.*

*b* 1 Ch.2.55. 2 Ki. 10. 15,16. Ju.4.10;1.16.

2 The original Hebrew more properly signifies 'family.'—The Rechabites were descended from the Kenites (1 Ch. 2. 55); they were never completely incorporated with the Jews (ver.7), but were treated as friends and allies, 1 Sa.15.6. Their rules forbade architecture and husbandry, and confined them to pasturage and tents. They had now, however, fled to Jerusalem to avoid the depredations of the Chaldean army.—*C.*

*c* ver. 4. 1 Ki.6.5,6. 2 Ch.3.11.

*d* Ps.112.5. Ec. 9.10, with ch.19.1.

*e* ch.36.10.1 Ki.6.5. 1 Ch.9.27–30.

*g* 1Ch.24.5.1Ti.6.11.

*h* ch.26.10.

*i* 1 Ch.9.18,19,26; 26. 12,13. 2Ch. 8. 14. 2 Ki. 12.9. ch.52.24. Ps.84.10.

3 Heb. *threshold* or *vessel.*

*j* ver.16. 2 Co.2. 9; 8. 24.

4 The prophet has been thoughtlessly accused of tempting the Rechabites to sin. It is sufficient to reply, that the whole was emblematic, a living parable. He knew their steady character: he knew they would not swerve from the precepts of their father, and had no intention of tempting them to a violation, but merely of affording them an opportunity of exhibiting their obedience.—*C.*

*k* 2 Ki. 10.15.

*l* 1 Co.8.13. 2 Ki.5.26. 1 Co.7.29. ch.45.5.

*m* Ex.20.12. Ep. 6. 2. He.11.9,13;12.14.

*o* 1 Pe.2.11.

5 See note * below.

*p* Ep. 6. 1. Col. 3.20. Pr.1.8,9; 3.1; 4. 1,10; 6. 20;13.1.

*q* 1 Ti.6.6. Lu.21.34. Phi. 4.12. Pr. 30. 8. Ps. 37.16.

*r* ver.7.

6 For about three hundred years past.

*s* 2 Ki.24.1, 2. Da. 1. 1. ch.25.1.

*t* ch.4.5;8.12. 2 Ki.24. 2.

* The land of Judea being all allotted to the tribes, Jonadab easily foresaw that if his posterity applied themselves to husbandry, and obtained fixed habitations, their permanent improvements would excite cupidity in the original owners, and so produce either quarrels, or the final expulsion of his descendants. He therefore confines them to pasturage, which, so long as any part of the country remained unoccupied, would render them acceptable tenants, who might profitably occupy the land for the present, and could at any time be removed if it were required by the tribes with whom they might sojourn.—*C.*

*u* De.6.6. ch.6.8; 32. 33. Ps.32.8;94.8. Ho.12. 10. Is.28.10;46.12.

*v* 2 Ch. 36. 15,16. ch. 7.13,25; 11.7. Ps. 81.11, 13. Pr.1.20–24.

*x* Is.28.9–13;30.9–16; 42.20, 23; 48.4; 53. 1; 57. 17;65.2–7;25.3–6.

*y* Lu.10.16. 1 Th.4.8.

7 See note on ch.26. 5.—*C.*

*z* ch.25.4,5; 44. 4; 18. 11; 4. 14; 6. 8, 19; 7. 3, 5–15, 23–28; 17.20–23. Is.1.16–19; 55.7. Ps.37.27. Ho. 14.1–4.

8 The proper office of a prophet, an apostle, a minister of the word, is to call upon 'all men,' upon 'every man,' everywhere to 'repent and believe the gospel.' The commission of the Lord is never confined to a congregation or a single church; such limitation may be convenient, but is sadly narrow and sectarian. The commission of the Lord accredits his servant to all churches, to every man he meets, to every fellow-subject, to every fellow-creature, to every saint whom he is to comfort, to every sinner whom he is to reprove, and to invite to Jesus for pardon and salvation.—*C.*

*a* Lu.13.34,35.

*b* Mal.1.6. Ps. 50.21. 1 Co. 10. 22. Zec. 7. 11, 12.

*c* Jos.23.15,16. Le.26. 14–39. De.27.14–26; 28. 15–68; 29. 18–28; 31. 16, 17; 32. 15–26. Is.1.–vi. xxii.xxiv. lix. lxv. lxvi. Mi. i.–iii. vi. Zep. i. Hab.i.ch.ii.–xxvi.

*d* Pr.1.24;13.13;16.2. Is.50.2; 65.1,2, 12; 66.4. ch. 7. 13, 23, 24. Zec.7. 11,12.

*e* Ex.20.12. Ep.6.1,2, 3.

9 Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand,* &c.,1 Ch.2.55.

*g* ch. 15. 19. Ps. 5. 5. Lu.21.36. ch.33. 17, 21, 22,26, with ch. 25.9;32. 40.

CHAP. XXXVI.

B.C. cir. 607.

*a* ch.25.1;35.1.

*b* Ho.8.12. Is.8.1;30. 8. Eze. 2. 9. ch. 30. 2. Zec.5.1,2. Hab.2.2.

1 Sheets of parchment—skins prepared in a particular manner for writing—and glued together at the ends, and rolled up as large paper maps frequently are, constituted the books of those days.—*C.*

2 Jeremiah prophesied both against Israel and Judah. For though Israel had been destroyed by Shalmanezer before the prophet's time, yet he was ordered to refer to their sins and their disasters as an example and warning to Judah. See ch. 2. 4; 3.12,14; 9. 26; 32.30–32.—*C.*

*c* ch. 1.17. Eze.2.7; 3.17. Mat.28.20. Ac.20.27. *d* ch.2.4; 3.12,14; 9.26; 23.13; 32.30,32; ii.–xxvi.

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REFLECTIONS.—God mixes his judgments here with mercy, even to the wicked. It is a great advantage for kings and others to have faithful ministers to tell them the fatal consequences of their sins, that they may repent and live. And it is well if captivity and imprisonment lead to true reformation. God's compassion towards us ought to influence our compassion towards our inferiors and neighbours. But reformations occasioned by fear and danger are seldom sincere and lasting. The most solemn vows will not long restrain them whose hearts are not right with God. But if his reprieves from judgment be abused, he will quickly proceed to execution. None ever hardened their hearts against him and prospered. And broken vows especially hasten his fearful judgments. If men will not subject themselves to his law, he must subject them to his wrath and curse. If judgments depart from us before we are humbled, they will return with redoubled force. And promising beginnings, to which the end does not correspond, only produce more aggravated guilt and surer destruction.

CHAPTER XXXV. Ver. 19. 'To stand before me' denotes attendance on the person and service of a prince, 1 Ki. 10. 8. And as it appears that some of the Rechabites, or Kenites, returned from the captivity, 1 Ch. 2. 55, it has been inferred that they were admitted into some office about the temple. All, however, that is necessarily implied in the phrase is the perpetuation of the family of Rechab. And of this fact there seems the most unquestionable evidence. Benjamin of Tudela professes to have found them in Arabia in great prosperity. Niebuhr obtained information of the Beni Kheiber inhabiting the mountains on the north-east of Medina, and holding no intercourse with the other Jews. And Joseph Wolf learned from Rabbi Mose Secot at Jerusalem, that, in his opinion, the Beni Kheiber were the Rechabites, who firmly adhere to the precepts of the son of Jonadab, have neither house, nor field, nor vineyard, and observe the law of Moses by tradition (*Missionary Journal,* 1824, p. 257, 261). *C.*

REFLECTIONS.—Never let us be ashamed of the honest employment of our ancestors, however mean.

against[e] all the nations, from the day I spake unto thee, from the days of Josiah,[3] even unto this day.[4]

3 It[g] may be[5] that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may [h]forgive their iniquity and their sin.

4 Then Jeremiah called [i]Baruch, the son of Neriah: and Baruch [j]wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a [k]roll of a book.

5 And Jeremiah commanded Baruch, saying, I[l] *am* shut up:[6] I cannot go into the house of the LORD:

6 Therefore go thou, and [m]read in the roll, which thou hast written from my mouth, the words of the LORD, [o]in the ears of the people, in the LORD's house upon the [p]fasting day: and also thou shalt read them in the ears of all Judah that [q]come out of their cities.

7 It may be[7] they will present their supplication[8] before the LORD, and will return every one from his evil way: for [r]great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah [s]did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in [t]the LORD's house.

9 And it came to pass, in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they [u]proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then [v]read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber[9] of Gemariah the son of Shaphan the scribe,[1] in the higher court, at the [x]entry[2] of the new gate of the LORD's house, in the ears of all the people.[3]

11 ¶ When Michaiah the son of Gemariah, the son of [y]Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's[4] chamber; and, lo, [z]all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah [a]declared unto them all the words[5] that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah [b]took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, [c]they were afraid[6] both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, [d]He pronounced all these words unto me with his mouth, and I wrote *them* with ink[7] in the book.

19 Then said the princes unto Baruch, [e]Go, hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber: and Jehudi [g]read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the [h]winter-house, in the ninth month: and *there was a fire* on the hearth burning before him.[8]

23 And it came to pass, *that* when Jehudi had read three or four leaves,[9] he [i]cut it[1] with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor [j]rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless, Elnathan, and Delaiah, and Gemariah, [k]had made intercession to the king

A.M. cir. 3397.
B.C. cir. 607.

*e* ch. 25. 9–27; xlvi.–xlix.

3 ch. 25. 3, *i.e.* for about 23 years.

· This command proves that the prophecies of Jeremiah were all, not merely revealed, but written by divine inspiration. God spake to the prophet as is repeatedly stated, and here we have the explicit and most important declaration that the very same words were written by the command and under the direction of God.—*P.*

*g* Jon. 3. 8–10. ver. 7; ch. 26. 3. Eze. 12.3. Am.5.12. Is.55.7. Zep. 2.3. De. 5. 29. Jn. 8.24. ch.8.6;18.8.

5 *It may be*—for there is nothing to prevent them but their unbelief; and nothing to induce them to unbelief but their 'carnal mind, which is enmity to God.' The unbelief, a thing most irrational—the enmity, a thing most ungrateful.—*C.*

*h* Ac.3.19.

*i* ch.32.12; 45.1,3;43. 3.

*j* Es.4.16. Mat.16.24. He.11.27.ver.18.

*k* ver.21,23,32.

*l* As ch.20.2;32.2;37. 15;38.6.

8 *Shut up.* Not imprisoned (see ver. 19), but restrained either by command of the king, or excommunication of the high-priest, by sickness or some ceremonial unfitness; or, what is more probable, by some interdict from God, that his temporary absence might draw attention and promote inquiry. See Jn. 7.11.—*C.*

*n* ver.8. Eze.2.3–7.

*o* ch.7.2;11.6;17.20.

*p* Le. 23. 27, 29, 32; xvi. Ac.27.9, or ver. 9, with ch.14.1.

*q* Le.23.4. Ne. 8. 14, 15.

7 *It may be*, for anything that man can tell—it should be, as the natural consequence of God's warning.—*C.*

8 Heb. *their supplication shall fall*, ver. 3;ch.37.20.

*r* 2 Ki.22.13, 17. De. 28. 15–68; 29. 18–28; 31. 16, 17; 32. 15–26. ch. ii. –xx.xxiii.xxvi.

*s* ver. 4. Mat. 16. 24. Es. 4. 16. He. 11. 27. ver.9,10,26;ch.45.1.

*t* Ne. 8. 3. Lu. 4. 16, &c.

B.C. cir. 606.

*u* Ju.20,26. 1 Sa.7.6. 1 Ki.21.12,27. 2 Ch. 20. 3. Ps. 78. 34. Is. 58.3–5. Ezr.10.1.Ne.9.1. Es.4. 16. Zec. 7. 5; 8.19. Joel 1, 14; 2. 12–17. ver. 6, with ch.14.1–6.

*v* ver.6,8.

9 From a window of it, ver.13;ch.35.4.

1 Or secretary of state, 2 Ki.18.37.ch.52. 25.

*x* ch. 26. 10. 2 Ki.15. 35.

2 Or, *door*.

3 He stood in the chamber, and read from the window or verandah that looked out upon the court.—*C.*

*y* ch. 26. 24. 2 Ki.25. 22;22.14.

4 Or secretary's, 1 Ki.4.3. 2 Ki.18. 37. ch. 52.25.

*z* ch.26.10;38.4.

A.M. cir. 3398.
B.C. cir. 606.

*a* 1 Sa. 25. 14. Jonah 3.6.2 Ki.22.10.

5 He did not repeat all the words, but 'declared' their import.—*C.*

*b* Eze. 2, 6. Mat. 10. 28. Mar. 10.28–30. He. 10.25–27.

*c* ch.19.3. 1 Sa. 3.11. Ex. 19. 16. 2 Ki. 22, 19. Ac. 5.11;24.25.

6 These princes seem to have been specially named, as their 'fear' on hearing the reading gives evidence that there was still a believing remnant, even among the nobles of the land. See ver.25.—*C.*

*d* ver.2,4. Mat.10.32. Ro.1.16.

7 The Jews, no doubt, engraved many of their records upon tablets of various kinds. But it is also evident that 'ink' was familiar to them even in the days of Moses. See Nu.5. 23. And it is not less than wonderful that any one acquainted with the remains of ancient Egypt could have supposed the Israelites ignorant of ink and writing. Ezekiel mentions the 'ink-horn' as familiar in his time, ch. 9. 2, 3, 11. Winckelmann and others have shown that the ink of the ancients was a species of paint, differing little if anything from what is still employed by many Orientals. It is usually composed of lampblack, or powdered charcoal, gum, and water; its consistence is nearly the same as modern printers' ink; and the pen is usually a pointed reed.—*C.*

*e* 2 Ch. 25.15,16, ver. 26. Ps.121. 3, 8. Mat.2. 13. Ac.23.16–31.

*g* ch.23.28; 26.2. Eze. 2.4,5.

*h* Am.3.15. Ju.3.20.

8 A reference to Lu. 22. 55 will exhibit the ordinary method of warming an eastern apartment. Fireplaces and chimneys are unknown in many of the warmer regions of Asia; and when fire is required in winter a chafing-dish or brazier of wood, charcoal, or other combustible is introduced. So it was here. The original Hebrew does not intimate that the king sat before the fire, but that the fire was brought before the king.—'There was set before him a hearth with burning coals' (*Blayney*).—*Note*, To what a sad use does a sinful heart pervert the comforts God bestows! It is grievous to endure cold; God bestows the warmth of a fire, and man employs it to burn the message and testimony of Almighty God!—*C.*

9 Either rolls, sections, or paragraphs. The roll had no 'leaves' in our use of the word.—*C.*

*i* Ps. 50.17. Pr.13.13; 19.21; 21. 30. Re.22.19. ver.29. 1 Ki. 22. 8. Am. 2.12,13. 2 Ti.4.3. Is.29. 21.

1 By command of the king. See ver.25.—*C.*

*j* Is.36. 22; 37. 1. Ge. 37.29,34.2 Sa.1.11.2 Ki. 22.11. Mat.26.65.

*k* ch.13.15–17. Lu.23. 51. Ep.5.7,11.

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And let us prudently accommodate ourselves to our place, rank, and condition; but never live above it. Humility and contentment in obscurity are often the best policy and surest protection. If we be strangers in this world, we should abstain from fleshly lusts, and treat the objects of sense with a gracious and generous disdain. The more we are confirmed in so doing, temptation will have the less force. The more mortified we are to this world, the more meet we are for the next, and the more willing shall we be to go to it; nay, we are the more meet for suffering here. But no rules of external discipline ought to exclude a dispensation when necessity requires. To neglect proper means of safety is to tempt God. It is superlatively absurd and wicked to refuse doing as much in obedience to God as we would be ready to do in obedience to a progenitor who is long since dead, and can never remind us of our obligation; and such as are guilty may expect judgment, sure, however slow. But while sinners are ruined, the temperate and obedient are often preserved in this world. And often such as live soberly on small estates have the most numerous and flourishing families. Nay, temperance, and mortification to this world, do much befriend the exercises of piety, and help to transmit the observance thereof to posterity, as their principal honour.

CHAPTER XXXVI. REFLECTIONS.—A serious and believing consideration of the certain and fatal consequences of our sin promotes a cordial repentance; and in all their work ministers ought to endeavour at the conversion of sinners from their evil ways. For this the writing of God's Word is designed; and all the writing or repeating of sermons must be directed to the same. Such as truly discern the need of repentance will supplicate God for it. But there may be great pretences, even to extraordinary devotion, while men continue enemies to the power of it. And national fasts, without national reformation, will never turn away national judgments. When we profess to be supplicating for mercy, it is very useful to be faithfully told of our sins and our duty; and we ought to com-

that he would not burn the roll; but he [l]would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech,[2] and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, [m]to take Baruch the scribe, and Jeremiah the prophet: [o]but the LORD hid them.[3]

27 ¶ Then the word of the LORD came to Jeremiah, [p]after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take[q] thee again another roll, and write in it all the [r]former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burned this roll, saying, [s]Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, [t]He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.[4]

31 And I [u]will punish[5] him, and his seed, and his servants, for their iniquity; and [v]I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they[x] hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who[y] wrote therein, from the mouth of Jeremiah, all the words of the book[6] which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.[7]

## CHAPTER XXXVII.

1 *The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people.* 6 *Jeremiah prophesieth the Chaldeans' certain return and victory.* 11 *He is taken up for a fugitive, beaten, and put in prison.* 16 *He assureth Zedekiah of the captivity.* 18 *Entreating for his liberty, he obtaineth some favour.*

AND king [a]Zedekiah, the son of Josiah, reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon [b]made king in the land of Judah.[1]

2 But [c]neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the [2]prophet Jeremiah.

3 And [d]Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, [e]Pray now unto the LORD our God for [2]us.

4 Now Jeremiah came in and went out among the people; for [g]they had not put him into prison.

5 Then [h]Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they [i]departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, [j]that sent you unto me to inquire of me; [k]Behold, Pharaoh's army, which is come forth to help you, shall return[4] to Egypt into their own land.

8 And [l]the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, [n]Deceive not yourselves,[5] saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For, though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded[6] men among them, [o]*yet* should they rise up every man in his tent, and burn this city with fire.[7]

11 ¶ And it came to pass, that when the army of the Chaldeans was broken[8] up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of [p]Benjamin, to separate himself[9] thence in the midst of the [1]people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah: and he took Jeremiah the prophet, saying, [q]Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* false,[2] I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore[r] the princes were wroth with

A.M. cir. 3398. B.C. cir. 606.

*l* Pr.21.29.
2 Or, *the king.*
*m* 1 Ki. 19. 14. ch.26. 21–23. Mat.23.34,37.
*n* ver.19. Ps.46.1; 91. 11; 121.8; 127.5; 32.7; 64.2. ch.1.19.
3 *The Lord hid them.* How he hid them is not stated; the fact only is recorded. He may have hid them by the very crowd that rushed to take them; he may have hid them by the timely fear he infused into their own hearts; he may have hid them by the compassion and care he generated in the hearts of others; or he may have hid them by a mere vapour from the eye of their pursuers.—It was thus God hid Luther in his 'Patmos,' after his return from the diet of Worms; and thus he often hid the persecuted children of Scotland's covenant by the gray mist of her mountains.—*C.*
B.C. cir. 605.
*p* Pr.21.30. Ac.5.29.
*q* Is.55.10. ch. 28.13, 14. Zec.1.5,6. 2 Ti.2.9, 19.
*r* Mat.24.35.
*s* ch.26.9; 32.3. Am.5. 10. Is.30.10; 29.21. See ver.23.
*t* ch. 22. 18, 19, 30. 2 Ki.24.8,12–17.
4 In many parts of Syria and Palestine the climate is very variable, so that a sultry day is succeeded by a cold evening and a frosty night.—*C.*
*u* ch.23.34; 21.7; 22.7; 24.8. Is.3.11. Ro.2.8,9.
5 Heb. *visit upon.*
*v* Pr. 29. 1. ch. 11. 8; 17.18; 19.15; 21.14; 24.9–11; 29. 17–19; 32. 27–35; 34. 17–22; 35. 17. Le. xxvi. De.xxvii.–xxxii. Eze. iv.–xxiv. Is.i.–vi. ix. xxii. xxiv. ch. iv.–xxvi.
*x* Mat.23.37.
*y* Ex.4.15. Ro. 16.3, 22. Phi.3.1. Jude 3.
6 It is vain to question how Jeremiah could possibly repeat all that he had formerly dictated to Baruch. If God gave a revelation once, he can surely as well give it a second time. He that bestows an imperfect memory, to bind the spirit to application and diligence, can just as easily bestow a perfect memory, to enable that spirit to execute its Lord's commission.—*C.*
7 Heb. *words as they.*

CHAP. XXXVII.
B.C. cir. 599.
*a* 2 Ki.24.12,17.2 Ch. 36.9,10.ch.22.24.
*b* Eze.17.13.
1 Coniah is a contraction of Jechoniah, another form of Jehoiachin. He was son of Jehoiakim, and when his father was slain he, by permission of the king of Babylon, ascended the throne. He appears to have countenanced rebellion, and three months after his accession he was dethroned by the Babylonian monarch, sent away a captive to Babylon, and Zedekiah appointed king in his stead.—*P.*
*c* 2 Ki.24.19,20. 2 Ch. 36. 11–16. Pr. 29. 12. Eze.21.25.

A.M. cir. 3405. B.C. cir. 599.

2 Heb. *by the hand of the prophet.*
B.C. cir. 589.
*d* ch.21.1,2. Ex. 8. 8, 28; 9.28. 1 Ki.13.6. Ac. 8.24. Ps.78.34. 1 Sa.7.8; 12.19, with ch.29.25; 52. 24.
*e* ch.2.27; 42.2,20.
3 A call for intercessory prayer is no proof either of the faith or repentance of him that calls for it. It is possible to have just such confidence in prayer as the ignorant and superstitious often have in amulets and charms. Such was evidently the case with Zedekiah, for 'neither he nor his servants, nor the people of the land, did hearken unto the words of the Lord by Jeremiah,' and yet they expect that God will hear Jeremiah for them, while they refuse to hear God.—*Note*, Intercessory prayer for the sick is undoubtedly an ordinance of God (Ja.5.14,15), both for healing and forgiveness; but it is carefully to be observed, that the apostle places the personal prayer of the sick himself before the intercessory. ver. 13. 'Is any among you afflicted (in any manner, sickness included), let him pray.' 'Is any sick (a special affliction), let him send for the elders, and let them pray over him.' In dealing with the sick this is a matter that requires much tenderness, but much faithfulness; for the heart is deceitful and souls are precious.—*C.*
*g* As ver. 15; ch. 32. 2.
*h* 2 Ki.24.7. Eze. 17. 7,15 ver.7.
*i* Is.26.10. ch. 34. 11, 21,22. ver.11.
*j* ver.3; 21.2.
*k* Ps.33.10. Pr.21.30. Is. 30.1–6; 31.1–3. Eze. 17.17; 29.6,7,16.
4 Without helping you.
*l* ch.32.29; 34. 21, 22; 38.2,18,23; 39.2–8; 52.4–14.2 Ki.4.9,10. 2 Ch.36. 17,19.
*n* Job 15.31. ch.17.21. Ga.6.3,7.
5 Heb. *your souls.*
6 Heb. *thrust through.*
*o* Joel 2.11. ch. 21. 4, 5; 19.7. Is.40.29. ch.49. 20; 50.45.
7 The judgment was from the Lord; man was only his instrument, and however feeble the instrument, the punishment would be inflicted.—*P.*
8 Heb. *made to ascend*, ver.5.
*p* ch.1.1. Jos. 21. 17, 18.
9 Or, *to slip away from*, ver.15, 16. Mat. 10.16, 17, 23. 1 Th. 5.22. Phi.4.8.
1 Blayney's translation—'to receive a portion thereof among his people'—seems preferable, especially as Jeremiah had purchased the field of Hanameel (ch.32.9), and by taking public possession of it, might intend still further to attract attention to the judgments and promises of God.—*C.*
*q* ch. 20.8, 10. Ps. 35. 11, with ch.27. 6–18; 28. 14; 34.2,3.

2 Heb. *falsehood* or *a lie*, Ne.6.8. Mat.5.11,12.
*r* 2 Co.11.23–27. ch.26.20,21. Mat.21.35; 23.34; 5.12. Ac.5.40; 23.2,3; 16.22–24. Re.2.10. Ge.39.19.2 Ch.16.10.

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municate to others those divine truths which have been peculiarly affecting to ourselves. God's ministers should lay hold on every opportunity, private or public, for teaching and warning their hearers. And there is need of very close dealing, as, by delay or otherwise, sinners will do all they can to evade convictions, or to shake them off. Nay, hardened sinners, especially in high stations, stick at nothing to disgrace the oracles of God, to destroy his messengers, and discover their own determinate resolution to continue in sin. And while they, who for God's cause boldly put their life in their hands, are wonderfully protected, they who contend with God, and obstinately resist his counsels, do only treasure up for themselves wrath against the day of wrath. By contending with his curses, they but prepare heavier ones for themselves; and silent accomplices in guilt may look for a share in the punishment.

CHAPTER XXXVII. Ver. 15. Eastern prisons are not public buildings, but a part of the house of the criminal judge. And such confinement in private houses was common in great Britain down to a period comparatively modern. The city of Aberdeen still contains the private dwelling in which Rutherford was imprisoned; and many continue to look upon it with great 'searchings of heart,' and deep musings both on the past and the present. *C.*

REFLECTIONS.—Hard are their hearts who can both see and feel the judgments of God without being humbled. And often they who in health and prosperity despised Christ's ministers, entreat their counsels and prayers in a day of distress. Many would gladly be rid of their sufferings who have no heart to part with their sins. And often they use the intermissions, or slow progress, of God's judgments to harden themselves, while they easily credit the flatteries and lies which their corrupt inclinations wish to be true. Even Satan could not deceive men if they deceived not themselves. No created help can avail but as God pleases; and no created power can withstand the weakest instruments in his hand. When we have no call from God to stay, it is prudent to retire into privacy, and shun the evils which we foresee. But the purest characters and conduct may be blackened with the vilest aspersions; and every lie, however improbable, is easily believed against a man obnoxious for his piety and reproofs. And if passion and prejudice ascend the chair of the magistrate, we need not expect any justice

Jeremiah, and smote him, and put him in prison in[s] the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the [3]cabins,[4] and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly[5] in his house, and said, [t]Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, [u]thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, [v]What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where[w] *are* now your prophets which prophesied unto you, saying, The king of Babylon [y]shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted[6] before thee; that thou cause me not to return to the house of Jonathan the scribe, [z]lest I die there.[7]

21 Then Zedekiah the king commanded that they should commit Jeremiah into [a]the court of the prison, and that they [b]should give him daily a piece of bread out of the bakers' street, [c]until all the bread in the city were spent. [d]Thus Jeremiah remained in the court of the prison.

## CHAPTER XXXVIII.

*1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 In a secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.*

THEN Shephatiah[a] the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, [b]heard the words that Jeremiah had spoken unto all the people, saying,[1]

2 Thus saith the LORD, [c]He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore [d]the princes said unto the king, We beseech thee, let this man be put to death; for [e]thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare[2] of this people, but the hurt.

5 Then Zedekiah the king said, [g]Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into the [h]dungeon[3] of Malchiah the son of Hammelech,[4] that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire; so Jeremiah sunk in the mire.[5]

7 ¶ Now when Ebed-melech [i]the [6]Ethiopian, one of the [j]eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then [k]sitting[7] in the gate of Benjamin,

8 Ebed-melech[l] went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men [m]have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to[8] die for hunger in the place where he is; [o]for *there is* no more bread in the city.

10 Then[p] the king commanded Ebed-melech the Ethiopian, saying, Take from hence [9]thirty men with thee,[1] and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, [q]Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords.[2] And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and [r]Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [3]third entry that *is* in the house of the LORD: and the king said unto Jeremiah, [s]I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, [t]wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?[4]

16 So Zedekiah the king sware secretly unto Jeremiah, saying, [u]*As* the LORD liveth, [v]that made us this soul,[5] I will not put thee to death, neither will I give thee into the hand of [x]these men that seek thy life.

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A.M. cir. 3415. B.C. cir. 589.

[s] ch.38.26;ver.20.
[3] Or, *cells*,ch.38.6.
[4] Probably reference is made to arched vaults, which are very common in Jerusalem, and may have been used as prisons. They are found under the temple area, and under many of the private houses in the city.—*P.*
[5] For fear of the princes, ch.38.5,24,25.
[t] Mar.6.20.ver.3;ch.21.1,2;23.35.
[u] ch.13, 18; 21. 7, 12; 24.8;32.4,5,&c.
[v] Da.6.22.Ac.24.16; 25. 11, 25; 26,31. Jn.10. 32. 1 Sa.12.3;26.18.Ge. 31.36. Job xxxi. ch.26. 19.Pr.17.13,26.
[x] 2Ki.3.13. ch. 2, 28; 6.14; 8.9,11;14.13;23.9-32. Eze. xii. Zep. 3. 4. La.2.14.
[y] ch.28.2,&c.;29.31.
[6] Heb. *fall.*
[z] Ex.20.13. Job 2.4. Ep.5.29. He.12.11.
[7] An eastern jailer is uncontrolled master of his prisoner, to treat well or ill; to put him in irons, or to allow him comparative freedom; to feed him with wholesome or unwholesome food, and to admit or exclude his friends, according as they are able or willing to bribe for the privilege.—*C.*
[a] ch.32.2,8;38.13,28.
[b] 1 Ki.17.6,9. Job 5. 20. Ps.33. 19; 34. 10; 37. 19.Pr.30.8.Is.33.16.
[c] ch.38.9; 52.6. 2 Ki. 25.3.
[d] 2Co.6.3-10;4.8-12. Ro. 8. 28, with ch. 39. 14.

CHAP. XXXVIII.

[a] ch.21.1-10;37.3.
[b] Ac.4.2;13.45.
[1] In forming an estimate of the unbelieving disregard shown by the princes and people to the word of the Lord by Jeremiah, it is necessary to observe the argument from patriotism they were able to allege against his advice to submit to the Chaldeans —the high, and not undeserved reliance they placed upon their military courage—and, strange to say, the dependence they placed upon the miraculous protection of that God whose laws they disregarded. See, for illustration, Josephus' *Antig.*—*C.*
[c] See ch.21. 9; 32. 3-5,28,29;24.8; 34.2,3,19-22;ver.17-23;ch.xxxix. lii. 2 Ki. xxv. 2 Ch. xxxvi.
[d] ch.36.11,12,21. Is. 1.10. 1Co.1.26. Mi.3.1-3.Zep.3.3.2 Ch.24.21.
[e] Ex.5.4. 1 Ki.18.17; 21.20. Am.7.10. Jn.11. 48. Lu. 23. 2. Ne. vi. Ezr.iv. Ac.17.6;16.26; 24.5.

* The description of this prison is sufficiently horrible, and it wonderfully contrasts with modern Christian efforts to secure comparative comfort to prisoners, in food, health, and sleep; and, as far as possible, to convert every prison into a school of reformation, instead of a seat of cruelty. That it is necessary, for the sake of truth, to call these efforts *modern*, is cause of humiliation—that these efforts have been, at last, successfully made, is cause of deep thankfulness to God. 'Blessed are the merciful, for they shall obtain mercy,' Mat.5.7.—*C.*

A.M. cir. 3415. B.C. cir. 589.

[2] Heb. *peace.*
[g] Lu. 13. 33. Ec. 10. 16.1Sa.29.9.
[h] La.3.55. ch.37.15, 16,21. 2 Co.4.8,9. He. 11. 36. Ps.109.5. Lu. 3. 19,20.
[3] See note * in first column.
[4] Or, *the king.*
[5] The dungeon was doubtless an old cistern in which the water was exhausted. Jerusalem abounds in cisterns. In every large house there are two or three of them. Generally the only opening is a circular hole at the top, in the crown of the arched roof, through which the bucket is let down for water. A more horrible prison could scarcely be imagined; and a very brief confinement in such a place would have been fatal.—*P.*
[i] Ps.68.31; 87. 4. Lu. 10.30-33.ch.39.16-18
[6] A stranger, a Cushite, or not improbably a negro, interferes for the prophet when so cruelly treated by his own kindred. But this need not be matter of wonder. Jesus 'came unto his own, and his own received him not;' they 'hated him without a cause,' and crucified him for his love!—*C.*
[j] ch.29.2;34.19.
[k] De. 21. 19; 22. 15. Ru. 4. 1-11. Ps. 69. 12. Am.5.10,12,15.
[7] Sitting as supreme judge, hearing causes and appeals, as was the custom of Jewish kings, 2 Sa.15. 2.—*C.*
[l] With ch. 3. 14, 15. Jonah 3. 10. Mat. 8.10; 21.41,42.
[m] ver.1-6. Job 31.34. Pr.30.10;24.10-12.
[8] Heb. *he will.*
[o] ch.37.21;52.6.
[p] Es. 5. 2. Pr. 21. 1. Ro. 13. 16. Es.6.10.
[9] The king orders a number so considerable, as determined to rescue the prophet by force, in case of opposition from the princes.—*C.*
[1] Heb. *in thine hand.*
[q] Mar.12.42-44;14.3-9. 1 Co.1.27. Ep.4.32. Mat.10.41,42.
[2] It is most probable Jeremiah had been let down into the dungeon naked. The skilful humanity of the Ethiopian is very remarkable, and suggests the idea, that Jeremiah was a large and heavy man, who, in his present state of debility, required much care and tenderness.—*C.*
[r] ch. 37. 21; 32. 2, 8; ver.28;ch.39.14-18.
[3] Or, *principal*, 1 Ki.10.5.2 Ki.16.18.
[s] ch.21.2; 37. 3, 17. 1 Ki.22.16.ch.42.3,4,20.
[t] ch.42.2,5. Eze.2.7; 3.17.
[4] The interrogative form of the preceding sentence seems to require that this should also be a question, and not an affirmation, as the words might bear. By comparing this question with the king's reply, ver. 16, the meaning appears to be, 'Wilt thou not (merely) hearken unto me,' to learn my message and report it to the princes my enemies?—*C.*
[u] He. 6. 16. 1 Sa. 30. 15.2 Ki.2.2,4,6.
[v] Is.57.16. Zec.12.1. He.12.9. Nu.16.22; 27. 16.
[5] That made us living, spiritual, intelligent, and immortal. Comp. Is. 57. 16.
[w] s.16.10,11.—*C.*
[x] ver.1,4;ch.37.15.

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It is the best of men that have to suffer most for conscience' sake. But God can provide them relief from whence they little expected it. If men will cheerfully, but prudently, expose their life for God, he will take care that they shall be no losers, but their very affliction be the mean of substantial blessing. But they who will not regard God's calls to repentance, need not expect messages of peace. And they who have wilfully shut their eyes to their danger, deserve to be upbraided with their folly.

CHAPTER XXXVIII. REFLECTIONS.—It is better to submit to the rebukes of Providence than to contend with them. If we cannot have our liberties, let us never throw away our lives. And let God's ministers act faithfully and friendly, though impenitent sinners should reward them with hatred and murder. It forebodes ill when magistrates are daily growing worse [compare ch. xxvi. xxxiv. xxxvi.]; when great men weakly yield to their inferiors in the cause of God and truth; and when they who have a friendship for

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the [y]God of hosts, the [z]God of Israel, [a]If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But [b]if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, [c]I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.[6]

20 But Jeremiah said, They shall not deliver *thee*. Obey, [d]I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy [e]soul shall live.

21 But if thou [g]refuse to go forth, [h]this *is* the word that the LORD hath showed me:

22 And, behold, all the women that are left[7] in the king of Judah's house, *shall be* brought forth to the king of Babylon's princes; and those[i] *women* shall say, Thy [j]friends[8] have set thee on, and have prevailed against thee: thy feet are sunk in the [k]mire, *and* they are [l]turned away back.

23 So[n] they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but [o]shalt be taken by the hand of the king of Babylon: and thou shalt cause[9] this city to be burned[1] with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if [p]the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death: also what the king said unto thee:

26 Then thou shalt say unto them, I[2] presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded.[3] So they left off speaking with[4] him: for the matter was not perceived.

28 So Jeremiah [q]abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

A.M. cir. 3415.
B.C. cir. 589.

*y* Ps.80.7, 14. Am. 5. 27.
*z* 1 Ch.17.24. Ezr. 9. 4.
*a* 2Ki.24.12. Mat.16. 25,ch.39.3. See ver.2.
*b* ver.2,23; ch.27.11–17;21.4–14; 24.8–10; 32. 3–5,28, 29; 34. 3, 19–22; 37.8–10,17;39.5–7;52.7–11. 2 Ki.25.4–10. 2 Ch. 36.12–19. La.4.20. Eze. 12. 13; 17.15–20; 21. 25, 26.
*c* Ju.9.54. 1 Sa. 31. 4. Pr.29.25.
6 Zedekiah is a melancholy example of that weakness of mind, that, seeing what is right, could wish to do it; but more dreads the world's 'loud laugh,' than it fears God's displeasure; and more courts the present applause of men, than the future honour that cometh of God.—*C.*
*d* Da.4 27.2 Co.5.20. Phile.9. Is. 1. 19, 20; 3. 10,11. 2 Ch.20.20. Ja.1. 22.
*e* Is.55.3.
*g* Pr.1.30,31. Is.1.19, 20.
*h* ver. 18; ch. 26. 15. Eze.3. 17. 1 Co. 11. 23. Ac.20.20,27.
7 This statement intimates either that a number of the women had fled to the Chaldeans, or that, in the present depressed state of Judah, the establishment had been greatly reduced.—*C.*
*i* 2 Ki.24.14,15.2 Ch. 36.13.ch.41.10;43.6.
*j* La.1.2. Mi.7.5.
8 Heb. *the men of thy peace.* ['Thy friends (thy pretended friends) have set thee on (encouraged thee to oppose the Chaldeans), and have prevailed against thee (thy better judgment weakly maintained); thy feet are sunk,' &c. —*C.*]
*k* Ps.69.2,14.
*l* Is.42.17.
*n* 2 Ki.25.4,6. ch.39. 6; 41.10; 43.6. See on ver.18.
*o* ch.52.8,13.
9 Heb. *burn*, &c.
1 *Thou shalt cause this city to be burned* —by thy weakness in yielding thine own judgment to the passionate importunity of the princes and populace.—*C.*
*p* ver.1,4,5.
2 ch.37.15,20. This was exactly true, though he concealed what they had no right to know, Mat. 10.16. Ac.23.6. Col.4.6.
3 Though no man is authorized to tell a falsehood in order to escape an inconvenience or a danger, yet no man is bound to tell an enemy what that enemy does not ask, or what that enemy has no right to demand. The princes asked Jeremiah what *he* had said unto the king, not what the LORD had spoken by him. He answered them, therefore, in strict accordance with their question. He told them his own petition: he was silent about the LORD'S message by him, about which they had made no inquiry.—*C.*
4 Heb. *were silent from.*
*q* ver. 13; ch. 37. 21. Ps. 23. 4; 118. 13, 18. Is. 28.16. 2 Ti.4.17. ch. 39. 11–14. Ro.8.28. 2 Co.4. 17. Ps.119.67,71.

* 'The way of the Arabah,' *i.e.* the plain or valley of the Jordan. The king's gardens lay in the bottom of the Kidron, at the opening of the

A.M. cir. 3414.
B.C. cir. 590.

Tyropœon. Zedekiah probably escaped from Zion by a gate between that mount and Moriah, and then fled down the valley of the Kidron to the Arabah. He would thus escape notice, and have a tolerably level path. —*P.*

CHAP. XXXIX.

*a* 2 Ki.25.1,2. ch.52. 4,5. Le.26.25. De.28.49 –57.
1 B.C. cir. 588.
*b* Zec.8.19.
2 Taken by storm, Mi.2.12,13. Le. 26. 30–32. De. 4. 26; 28.49–52, 63; 32.22–25. Jos.23.15, 16.2 Ki.21.12–15;22.16, 17. Ps.44.9,16; 74.1–10; 79. 1–7; 80.12–16; 89.38–45. Pr.1.24–32. Is.1.7,8, 24; iii.15.5–30;6.11,12;8. 21, 22; 9.12–21; 10. 1–4; 22.1–7,14; xxiv.; 26.21; 27.9–11; 29.1–6; 30.1–6; 31.1–3; 42. 24, 25; 47. 6; 51.17–20; 64. 10, 11; 65. 12;66.15,16,24, &c.
*c* ver.13;ch.38.17.
*d* Zep.1.10. Hab.1.9, 10.ch. 1.15.
*e* 2 Ki.17.30. Is.46.1.
*g* Is.30.15,16. Am.2. 14. ch.38.18; 4.13. Eze. 12.12.ch.52.7.
*h* 2 Ch.32.5.
3 See note * in first column.
*i* Eze.12.13,14; 17.15 –21. ch. 32. 4; 38.18,23; 52.8,9. La.4.20.
*j* La.1.3. Jos.5.10;8. 15. 2 Sa. 15. 28; 17. 16. Mat.3.1.
*k* See ch.38.18.
4 *Riblah.* Supposed by some to be Daphne, by others Antioch, while by some it is placed in the tribe of Naphtali. See Nu.34.11. *C.*—Riblah is situated on the right bank of the river Orontes, at the northern end of the valley of Cœle-Syria where it opens into the great plain of Hamath. Nebuchadnezzar had established his headquarters there, and a more fitting place could not have been selected. It is surrounded by a fertile plain, it has an unfailing supply of pure water, and it commands the three great highways from the north to Palestine and Egypt. By taking the eastern side of Anti-Lebanon, he could easily reach Damascus; by marching down the open valley of Cœle-Syria, he could enter Palestine at Dan; and by passing round the northern end of Lebanon through the 'entrance of Hamath,' he had access to all Phœnicia and the coast.—*P.*
5 Heb. *spake with him judgments*, ch. 4.12.
*l* ch.38.23; 21.7; 24.8; 29.16–19;34.21;38.4.
*n* ch.52.11; 32.4; 38. 18.Eze.12.13.
6 Heb. *with two brasen chains* or *fetters.*
*o* 2 Ki.25.9. Is.5.8,9. ch.1.15; 4.5–7,20,26,29; 5.6,19;6.6–8,12,26;7.14, 20,32–34; 8.16; 9.10–12; 10.22;11.16; 12.9,10; 16 9;17.27;19.3–12.
*p* La.2.2.
7 Or, *chief marshal.* Heb. *chief of the executioners* or *slaughter-men*, and so ver.10,11. Ge.37.36.
8 *The remnant* who had adhered to the princes in their rebellion—for the king had sworn allegiance to Nebuchadrezzar (2 Ch. 36. 13. Eze. 17. 16, 18 —and in their infatuated defence of the city contrary to the word of the LORD.—*C.*

## CHAPTER XXXIX.

1 *Jerusalem is taken.* 4 *Zedekiah is made blind, and sent to Babylon.* 8 *The city laid in ruins,* 9 *and the people carried captive.* 11 *Nebuchadrezzar's charge for the good usage of Jeremiah.* 15 *God's promise to Ebed-melech.*

IN the [a]ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year[1] of Zedekiah, in the [b]fourth month, the ninth *day* of the month, the city was broken up.[2]

3 And [c]all the princes of the king of Babylon [d]came in, and sat in the middle gate, *even* [e]Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, [g]*that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate [h]betwixt the two walls; and he went out the way of the plain.[3]

5 But [i]the Chaldeans' army pursued after them, and [j]overtook Zedekiah in the plains of Jericho: and when they [k]had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah,[4] in the land of Hamath, where he gave judgment upon him.[5]

6 Then the king of Babylon slew [l]the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover, [n]he put out Zedekiah's eyes, and bound him with chains,[6] to carry him to Babylon.

8 ¶ And the Chaldeans [o]burned the king's house, and the [p]houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan, the captain of the guard,[7] carried[q] away captive into Babylon the remnant[8] of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan, the captain of the guard, [r]left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.[9]

11 ¶ Now Nebuchadrezzar king of Babylon [s]gave charge concerning Jeremiah to[1] Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him,[2] and [t]do him no harm, but do unto him even as he shall say unto thee.

13 So Nebuzar-adan, the captain of the guard, sent, and Nebushasban, [u]Rab-saris, and Nergal-

*q* Le.26.33. De.4.27.2 Ki. 21.14. Ps.106.47. Is.5.13. ch.2.37; 10.13;16.13,15;20.4–6. *r* 2 Ki.25.11, ch.40.7. 9 Heb. *in that day.* *s* ch.15.11,20,21;17.17, with 28.11. Job 5.19. 1 Heb. *by the hand of.* 2 Heb. *set thine eyes upon him.* *t* Ps.105.15.1 Pe.3.13.2 Pe.2.9. Job 5.19,20. *u* ver.3.

his faithful servants will not own it as they might in time of need, when perhaps their enemies attempt privately to murder them. But, lo, how God cares for them, and raises up and emboldens friends beyond expectation! How early Ethiopia stretches out her hands to God! And what sense of justice and piety is found in a Gentile, living amidst the most degenerate professors! With speed and compassion we ought to relieve the distressed; and with great meekness and earnestness should ministers instruct such as oppose themselves, and render good for evil. Nor is a readiness to die in the cause of truth inconsistent with every prudent precaution to preserve ourselves. Sinners fondly desire that God would alter his purposes or threatenings for their sake, even when they continue deaf to his admonitions, and refuse submission, the only real means of deliverance. They often deter themselves from duty by fears trifling and groundless; and that which they seek to avoid by sin is brought on them by the justice of God; and by sinning to avoid shame, they often bring both sin and ruin upon them-

sharezer, Rab-mag, and all the king of Babylon's princes,

14 Even they sent, and took Jeremiah [v]out of the court of the prison, and committed him unto [z]Gedaliah the son of [y]Ahikam, the son of Shaphan, that he should carry him [z]home:[3] so he dwelt among the people.[4]

15 ¶ Now[a] the word of the LORD came unto Jeremiah, [b]while he was shut up in the court of the prison, saying,

16 Go and speak [c]to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; [d]Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day [e]before thee.

17 But [g]I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the [h]men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, [i]but thy life shall be for a prey unto thee: [j]because thou hast put thy trust in me, saith the LORD.

## CHAPTER XL.

1 *Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah.* 7 *The dispersed Jews resort unto him.* 13 *Johanan, revealing Ishmael's conspiracy, is not believed.*

THE [a]word[1] that came to Jeremiah from the LORD, after that [b]Nebuzar-adan the captain of the guard had let him go from [c]Ramah, when he had taken him, being bound in chains[2] among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, [d]The LORD thy God hath pronounced this evil upon this place.[3]

3 Now the LORD hath brought *it*, and done according as he hath [e]said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were*[4] upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee:[5] but if it seem ill unto thee to come with me into Babylon, forbear: behold, [g]all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back, *he said,* Go back also to [h]Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or [i]go wheresoever it seemeth convenient unto thee to go. So the captain of the guard [j]gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam, to [k]Mizpah;[6] and dwelt with him among the people that were left in the land.

7 ¶ Now when all [l]the captains of the forces which *were* in the fields,[7] *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the [m]poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to [o]Mizpah, [p]even Ishmael the son of Nethaniah, and [q]Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the [r]Netophathite, and Jezaniah the son of a [s]Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, [t]sware unto them, and to their men, saying, [u]Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve[8] the Chaldeans[9] which will come unto us: but ye, [v]gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise, when all the Jews [x]that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them [1]Gedaliah the son of Ahikam, the son of Shaphan;

12 Even [y]all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

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A.M. cir. 3416. B.C. cir. 588.

*v* ch. 38. 13, 28. Ps. 105.18–20.
*x* ch.40.5.2 Ki.25.22.
*y* ch.26.24.
*z* ch.1.1;37.12.

3 Nebuchadrezzar would no doubt hear from the deserters the nature of Jeremiah's prophecy and advice, and hence this kind treatment may be readily accounted for. As an acknowledged or reputed prophet of the LORD, he may also have felt for him a respect that his unbelieving countrymen did not feel.—*C.*

4 Nebuzar-adan having been directed (ver. 12) to allow Jeremiah perfect freedom, his choosing to return to the miserable remnant of paupers (ver. 10) that Nebuchadrezzar had left, is every way worthy of admiration, ch.40.4. Such a generous sacrifice would have glorified a philosopher—shall it fail of due honour when exhibited in a prophet! —*C.*

*a* ch.1.1;2.1, &c.
*b* ch.38.13,28;32.2.
*c* ch.38.7–13.
*d* Da. 9. 12. See ch. 35.17;21.7,15, &c.
*e* Ps.91.8,9.
*g* Da. 6.16. Is. 30.19. ch. 1. 19. Job 5. 19–21. Ps.32.7;34.17; 50.15;91. 1–4.2Co.1.10.2 Ti.4.17.
*h* 2 Sa.24.14.
*i* ch.21.9;45.5. Ps.37. 39,40;34.22;84.12;2.12.
*j* 1 Ch.5.20.

CHAP. XL.

*a* ch.37.6;39.15.

1 *The word,* that is the prophecy delivered, ch. 42. 7. This and the four following chapters being historic notes of events in Judea, till the remnant of the Jews fled into Egypt. —*C.*

*b* ch.39.11-14.
*c* Ju.19.10,13. Jos.18. 25.ch.31.15.

2 See note * below.

*d* ch.50.7. De.29.24–28.ch.22.8,9;16.10–13.

3 *This place.* Not Ramah, where they then were, but Jerusalem; or it may include the entire depopulated country. The fact of God's denunciations he had learned either from the report of the deserters, or, being himself a believer—a thing by no means improbable—he may have learned it from the record that Baruch wrote.—*C.*

*e* De.29.24,25. Ne.9. 28,33. Da.9.11.

4 Or, *are.*

5 Heb. *I will set mine eye upon thee,* ch.39.11,12. He.13.5. 1 Ti.4.8. Re.12.16. Pr.16. 7. Job 22.29.

*g* Ge.13.9;47.6.

* Or, *manacles.*—[It does not appear that Nebuzar-adan was at Jerusalem when it was taken; but I think, from ver. 13 of the foregoing chapter, he sent to the other chiefs to take care of Jeremiah; or if we suppose that he was at Jerusalem, he might depart after Zedekiah, and having conducted him to Riblah, then return to Ramah, and send for the prophet to be brought to him there, that he might grant him a full release; and it appears that he was conducted there like other captives (*Boothroyd*).—*I.*

*h* 2 Ki. 25. 22; 22. 12, 14. ch. 26. 24; 41. 2.
*i* Ne. 2. 6. Pr. 21. 1. Mat. 6. 33. 1 Pe. 3. 13.
*j* Pr. 15. 16, 17. Ge. 22. 14. ch. 52. 34. 1 Sa. 2. 30. ch. 15. 11. 1 Ti. 4. 8; 6. 8. Ps. 58. 10, 11. Job 22. 29.
*k* Jos. 18. 26; 15. 38. Ju. 20. 1. 1 Sa. 7. 5, 6. 1 Ki. 15. 22.

6 A city originally of Judah; subsequently of Benjamin, about 18 miles south-west of Jerusalem, Jos. 15. 38; 18. 26; a city famous in the Jewish annals, but of which not even a ruin remains to tell where it stood. See Ju. 20. 1. 1 Sa. vii. 10. 17. 1 Ki. 15. 22. Ne. 3. 7, 15, 19. *C.*——The site of Mizpah has been disputed. It was a city of Benjamin, one of the great gathering places of Israel, a noted sanctuary, and situated, as the name indicates, on a hill. I have reason to believe that the commanding village called Neby Samwil, situated about five miles north-west of Jerusalem, is the true site of Mizpah.—*P.*

*l* ch. 39. 4. 2 Ki. 25. 4, 22, 23.

7 The army had disbanded themselves and scattered through the country, and they now reassemble when the Chaldeans have withdrawn.—*C.*

*n* ch. 39. 10; 52. 16.
*o* See ver. 6, 12, 13, 15; ch. 41. 1, 3, 6, 10, not that Ge. 31. 49. Ju. 10. 17; 11. 11.
*p* 2 Ki. 25. 23. ch. 41. 1. Is. 26, 10. Mi. 7. 5.
*q* ch. 43. 2, 4, 5.
*r* 1 Ch. 2. 54. Ezr. 2. 22.
*s* Jos. 12. 5. 1 Ch. 2. 48. ch. 42. 1.
*t* 2 Ki. 25. 14. He. 6. 16. 1 Sa. 20. 16, 17; 30. 15.
*u* ch. 27. 11; 29. 7; 38. 17–20.

8 Heb. *to stand before,* De. 1. 38. 1 Ki. 1. 2. ch. 35. 19. Pr. 22. 29.

9 *To serve the Chaldeans which will come unto us* as governors, magistrates, collectors of tribute, military chiefs, &c.—*C.*

*v* ch. 39. 10. De. 16. 13.
*x* Eze. 25. 2. ch. 24. 9; 15. 4. Is. 16. 4. Ob. 14.

1 The choice of Gedaliah by Nebuchadnezzar, did it stand alone, would merely prove that he was considered friendly to the Babylonians; but the return of the people on hearing of his appointment proves that his advancement originated from his character for wisdom and integrity.—*C.*

*y* Eze. 5. 3.

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selves and their subjects. To avoid shame, they will not avow before men the regard which their conscience obliges them to have for the faithful servants of God; nay, to preserve their reputation before wicked men, they will risk their eternal salvation. We had need then to be wise as serpents, as well as harmless as doves. And though we must never tell a lie, yet we must not tell all that we know to every impertinent inquirer.

CHAPTER XXXIX. Ver. 2. *The city was broken up.* The walls being breached by battering-rams, the city sacked, and the inhabitants driven away or made prisoners.—*Note,* By a barbarous common consent, called 'a law of nations,' certainly, however, not a law of God, a city whose garrison has bravely held out till it is taken by storm, is delivered up to plunder. In such cases the infuriated soldiery are let loose from all restraint, their officers lose all control, and the city is literally 'broken up' by the hands of merciless destroyers. Lord, hasten the time when they shall 'beat their swords into ploughshares, and men shall learn war no more!' *C.*

Ver. 4. *Betwixt the two walls.* The Chaldeans had taken the city, but the citadel of Zion, in the south-west, was still, most probably, in the hands of Zedekiah. 'Betwixt the two walls' may accordingly mean that part of Zion to the north where the walls of the city and citadel approached; and the passage was, most likely, the way to the royal gardens in the vale of Gihon. The Jews have a tradition that the escape was by a subterraneous passage reaching to Jericho; and that the king would have escaped but that a hind, hunted by the Chaldeans, took refuge in the cave where the passage ended just as the king was emerging, and that he was thus miraculously made prisoner by the exulting Chaldeans. *C.*

REFLECTIONS.—Alas! how the *families of the north* sit in the gates of Jerusalem, and the *lords of the heathen* where their gods had been worshipped! God's judgments fearfully convince such as would not believe his threatenings. And fruitless are all attempts to flee from his judgment. But it will be awfully piercing to see our children murdered or lost through our obstinacy in sinning; and shut up at last in spiritual and eternal darkness through our obstinate ignorance of God's will! Marvellous, but just, are the changes and retributions of Providence; and the ruin of oppressors is the rise of the oppressed. God comforts his people, while the wicked are tormented; and heathens deliver them when hypocrites persecute them: yea, even prisons protect and mark them out for particular favours. Nor shall a cordial kindness to God's servants in trouble ever pass without distinguished honour and reward; and he will suit his comforts to the fears and griefs of his people. None that trust in him shall ever perish or be confounded.

CHAPTER XL. REFLECTIONS.—Heathens sometimes honour God and his ministers more than many

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath[s] sent Ishmael the son of Nethaniah to slay thee?[2] But Gedaliah the son of Ahikam believed them not.[3]

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, [a]Thou shalt not do this thing: for thou speakest falsely of Ishmael.

## CHAPTER XLI.

*1 Ishmael, having treacherously killed Gedaliah and others, purposeth with the rest to flee unto the Ammonites. 11 Johanan recovereth the captives, and mindeth to flee into Egypt.*

NOW it came to pass in the [a]seventh[1] month, *that* Ishmael the son of Nethaniah, the son of Elishama, [b]of the seed royal, and [c]the princes of the king, even ten[2] men, with him, came unto Gedaliah the son of Ahikam, to Mizpah; and there they did [d]eat bread[3] together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and [e]smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew [g]all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass, the second day after he had slain Gedaliah, and no man [h]knew *it*,[4]

5 That there came certain from [i]Shechem, from [j]Shiloh, and from [k]Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut[5] themselves, with offerings[l] and incense in their hand, to bring *them* to the [6]house[7] of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [8]weeping[9] all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah [m]slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

A.M. cir. 3416.
B.C. cir. 588.

[z] Job 6. 14. La. 1. 2. Zec. 1. 15. ch. 41. 2, 10.

2 Heb. *to strike thee in soul*, Nu. 35 11. Ho. 4. 2.

3 This unbelief was just what was to be expected in a man of Gedaliah's character Himself unconscious of malice or deceit, he cannot imagine it possible in another. The most virtuous are always the least suspicious; and though they may occasionally suffer from misplaced confidence, they enjoy a peace of mind to which conscious guilt and a suspicious temper must always be strangers. The man of a 'sprinkled conscience,' and a 'pure heart,' is untroubled by fear, and dies but once; the guilty and the suspicious are always in dread and death.—*C.*

[a] 1 Co. 13. 5. Pr. 14. 15. Mat. 10. 16, 17. Ps. 112. 5, with ch. 41. 2.

CHAP. XLI.

[a] Zec. 7. 5; 8. 19. 2 Ki. 25. 25. ch. 40. 6, 8.

1 This was in our month of October, and three months after the taking of the city. In commemoration of the murder of Gedaliah here recorded, the fast of the seventh month was instituted and observed by the Jews after the captivity.—*I.*

[b] Pr. 13. 10. Ge. 37. 3. 1 Sa. 18. 8. Da. 1. 3.

[c] ch. 36. 12, 21; 38. 4.

2 These ten men, who had been chief officers of the state under Zedekiah, no doubt had with them a considerable number of followers, who would aid them in their work of destruction.—*I.*

[d] Ps. 41. 9. Lu. 14. 1.

3 This was the same as making a solemn covenant, for he who ate bread with another was ever reputed a friend. Gedaliah's unsuspecting generosity aggravated the baseness of Ishmael's conduct.—*I.*

[e] 2 Ki. 25. 25. La. 1. 2.

[g] Ps. 52. 1, 2. ver. 10, 11. Pr. 1. 16; 4. 16. Ro. 3. 15. Ho. 4. 2.

[h] 1 Sa. 27. 11.

4 The public ignorance concerning the murder will not be surprising, when the depopulated condition of the city and country is considered.—*C.*

[i] Ju. 9. 1. 1 Ki. 12. 1, 20. Jos. 24. 32.

[j] Jos. 18. 1. Ju. 18. 31. Ps. 78. 60. ch. 7. 12, 14.

[k] 2 Sa. 10. 4. 1 Ki. 16. 24, 29. Le. 19. 27, 28. De. 14. 1. Is. 15. 2.

5 See note on ch. 16. 6.—*C.*

[l] 1 Sa. 1. 7. 2 Ki. 25. 9.

6 Probably some altar built by Gedaliah, as 1 Sa. 7. 7, 9. Ps. 102. 14.

7 That is, to the place where the temple formerly stood, which was used for religious service. See Ezr. 3. 3, 10.—*C.*

8 Heb. *in going and weeping*, ch. 50. 4. 2 Sa. 1. 2; 3. 16. Pr. 6. 12; 26. 25, 26.

9 Feigning sorrow, that he might prevent suspicion of his treachery.—*C.*

[m] Ro. 3. 15, 16. Pr. 1. 16; 4. 16. Ps. 55. 23.

A.M. cir. 3416.
B.C. cir. 588.

[o] Job 2. 4. Pr. 13. 8. Mat. 6. 25. ch. 40. 7, 13.

1 In many eastern countries, where the soil is very dry, the granaries are pits sunk in the earth, being carefully constructed for the exclusion of vermin. They are still common in Barbary, at Aleppo, &c. In the Holy Land they are still found at Joppa, Ramah, &c.—*C.*

2 The modern Greeks do not keep their oil in cellars, but generally in large jars sunk in the earth; and it is probable a similar custom prevailed among the Jews.—*C.*

3 In hopes of obtaining their treasures.

4 Or, *near*, ver. 3, 7. Heb. *by the hand* or *side of*, 1 Sa. 19. 3.

[p] 1 Ki. 15. 22. 2 Ch. 16. 6. Is. 22. 9.

5 This was a tank or reservoir for rain-water, which Asa made for supplying the inhabitants and the garrison (1 Ki. 15. 22), when he had demolished Ramah and built Geba and Mizpah with the materials as cities of defence against Baasha.—*C.*

[q] 2 Ch. 16. 6. ch. 40. 11, 12; 38. 23; 39. 6; 43. 5, 6.

[r] ch. 40. 14. Ne. 6. 17, 18; 2. 10, 19. Ac. 20. 29, 30.

6 How is this to be reconciled with the statement (ch. 39. 10) which describes the remnant as 'the poor of the people which had nothing?' By the probability that these were 'the king's daughters' by his concubines; who, not being considered of the royal family, were little valued by the king of Babylon, and whose establishment being broken up, were now, by reason of their more delicate education, poorer than those that were born to poverty.—*C.*

[s] ch. 40. 8; 42. 1; 43. 2, 4, 5.

[t] ver. 2, 3, 7.

[u] Ge. 14. 14. 1 Sa. 30. 1–8.

[v] 2 Sa. 2. 13. Jos. 10. 12; 18. 25.

7 These waters are called the 'pool' or lake, 2 Sa. 2. 13.—*C.*

8 Gibeon, one of the ancient royal cities of Canaan, stood in an upland plain, at the northern base of the hill of Mizpah.—*P.*

[x] De. 32. 36. Ps 124. 6, 7.

9 *Cast about.* Devised plans—took measures for escaping.—*C.*

[y] 1 Co. 12. 21. Ga. 5. 1.

[z] 1 Sa. 30. 17. Job 21. 30.

[a] Job 27. 16–19. Ps. 9. 16. Pr. 12. 27.

1 Men soldiers, Ju. 4. 4.

[b] ver. 10; ch. 34. 19; 38. 7. Ge. 37. 36.

[c] 2 Sa. 19. 37, 38, 40, with Eze. 46. 17.

2 Most probably an estate that had originally belonged to David, and which he had conveyed to Chimham the son of Barzillai, 2 Sa. 19. 38, 40.—*C.*

3 Heb. *from the face of*, 1 Sa. 30. 15.

8 But ten men were found among them that said unto Ishmael, Slay us not; for [o]we have treasures[1] in the field, of wheat, and of barley, and of oil,[2] and of honey. So he forbare,[3] and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of[4] Gedaliah, *was* it which [p]Asa[5] the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive [q]all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed [r]to go over to the Ammonites.[6]

11 ¶ But when [s]Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the [t]evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and [u]went to fight with Ishmael the son of Nethaniah, and found him by the [v]great waters[7] that *are* in Gibeon.[8]

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, [x]then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about,[9] and returned, [y]and went into Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah [z]escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered [a]from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war,[1] and the women, and the children, and [b]the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [c]Chimham,[2] which is by Beth-lehem, to go to enter into Egypt,

18 Because of[3] the Chaldeans: for they were

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professors. It will at last appear that God is faithful, and sin ruinous. And all loss sustained for God will be made up in the end. If his servants have hardships when sinners have liberty, they will obtain liberty when sinners shall be in misery.—What honour God puts on the son of Jeremiah's late protector, ch. 26. 24! But short glimmerings of prosperity often introduce fearful strokes of adversity. It is only the deputies and servants of heaven's great Monarch who are secured in complete and lasting protection. O what baseness and barbarity can human minds contrive and perpetrate! Great men have need to be cautious of their own preservation, as well as charitable concerning their neighbours. But of little worth are earthly honours, which but tempt miscreants to murder us.

CHAPTER XLI. REFLECTIONS.—By the most unexpected and unnatural means God can punish men who have ripened themselves in wickedness. And a righteous God can make the malice, the baseness, the barbarity of the most hardened monsters in iniquity to glorify himself and ruin his enemies. Misery, death, and despair often meet men when, where, and whence, they least expected. And not the laws of God or men, but covetousness, frequently makes sinners to abstain from crimes. The most unnatural criminals may for a time escape punishment from men. And groundless fear, real or pretended, often leads men into ruinous guilt.

CHAPTER XLII. REFLECTIONS.—Ministers have need to be men of fervent prayer, faithfulness, and intimacy with God. And if people would profit by their ministers' prayers, they should seriously attend to their preaching. We can never be sincere with God if we do not obey his will so far as it is known to us.

afraid[4] of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [d]whom the king of Babylon made governor in the land.

## CHAPTER XLII.

1 *Johanan desireth Jeremiah to inquire of God, promising obedience to his will.* 7 *Jeremiah assureth him of safety in Judea,* 13 *but of destruction in Egypt.* 19 *He reproveth their hypocrisy, in asking counsel of God, which they meant not to follow.*

THEN all the captains of the forces, and Johanan the son of Kareah, and [a]Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, [b]came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted[1] before thee, and [c]pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but*[d] a few of many, as thine eyes do behold us;)

3 That the LORD thy God [e]may show us the way wherein we may walk, and the thing [g]that we may do.[2]

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I [h]will pray unto the LORD your God according to your words; and it shall come to pass, *that* [i]whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be [j]a true and faithful witness between us; if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether [k]*it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [l]that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass, after ten[3] days, that the word of the LORD came unto Jeremiah.

8 Then called he [n]Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people, from the least even to the greatest,

9 And said unto them, [o]Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will[p] I build you, and not pull *you* down; and I will plant you, and not pluck *you* up; for [q]I repent[4] me of the evil that I have done unto you.

11 Be[r] not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will show mercies unto you, [s]that he may have mercy upon you, and cause you to return to your own [5]land.[6]

13 But if ye say, We will not dwell in this land, [t]neither obey the voice of the LORD your God,

A.M. cir. 3416.
B.C. cir. 588.

4 *They were afraid* lest the crime of Ishmael should be charged upon the whole remnant of the Jews.—*C.*

*d* ch.40.5.

CHAP. XLII.

*a* ver.8; ch. 40. 8, 13; 41.11;43.2,4,5. 2 Ki. 25. 23.

*b* Mat.15.8. Is.29.13. Eze.33.31. ver.20.

1 Or, *fall.*

*c* Ex.8.28;9.28. 1 Sa. 7.8;12.19,23. Is.1.15;37. 4. ch. 21.2; 37.3; 17.15, 16.

*d* La.1.1. Le. 26. 22. De.28.62.

*e* De.5.28,29. Ezr. 8. 21. Pr.3.5,6.

*g* Ps.78.36. Mat.2.8.

2 There is here every appearance of a sincere desire to learn and follow the mind of the Lord (see ver. 6); and so, with one condition, it was; but that condition was—that God should direct them to do what they wished to do. They were predetermined to follow their own opinion, and came to Jeremiah merely that they might obtain God's sanction.—*Note,* It is dangerous, because it is hypocritical, to talk of looking for, and waiting for, 'the leadings of providence,' when men are predetermined to follow them no farther than they coincide with their own opinions, plans, and interests. God is not mocked.—*C.*

*h* Ex.9.29.

*i* 1 Ki. 22. 14. ch. 23. 28; 38.14; 26.12. Eze.2. 7; 3.17. Ac. 20. 20,27. 1 Sa.3.18.

*j* Ge.31.50. Re.1.5;3. 14. Pr.14.5, with Ex.20. 7. 1 Sa.12.5.

*k* De. 5. 28, 29. 1 Ki. 22:8,18. Mat.15.8. ver. 20.

*l* De.5.27,32,33; 6. 2, 3. Is.1.16–19; 3.10. ch.7. 23.

3 God does not answer immediately, to show that the revelation is the gift of his Spirit; to draw the minds of Johanan and his friends to meditation upon duty, by the suspense in which they are held as to God's purpose; and perhaps to suggest by the tardiness of the answer the unworthiness of inquirers predetermined upon disobedience, unless God should answer as they desired. See ver.20; ch. 41. 17. —*C.*

*n* ver.1; ch. 40. 8, 13; 41.11,16;43.2,4,5.

*o* Tit.1.2. ver.5. Nu. 23.19.

*p* ch.24.6;31.28;33.7. Ex.1.21.

*q* De. 32. 36. Ps. 135. 14; 106.45. ch. 18. 8, 11; 24.6. Is.55.7.

4 See notes on Ex. 32.14. Je.18.8.—*C.*

*r* Is.41.5,10;43.1,2,5. ch.27. 12, 17. Ro. 8. 31. Mat.10.28.

*s* Pr.21.1. Ps. 106.45, 46, with ch. 40. 11. Is. 30.15.

5 They were still in Judea, but had fled from their own properties at Mizpah and the neighbourhood.—*C.*

*t* Ex.5.2.ch.44.16.

6 Fear and the horrors of war had driven them away from their homes, their villages, and their fields. They had fled apparently to mountain fastnesses. The promise in this verse therefore is not that they would be restored to their native country, from which they had never departed; but that, if they rested with implicit faith in God's providential

A.M. cir. 3416.
B.C. cir. 588.

care and protection, he would give them peace and perfect security in returning to and occupying their houses and properties. The Hebrew form rendered 'cause you to return,' expresses here *permission* rather than *causation*—God would give them power to return if they so willed.—*P.*

*u* Pr.25.27. De.29.19, 20. Is.30.16;31.1.

*v* Lu.9.51. De.17.16. Is.30.1;31.1–3.

*x* ch. 44. 13, 14, 18. Eze.11.8. Jn.11.48.

7 Heb. *cleave.*

8 Heb. *all the men be,* ch.44.12, 14, 28; 21. 7;24.11. Eze.5.3,4.

*y* ver.22;ch.24.10.

*z* ch.6.11;7.20; 39, 1–9;52.4–27. La.i.–v. Da. 9. 12. 2 Ki.25.4,9,10. 2 Ch.36.16–19.

*a* ch.24. 9; 44. 12; 29. 18,22;26.6; 18.16. Is.65. 15. Zec.8.13.

9 The divine promises to the Jews, here as elsewhere, are conditional. Unbelief was the grand source of all their sins as a nation. They would not trust in God. No amount of persuasion, no amount of past experience alike of judgment and mercy, would induce them to yield to him implicit obedience, and rely on his promises. Hence their decline as a nation, their exile, and their final dispersion among the Gentiles.—*P.*

*b* De. 17 16. Jos. 24. 14. Eze.20.8. Is.30.1–6; 31.1–3. Eze.17.15.

1 See De.17.16. God resists the emigration to Egypt, because he would preserve their attachment to their own land and religious institutions — because of the danger from Egyptian idolatry—and because he would teach them to depend for safety upon God rather than man.—*C.*

*c* De.4.26. Eze.3.21. Lu.12.47,48. Ac.20.20.

2 Heb. *testified against you.*

*d* Eze.14.3–8; 33.31, 32. Pr.5.12,13. Mat.22. 18. Ga.6.7. ch.17.10.

3 Or, *you have used deceit against your souls,* Nu.16.38.

*e* ver.2.

*g* 1 Pe.3.15. Eze.2.7; 3. 17. Ac. 20. 20, 26, 27. ch.23.28. De.11.26,27.

*h* ch.7.24,26. De.29. 19. Zec.7.11,12.

*i* ver.17;ch.43.11;24. 27. Eze.5.4;6.11.

*j* Ho.9.6.

4 Or, *to go to sojourn.*

CHAP. XLIII.

1 Or, *Jezaniah,* ch.40.8;42.1.

2 *Azariah,* who appears to be called Jezaniah, ch. 42. 1, for it was customary with the Jews for the same person to have two or more names, and to be indiscriminately called by either; or this Azariah may have been a brother to Jezaniah. —*C.*

*a* Is.9. 9, 10. Ja. 4. 6. Ps.119.21; 138.6. Hab. 2.4. Job 40.11,12. Ex.5. 2. Ps.12.4. Mal.3.13. Pr. 15.25;16.5,18,19;8.13.

3 They were proud of their own wisdom, and ambitious of being leaders of the people in opposition to Jeremiah and Baruch; and, under pretence of seeking freedom, ver. 3, they preposterously return to the land of slavery.—*C.*

*b* 2 Ch.36.16. Ps.109. 4.ch.5.12.

14 Saying, No; [u]but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now, therefore, hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel, If ye [v]wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* [x]the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close[7] after you there in Egypt; and there ye shall die.

17 So shall it be with all the men[8] that set their faces to go into Egypt, to sojourn there; [y]they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel, As mine anger and my fury [z]hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [a]ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.[9]

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, [b]Go ye not into [1]Egypt: know certainly [c]that I have admonished [2]you this day.

20 For ye [d]dissembled in your hearts,[3] when ye sent me unto the LORD your God, saying, [e]Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it.*

21 And *now* [g]I have this day declared *it* to you; [h]but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now, therefore, know certainly [i]that ye shall die by the sword, by the famine, and by the pestilence, in the [j]place whither ye desire to go *and* to sojourn.[4]

## CHAPTER XLIII.

1 *Johanan discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt.* 8 *Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.*

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake [1]Azariah[2] the son of Hoshaiah, and Johanan the son of Kareah, and all [a]the proud men,[3] saying unto Jeremiah, Thou speakest [b]falsely: the LORD our God hath not sent

But what a cloak of religion will hypocrites put on to serve a particular turn! They will avouch God as their God, and make great pretences to unreserved readiness to obey his will in all things. How strange it is that he should return such dissemblers so plain, so gracious, an answer! But his mercy is the foundation of all our hopes and happiness. He can turn the hearts of kings to favour or to hate us as he pleases. And they who carefully obey his will may humbly expect

**THE SPHINX—A MONUMENT WHICH HAS BEEN STANDING THROUGHOUT THE WHOLE OF OLD TESTAMENT TIMES, AND IS THUS A SILENT WITNESS OF ALL THAT IS RECORDED IN THE BIBLE.** [JEREMIAH, xlii: 13, 14.]—"But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell." By words like these Jeremiah was seeking to keep the remnant of Judah from going into Egypt out of fear of the king of Babylon. But the words of the prophet fell on unwilling ears, and in spite of all his efforts they went down into Egypt. But this remnant of Judah found to their cost that Jeremiah was right. The king of Babylon invaded Egypt also, and the remnant of Judah that fled from Babylon's king into the land of Egypt were consumed there by the sword and famine. We give as an illustration of this Scripture, the Sphinx which was the silent witness of the events here recorded.

thee to say, Go not into Egypt to sojourn there:

3 But [c]Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that [d]they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, [e]obeyed not the voice of the LORD, [g]to dwell in the land of Judah.

5 But [h]Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and [i]Jeremiah the prophet, and Baruch the son of Neriah.

7 So [j]they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they *even* to [k]Tahpanhes.

8 ¶ Then [l]came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take[m] great stones in thine hand, and hide them in the clay in the brick-kiln,[4] which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel, Behold, [o]I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid: and he shall spread his royal pavilion over them.[5]

11 And when he cometh, [p]he shall smite the land of Egypt, *and deliver* [q]such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire [r]in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array[6] himself with the land of Egypt, as a shepherd putteth on his garment;[7] and he shall go forth from thence [s]in peace.

13 He shall break also the images[8] of [9]Beth-shemesh,[1] that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

A.M. cir. 3416.
B.C. cir. 588.

*c* ch. 36. 4. Ps. 52. 3, 4; 15. 3. Mat. 5. 11.
*d* Is. 10. 4. ch. 2. 10, 13; ver. 11, 12.
*e* Ec. 9. 16. ch. 44. 5. Mal. 3. 5. ver. 7.
*g* Ps. 37. 22. ch. 42. 11.
*h* ch. 40. 11, 12; 41. 10, 16; 39. 9, 10.
*i* Ps. 36. 6. Ec. 8. 14; 9. 1, 2. La. 3. 1. Jn. 21. 18.
*j* 2 Ch. 25. 16.
*k* ver. 9. 1 Ki. 11. 19. ch. 2. 16; 44. 1. Is. 30. 4.
*l* Mat. 28. 20. He. 13. 5. Is. 59. 21. 2 Ti. 2. 9.
*m* ch. 13. 1–10; 18. 2–10; 19. 1–13; 51. 63, 64. Is. 20. 2–4. Eze. iv. v. xii. Re. 18. 21.

4 *Brick-kiln*—not for burning bricks, which would have been very uncomfortable near the royal residence, but a place appropriated for drying them in the sun.—*C.*

*o* Is. 10. 5. ch. 1. 15; 27. 6; 25. 9, 10. Da. 2. 21; 5. 18, 19, 21. Eze. 29. 18, 20; 30. 18.

5 This may be merely an emblem of conquest, or a historical reality. In that very spot the dissembling Jews may have lived to see the royal tent of Babylon; for the invasion and conquest of Egypt by Nebuchadnezzar took place about fifteen years from the date of the prophecy. See *Universal Hist.* vol. ii. p. 88; Hales' *Analysis*, vol. ii. p. 454.—*C.*

*p* ch. xlvi. Is. xix. Eze. xxix. xxx.
*q* ch. 15. 2. Zec. 11. 9. Job 20. 29.
*r* ch. 46. 25; 48. 7; 50. 2; 51. 44. Ex. 12. 12. Is. 19. 1; 21. 9; 46 1. Eze. 30. 13.

6 Eze. 29. 18–20, *i.e.* take the spoil to clothe and enrich his army.

7 *As a shepherd putteth on his garment.* 'With as much ease, and as little opposition,' is the ordinary interpretation. But in what respect, as to facility of dress, and enjoyment of quiet, does the shepherd differ from the labourer and artisan? Does it not rather mean, that, as the shepherd shears his flock, and then wears the fleece, so would Nebuchadnezzar denude Egypt of its riches, and clothe Babylon with the spoils?—*C.*

*s* Ex. 11. 7. Is. 52. 12.

8 Heb. *statues* or *standing images.* See ver. 12.

9 Or, *the house of the sun*, Is. 19. 18.

1 *Beth-shemesh* signifies 'house' or 'temple of the sun,' and this is probably its true signification here, as seems to be indicated by the second clause of the verse, which speaks of 'the houses (or temples) of the gods of the Egyptians.' The sun was a (if not the) chief god of the Egyptians, and the principal seat of his worship was at *On* (which signifies 'light' or 'sun'), a celebrated city of Lower Egypt, called by the Greeks Heliopolis. The priest of On was one of the greatest personages in the country, and to his daughter Joseph was married. The site of Beth-shemesh, or Heliopolis, is about ten miles north-east of Cairo, and beside it is a fountain still called *Ain esh-Shems*, 'fountain of the sun.'—*P.*

A.M. cir. 3416.
B.C. cir. 588.

## CHAP. XLIV.

*a* ch. 1. 2; 26. 12, 15. Eze. 2. 7; 3. 17.
*b* Ex. 14. 2. ch. 46. 14.

1 A city of Egypt, situated near the west shore of the Red Sea, near the place where the Israelites encamped previous to their passing the sea into the wilderness, Ex. 14. 2.—*C.*

*c* ch. 43. 7. Eze. 30. 18.

2 See note on ch. 43. 7.—*C.*

3 Eze. 30. 13, 16. Is. 19. 13, or Memphis, now Cairo, Ho. 9. 6.

4 Or Memphis, the capital of Middle Egypt, on the west side of the Nile, nearly opposite the modern Cairo. It was famous for its temple, in which was kept the famous ox-god Apis. It was first ravaged by Nebuchadnezzar, afterwards completely ruined by Cambyses. It was afterwards rebuilt by the Grecian kings; and, at the commencement of the Christian era, was next in importance to Alexandria. It was again destroyed by the Saracens, and scarce a vestige of its glory remains.—*C.*

5 Is. 11. 11. Eze. 30. 14. Ge. 10. 14. Whether it be the north or south part of Egypt, is not agreed.

6 A city of Upper Egypt, and was situated, according to Ptolemy, in the neighbourhood of the celebrated Thebes. There is not even a ruin to mark its site—so fully and so fearfully have the divine judgments been executed.—*C.*

*d* ch. 4. 7, 20; 25. 11; 34. 22; xxxix. lii. 2 Ki. xxv. 2 Ch. xxxvi. La. i.–v. Eze. v.–xxiv. Mi. 3. 12.

7 He does not say, that no man lives therein; but, no man 'dwelleth,' as in a peaceful and settled residence.—*C.*

*e* 2 Ki. xvi. xxi. xxiv. ch. 2. 10–37; 4. 17, 18; 5. 19, 25; 7. 17–34, &c.; 19. 4. De. 13. 6; 32. 17.
*g* ch. 7. 13, 25; 25. 3, 4; 26. 5; 29. 19; 32. 33. 2 Ch 36. 15. Zec. 7. 7.
*h* Eze. 16. 36, 37.
*i* 2 Ch. 36. 16. ch. 7. 24. De. 29. 19. Ps. 81. 11. Is. 48. 4. Zec. 7. 11, 12.
*j* ver. 17, 21; ch. 19. 13.
*k* ch. 42. 18; xxxix. lii. See on ver. 2. Ne. 13. 18. Da. 9. 12. Zec. 1. 5, 6. 1 Co. 10. 11.
*l* ch. 18. 16. Eze. 18. 32; 33. 11.
*n* ch. 7. 19; 25. 7. Nu. 16. 38 Pr 6. 36.

8 Heb. *out of the midst of.*

*o* ch. 42. 10; ver. 2, 13, 14, 27.
*p* Is. 3. 8. 1 Co. 11. 32. He. 3. 16. De. 32. 15–21. ch. 2. 9–28; 25. 6, 7.
*q* ch. 42. 18; 24. 9; 18. 16; 26. 6; 29. 18.
*r* Ps. lxxviii. cvi. Ju. ii. 1 Ki. xi. 2 Ch. xxi. xxviii. xxxiii. xxxvi. ch. ii.–xxiii. Is. i.–ix. lix. Eze. vi.–xxiii. Mi. i.–iii. vi. vii. Zep. i. iii. Ne. ix. Ezr. ix. Da. ix.

9 Heb. *wickednesses* or *punishments*, &c.

1 Heb. *contrite*, Ps. 51. 17. Is. 57. 15; 66. 2. 2 Ki. 22. 19.
*s* De. 29. 4. Ho. 11. 2, 7. Eze. xx. xvi. xxiii. Zec. 7. 11, 12.
*t* Pr. 14. 16. Ec. 8. 12, 13. Mal. 4. 2.

## CHAPTER XLIV.

1 *Jeremiah expresseth the desolation of Judah for their idolatry.* 11 *He prophesieth their destruction, who commit idolatry in Egypt.* 15 *The obstinacy of the Jews.* 20 *Jeremiah threateneth them for the same,* 29 *and for a sign foretelleth the ruin of the king of Egypt.*

THE word[a] that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [b]Migdol,[1] and at [c]Tahpanhes,[2] and at [3]Noph,[4] and in the country of [5]Pathros,[6] saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day [d]they *are* a desolation, and no man dwelleth therein;[7]

3 Because[e] of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit [g]I sent unto you all my servants the prophets, rising early, and sending *them*, saying, Oh, do not this [h]abominable thing that I hate.

5 But[i] they hearkened not, nor inclined their ear to turn from their wickedness, to [j]burn no incense unto other gods.

6 Wherefore my fury and mine anger [k]was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem: and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, [l]Wherefore commit ye *this* great evil against [n]your souls, to cut off from you man and woman, child and suckling, out of[8] Judah, [o]to leave you none to remain;

8 In that [p]ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye [q]might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten [r]the wickedness[9] of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled[1] *even* unto this day, [s]neither have they [t]feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

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his blessing. But it is madness to dissemble with a God of truth, who searches our hearts; or to quit our station, especially in his holy land, because we find trouble in it. If we think to escape suffering by sinning, we only rush upon the thick bosses of his buckler. If we make him our enemy, we shall find him a consuming fire wherever we go; and that upon which we most set our hearts will prove most fatal to us. If we make ourselves vile by our sins, he will make us viler by his judgments.

CHAPTER XLIII. Ver. 7. *Tahpanhes.* An ancient city of Lower Egypt, probably the Daphne Peluseæ of Herodotus. It stood on the banks of the Lake Menzaleh, and enjoyed an extensive commerce with the Mediterranean and Red Sea. *C.*

REFLECTIONS.—Pride is among the most awful sins—a root of infidelity, and a sure road to ruin. They who are full of ill designs themselves, ordinarily reproach the true friends of their church and nation as traitors. They who hate to conform themselves to the Scripture, are ready to deny the divinity of it. And they who wish to contradict the ends of a gospel ministry, study to put it under an ill name. Proud men hate contradiction; and if they cannot obtain consent, they will force compliance, and even drag those who fear God along with them. But a sinful flight from God's judgments only hastens them upon us, and renders them heavier; and even draws down his wrath upon such as receive us into their friendship. And, very contrary to their intentions, he makes one nation a scourge to another.

CHAPTER XLIV. Ver. 6. There are those who object against the ascription of 'fury and anger' to God. The objections would disappear if they were not viewed as human passions, but as sources of the divine judgments. The ruin and desolation of idolatrous lands are visible facts; the justice that

**HEAD OF THE PROCESSION OF THE FESTIVAL OF THE MAH 'MAL.** [Jeremiah, xliv:8.]—"In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell." It has been characteristic of Egypt in all ages to burn incense unto other gods than the true God. The festival of the Mah 'Mal is perhaps the best illustration we could have of the recent form of idolatry in this land so intimately connected with the Israelites, and from whom God's peculiar people seemed to have learned most of the erroneous forms of religion which brought upon them the judgments of Jehovah. The Mah 'Mal is a litter, built of wood in pyramidal form, and is hung by embroidered fabrics. These hangings or coverings accompany the litter in the annual pilgrimage to Mecca, and are intended for the interior sanctuary of the Mosque at that holy Moslem city.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, I [u]will set my face against you for evil, and to cut off all Judah.

12 And [v]I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed,[2] *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the [x]least even unto the greatest, by the sword and by the famine; and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish[3] them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are [y]gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire[4] to return to dwell there; [z]for none shall return but such as shall [a]escape.[5]

15 ¶ Then [b]all the men which knew that their wives[6] had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [c]we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth[d] forth out of our own mouth, to burn incense unto the queen[7] of heaven, and to pour out[8] drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for [e]*then* had we plenty of victuals,[9] and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we[1] burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her,[2] without our [3]men?[4]

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, [g]did not the LORD remember them, and came it *not* into his mind?

A.M. cir. 3416.
B.C. cir. 588.

*u* ch.21.10. Ps.34.16. Am. 9. 4. Eze. 14. 7, 8; 15. 7. Le.17.10; 20.3,5; 26.17.

*v* See on ch. 42. 15–18.

2 Contrary to God's unambiguous command, they had gone to Egypt to escape destruction; but there, for their disobedience, they are to suffer vengeance in those very forms which they had hoped to escape. 'They who will not be ruled by God's word, must be broken by his rod. And if men will prefer their own projects to God's promises and providence, it is just that they should meet with disappointments.'—*J.*

*x* Ho.4.6.

3 Heb. *visit*, ch.11. 22;21.21;43.11.

*y* Is.30.1–3.

4 Heb. *lift up their soul.*

*z* ch.4.27; ver.27,28; ch.42.18,17.

*a* ch.51.50. Is.4.2;10. 20;37.32;45.20;66.20.

5 Such as take heed to this prophetic warning, and escape from their idolatrous friends. *C.*—— Henderson's translation is preferable, and appears to give the true sense:—'For they shall not return, except it be as fugitives.'—*P.*

*b* Ne.13.26. Ge.19.4. 2 Ch.28.22. Is.1.5.ch.5. 3. Mat.7.13.2 Ti.3.13.

6 The women, it would seem, had been principally engaged in this species of idolatry, but not without the concurrence of their husbands. We have not seen the women in determined rebellion before. Here, however, they make a common cause with their rebellious spouses, and boldly defend their flagrant idolatry.—*J.*

*c* Ex.5.2. ch.6.16,17; 7.24,26;18.18;38.4.

*d* Ps. 12. 4. ver. 25. Nu. 30.2,12. De.23.23. Ju.11.36.

7 Or, *frame*, ch. 7. 18;19.13;32.29. 2 Ki.17. 16.

8 In Georgia, and other parts of the East, before feasting, it is customary to go out and raise the dregs to the naked heavens, and pour out a cup of wine upon the ground. The Hindoos pour out drink-offerings to the moon. So uniform and so permanent is idolatry.—*C*

*e* Ho.2.5–9. Is. 48. 5. Eze.16.49.ch.22.15.

9 Heb. *bread.*

1 Women, ver. 15; ch.7.18.

2 The Jews, following the example of the Phœnicians and other peoples of ancient Syria, worshipped the moon, or Astarte, under the name of the queen of heaven. The 'cakes' offered to her were crescent-shaped, and ornaments of the same shape were, and are still, worn as amulets and charms by Syrian females.—*P.*

3 Or, *husbands*, Ge. 3.16. Ac.13.50.

4 By the Mosaic law women were prohibited from making a vow without consent of their husbands (Nu. 30.1–16); but the women here plead the consent of their husbands to their idolatrous practices, and intimate that no other had a right to interfere or control their actions. See ver. 25.—*C.*

*g* 2 Ki. 23. 26. Ho. 2. 13. Am.8.7.

A.M. cir. 3416.
B.C. cir. 588.

*h* Is.7.13;43.24. Eze. 16.43. Am.2.13. Mal.2. 17.ch.15.6;36.10.

*i* ch.18.16;24.9;26.6; 29. 18; 25. 11. La. 1.–v. ver.2,6,12. Da.9.12.

*j* 1 Co.10.20. 2 Co.6. 16. See on ver. 8.

*k* Ps.119.150.

*l* Ps.119.155.

*n* Ps.78.56.

*o* 1 Ki.9.9. Ne.13.18. Da.9.11,12.

*p* Is. 28.10,13. Re. 2. 29. Mat.11.15;13.9.

*q* ch.43.7.

*r* ver. 15–19. Job 15. 5. ch.3.5. Mat.14.9. Ju. 11.35,36. Is.28.15.

5 They insist on the obligation of their unlawful vows as binding the conscience, and not to be dispensed with, just as Herod did in the case of his unlawful oath, Mat. 14. 9. Although the women were here the principal actors, yet the men would still be considered as having a principal share in the guilt, since they had homologated the acts of the women, by not preventing them. —*J.*

*s* Job 34.22. Ja.1.14, 15.

*t* He.6.13. Ge.22.16. Am.6.8;8.7, with ver. 25.

*u* Am.6.10. Ps.50,16. Eze.20.39. Mal.1.9,10. Mat.3.9.

6 He would no longer bear with a people who worshipped him with their mouths, while their hearts were after their idols; but, in confirmation of his threatening, and as a terrible lesson to all idolaters, he would cut them off by a speedy and universal destruction.—*C.*

*v* ch. 31.28; 1.12; 20. 10. Eze.7.6.

*x* ver.12.2 Ki.21.14.

*y* ver. 14. Le. 26. 44, 45. Ps.94.12,14. Hab.3. 2. Is. 10. 19–22; 27. 13. Eze.11.16.

*z* Ps. 33.11. Zec.1.6. ver.29.

7 Heb. *from me or them.* [They have declared their determination of adhering to their vows and resolutions, ver. 16, 17, 25. Now they shall see whose words shall stand good and take effect, mine or theirs. —*J.*]

*a* Ex.4.1–9. Ju.6.36–40. 1 Sa.2.34. Is.20.3,4. Lu.2.12.

*b* ch.46.25,26. Da.2. 21; 4. 34, 35. Eze. 29.3, 19;30.10,11,21.

8 Successor to Pharaoh-nechoh, mentioned 2 Ki.23.29. He is called Apries by Herodotus, who relates that he proudly boasted 'that he had so established his kingdom that it was not in the power of any god to dispossess him of it.' But this proud and ungodly boaster was conquered, imprisoned, and finally strangled. *Herod. Euterpe*, cxlix.—*C.*

9 His rebellious subjects or the Chaldeans.

*c* ch. 39. 5; 52.8–11. 2 Ki.25.4–7.

CHAP. XLV.

B.C. cir. 606.

1 This utterance belongs in point of time to ch. xxxvi., but is introduced here as an example and encouragement to the few that did still 'sigh and cry for all the abominations that were done in the land.' This, and similar dislocations throughout this book, are not to be considered as evidences that the arrangement of the several parts was without any principle of order. The principle is obvious: it is not time, but instruction.—*C.*

*a* ch.36.1,4,26,32.

22 So that the LORD [h]could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed, therefore is your land [i]a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because[j] ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor [k]walked in his law, nor [l]in his statutes, nor [n]in his testimonies; therefore [o]this evil is happened unto you, as at this day.

24 Moreover,[p] Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all [q]Judah that *are* in the land of Egypt;

25 Thus saith the LORD of hosts, the God of Israel, saying, Ye and your wives [r]have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows[5] that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely [s]accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, [t]I have sworn by my great name, saith the LORD, that [u]my name shall no more be named[6] in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, [v]I will watch over them for evil, and not for good; and all the men of Judah that *are* in the land of Egypt shall be [x]consumed by the sword, and by the famine, until there be an end of them.

28 Yet[y] a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, [z]that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine or theirs.[7]

29 ¶ And this *shall be* [a]a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD, Behold, [b]I will give Pharaoh-hophra[8] king of Egypt into the hand of his enemies,[9] and into the hand of them that seek his life, [c]as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that sought his life.

## CHAPTER XLV.

1 *Baruch being dismayed,* 4 *Jeremiah instructeth and comforteth him.*

THE word[1] that Jeremiah the prophet spake unto Baruch the son of Neriah, [a]when he

inflicts them, sets forth and measures 'the fury and anger' of the LORD. *C.*

Ver. 7. This is a very remarkable remonstrance:—'Why do ye commit great wickedness against yourselves?' The Jews are represented as their own worst enemies, as their own executioners in fact. How can this be? God's law is clear. The nation that rebels against him shall perish. The Jews knew the law. Yet they deliberately rebelled. They had repeated experience of it in their own past history; yet that did not restrain them. They rebelled again more grievously than before, and by that rebellion *necessarily* entailed upon themselves the judgment here referred to. *P.*

had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying,

2 Thus[b] saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, [c]Woe is me now! for the LORD hath [d]added grief to my sorrow; I [e]fainted in my sighing, and I [g]find no rest.

4 Thus shalt thou say unto him, The LORD saith thus, [h]Behold, *that* which I have built will I [i]break down, and that which I have planted I will pluck up, even this whole land.

5 And [j]seekest thou great things[2] for thyself? seek *them* not: [k]for, behold, I will [l]bring evil upon all flesh, saith the LORD; but thy life will I give unto thee [n]for a prey in all places whither thou goest.

## CHAPTER XLVI.

1 *Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates,* 13 *and the conquest of Egypt by Nebuchadrezzar.* 27 *He comforteth Jacob in his captivity.*

THE word of the LORD which came to Jeremiah the prophet against [a]the [1]Gentiles,[2]

2 Against[b] Egypt, against the army of [c]Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order[3] ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.[4]

5 Wherefore[5] have I seen them dismayed *and* turned away back? and their mighty ones are beaten down,[6] and are fled apace,[7] and look not back: *for* [d]fear *was* round about, saith the LORD.

6 Let[e] not the swift flee away, nor the mighty man escape; they shall [g]stumble, and fall [h]toward the north by the river Euphrates.

7 Who[8] *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

A.M. cir. 3398.
B.C. cir. 606.

[b] Is.50.4.2 Co.1.4.Is. 63.9.
[c] Job 23.2. Ps. 120.5, 6;142.7;130.1.
[d] ch.36.26. Ps.69.27. La.1.3;3.1. Ac.20.23.
[e] Ps.27.13.
[g] Ps.77.3,4.
[h] Ps.52.5.ch.31.28.
[i] Is.5.5.
[j] 2 Ki. 5. 26. Ps. 4.6. Mat. 6. 34. He. 13. 5. 1 Ti.6.6.
2 The seeking of 'great things,' of increase of possessions, honourable rank, or profitable employment, is not the thing forbidden; it is the seeking of 'great things for thyself'—for a man's own selfish ends, without any regard to the good of a nation, or of the church, or any view or desire or effort for advancing the glory of God.—*C.*
[k] Lu.12.15.ch.25.26. Is.66.16;65.12,13.
[l] Zep.3.8.
[n] ch.39.18;21.9;38.2; 15.11,21.

CHAP. XLVI.
[a] Zec.2.13. ch. 25.9, 15,19-26.
1 This is a general title to the five following chapters; but the prophecies were delivered at various times, and are here collected as instruction to the Gentiles—the nations as distinct from Israel.—*C.*
2 See note * below.
[b] ch. 25. 9, 19. See ver.14.
[c] 2 Ch.35.20.2 Ki.23. 19.
3 ver.14;ch.51.11,12. Na.2.1; 3. 14. Joel 3.9, 12.2 Ki.10.3. *i.e.* make all the preparation you can for battle, but it will be to no purpose.
4 Coats of mail.
5 Terrified they will attempt to flee, but will be most of them slain by the Chaldeans.
6 Heb. *broken in pieces.*
7 Heb. *fled a flight.*
[d] ch.6. 25; 51. 30; 49. 29. Is. 19. 16. Re. 6. 15.
[e] Ec.9. 11. Is. 30. 16, 17. Am.2.14. Ps. 33.16, 17.ch.9.23.
[g] Da.11.19,22.
[h] ch.1.14;4.6;6.1;25. 9.
8 ch.47.2.Is.8.7. Da. 9.26;11.22. Am.8.8. Ex. 15. 9, 10. The great army shall be almost wholly slain.
* In the ancient Septuagint version ch. xlvi.–li. follow ch. xxv. 13. The order here, and in other parts of this book, is not, and was not intended to be, chronological. Jeremiah uttered by divine inspiration a number of independent prophecies relating to different nations, periods, and circumstances, having no relation to each other, and no strictly logical connection. These have been combined in one book, and the order may perhaps have been different in different copies; but this does not in any way affect the integrity and inspiration of each prophecy, or of the whole collectively. The dates of the several prophecies are not known, nor are they of any consequence.—*P.*
9 Heb. *Cush.*
1 Heb. *Put.* The Ethiopians dwelt southward, and the Libyans and Lydians westward of Egypt.
[i] Is.66.19.
[j] Is.13.6;34.6,8;63.4. Joel 1.15;2.1. Am.5.18. Zep.1.14,15;2.2. ch.51. 6;ver.25.
[k] De.32.42. Is. 34.6; 66.16. Eze. 39.17. Zep. 1.7.
2 *A sacrifice* to divine justice, in which the Egyptian oppressors and idolaters shall fall.—*C.*
[l] ch.8.22; 51. 8. Eze. 30.21–25. Na.3.19.
[n] ch.14.17;ver.19. Is. 47.1.
3 *Virgin.* Hitherto unconquered.—*C.*
4 Heb. *no cure* shall be *unto thee.*
[o] ver.2. Eze.32. 9, 10, 12.
[p] ch.48.34. Is.15.5,8.
[q] ver.6, 10, 16, 21. Is. 10.4;31.3.
B.C. cir. 607.
[r] ch.43.10–13; 44.30. Is.xix.; 27.1;31.3. Eze. xxix.–xxxii. Joel 3.19.
1 This prophecy is quite distinct from that contained in the preceding verses of this chapter. The one relates to the overthrow of the Egyptian army on the banks of the Euphrates; the other to the conquest of Egypt itself by the king of Babylon, which took place at a later period, sixteen years after the capture and destruction of Jerusalem. The Jews had thus but a short time of rest in Egypt. The judgments predicted by Jeremiah soon came upon them.—*P.*
[s] Joel 3.9,12. ch.4.5, 6,15,20,21;6.1–5.
[t] ch.44.1, with ver.3, 4.
6 Memphis, ver.19.
7 See ch. 43. 7; 44.1. —*C.*
[u] Is.34.6.ver.10,21.
8 Heb. *multiplied the faller,* ver.12.
9 The hired troops, ver.9,21.
1 These are the words either of the foreign auxiliaries or mercenaries of the Egyptian armies. See ver.21.—*C.*
2 *From the oppressing sword.* 'From the sword of the dove'—the ensign of the Chaldeans (*Gill*). —*C.*

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians[9] and the Libyans,[1] that handle the shield; and the Lydians, that handle *and* [i]bend the bow.

10 For this *is* [j]the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and [k]the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord GOD of hosts hath a sacrifice[2] in the north country by the river Euphrates.

11 Go[l] up into Gilead, and take balm, O [n]virgin,[3] the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured.[4]

12 The nations have heard of thy [o]shame, and [p]thy cry hath filled the land: for the mighty man [q]hath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, [r]how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.[5]

14 Declare[s] ye in Egypt, and publish [t]in Migdol, and publish in Noph,[6] and in Tahpanhes:[7] say ye, Stand fast, and prepare thee; for [u]the sword shall devour round about thee.

15 Why[v] are thy valiant *men* swept away? they stood not, [x]because the LORD did drive them.

16 He made many to fall,[8] yea, [y]one fell upon another; and they[9] said, Arise,[1] and let us go again to our own people, and to the land of our nativity, from the oppressing sword.[2]

17 They did cry there, Pharaoh king of Egypt *is but* a noise;[3] he hath passed the time appointed.

18 *As* I live, saith the [z]King, whose name *is*

[v] ver.5,21. Ju.5.21. Is.66.15,16. Re.6.17. [x] Ps.18.14,39. [y] Le.26.37. [3] Ex.15.9.ch. 8.20, *i.e.* mere blusterer. [z] Ps.103.19. Mal.1.14. Mat.11.25.1 Ti.1.17.

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REFLECTIONS.—Dreadful is the malignity of sin; infinitely God hates it, and earnestly should his ministers warn against it. It is a dreadful token of a reprobate mind when, with judgments upon us or around us, we harden ourselves in sin, and a certain sign that almighty judgment is at hand to destroy us. They who will not be ruled by God's word, must be broken by his rod. And if men will prefer their own projects to God's promises and providence, it is just that they should meet with disappointments. No antiquity, authority, custom, or prosperity, can ever warrant what God forbids. And it is dreadful when the means which God uses to draw or drive us from our sins are perverted to harden us in them; or when those who should assist one another in the way to heaven are mutual tempters to and hardeners in sin. But God will effectually refute his obstinate opponents by the ruinous strokes of his wrath. Nor can a greater curse light upon sinners than to be given up to the devices of their own heart. Quickly will God ruin the created comforts and confidences which we put in his room. And indeed nothing is to us what we fancy it, but what he makes it.

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CHAPTER XLV. REFLECTIONS.—Alas, how unwilling our hearts are to take up our cross and follow Christ! Very small difficulties are apt to discourage young beginners in the service of God. And often it is more their unbelieving fears than their real dangers that make them to complain. If we had less desire after and less expectation from creatures, and more faith in Christ's word and views of the spiritual nature of his kingdom, external events would trouble us less. While therefore God so exactly observes me, let me never seek my own more than the public welfare. Let me never seek great things here, where everything is less than nothing and vanity, and as uncertain as a shadow or a vapour. If God preserve and protect me in evil times, it is more than I deserve, or perhaps could expect.

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CHAPTER XLVI. Ver. 1. There are here two prophecies. The first before a battle between the Egyptians and Babylonians near Carchemish, in which the Egyptians suffered a severe defeat. The second begins at ver. 13, and the desolation foretold took place in the 27th year of Jehoiakim's captivity, and the 16th after the destruction of Jerusalem, as may be collected from Eze. 29. 17, where Nebuchadnezzar's army receives a promise of the spoils of Egypt as wages for their fruitless toils and dangers in the siege of Tyre, which promise was fulfilled the same year. See Josephus' *Antig.* b. x. c. 9; and Rollin's *An. Hist.* vol. i. b. i. *C.*

Ver. 9. The original words are Cush, Phut, and Lud, three nations who were allies of Egypt, Eze. 30. 5. The first, Arabians, near the Red Sea, east of Egypt (see 2 Ch. 21. 16; Is. 20. 3–5), but who seem also to have had settlements in Egypt itself, or in some adjoining district in Africa, situated higher on the Nile; see Is. 18. 1. The second, Libyans, west of Egypt. The third, the descendants of Lud, the son of Misraim, who settled in Egypt, Ge. 10. 13. These Lydians are to be distinguished from the Lydians of Asia Minor, familiar to history on account of the riches of Crœsus, their king, and who are supposed to be the descendants of Lud, the son of Shem, Ge. 10. 22. *C.*

Ver. 25. *Multitude of No. No,* or 'Amon No,' generally supposed to be the Egyptian Thebes. It stood on both sides of the Nile, about 300 miles from the sea. In time of war it could furnish 20,000 men and 200 chariots. It was taken and destroyed by the Assyrians, Na. 3. 8–10. It afterwards arose to still greater splendour, and is said to have extended to 52 miles in circumference. It was again reduced to ruins by Cyaxares of Persia, Eze. 30. 15, 16. It was partially rebuilt again, and finally destroyed by C. Gallus. Four villages now rise upon its ruins—perhaps the most magnificent in the world. Ruins that compel the traveller to gaze and wonder how man could become so brutal as to devastate such miracles of architecture and splendour—ruins which the believer points out to the infidel as evidences of divine revelation and abiding monuments of God's judgments upon idolatry. *C.*

REFLECTIONS.—God will reckon with sinners at last. And, alas, at what expense, and with what parade, they rush forward into their own destruction! When they think to magnify themselves by their wicked enterprises, he glorifies himself in blasting their designs and cutting them off. At infinite hazard do kings, in their pride, march multitudes into sudden death and damnation. And the more confident they are, the nearer is their ruin. No numbers, no armour, no

**STATUE OF RAMESES II.—LYING IN THE CITY WHICH JEREMIAH SAID SHOULD BE WITHOUT INHABITANT.** [JEREMIAH, xlvi:19.]—"O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph (Memphis) shall be waste and desolate without an inhabitant." Rameses II. was the "king who knew not Joseph." We see him now in limestone lying prostrate amid the ruins of the city he enriched and oppressed. The first in her glory, he is the last in her desolation. The prophecy is literally true, "Memphis shall be without an inhabitant." The companions of the once proud Rameses the Second now are the jackals, whose wierd howl lends a melancholy interest to the solemn moan of the palms, the only sentinels left to guard the proud Egyptian king. Tall, rank weeds grow about his mighty form, and lean their dying heads upon his cold and bloodless bosom. He is so quiet and harmless in his limestone form that the lizards play hide and seek on the surface of his vast face.

the LORD of hosts, Surely as [a]Tabor[4] *is* among the mountains, and as [b]Carmel by the sea, *so* shall[c] he come.

19 O thou [d]daughter dwelling in Egypt, furnish[5] thyself to go [e]into captivity: for Noph[6] shall be waste and desolate without an inhabitant.

20 Egypt *is like* [g]a very fair heifer,[7] *but* destruction cometh; it cometh [h]out of the north.

21 Also her hired men[8] *are* in the midst of her [i]like [g]fatted bullocks;[1] for [j]they also are turned back, *and* are fled away together: they did not stand, because [k]the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like[2] a serpent;[3] for they shall march with an army, [l]and come against her with axes, as hewers of wood.

23 They shall cut down her forest,[4] saith the LORD, though it cannot be searched;[5] because they are more [m]than the grasshoppers, and *are* innumerable.

24 The[o] daughter of Egypt shall be confounded; [p]she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the multitude[6] of No,[7] and Pharaoh, and Egypt, [q]with their gods, and their [r]kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and [s]afterward it shall be inhabited, as in the days of old, saith the LORD.[8]

27 ¶ But[t] fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD; for I *am* with thee: for [u]I will make a full end of all the nations whither I have driven thee; [v]but I will not make a full end of thee, but correct thee in measure; [x]yet will I not leave thee wholly unpunished.[9]

*v* ch.4.27;5.10,18; 10.24; 30.10,11. Hab.3.2.1 Co.10.13; 11.32. Ps.89.30–37.
*x* Is.27.7–9. He.12.5–10. Re.3.19.
[9] Or, *not utterly cut thee off.*

A.M. cir. 3397. B.C. cir. 607.

*a* Jos.19.12,22. Ju.4.6,8.
[4] *Tabor* is not among the mountains in respect of neighbourhood, for it stands isolated near the eastern extremity of the great plain of Esdraelon; but it is among them in respect of name, rank, and celebrity. Van Egmont pronounces it the most beautiful mountain in the world, and Maundrel declares it is impossible for man's eye to behold any prospect more delightful than what is afforded from its summit.—*C.*
*b* 1 Ki.18.42,43.
*c* Tit.1.2. Nu.23.19.
*d* ch.48.18. Is. 47. 1. Ps.137.8.
[5] Heb. *make thee instruments of captivity.*
*e* Is.20.4.
[6] See note on ch.44. 1.—*C.*
*g* Ho.10,11. ch.50.11.
[7] *Like a very fair heifer* intended for preservation.—*C.*
*h* ver.2,10,13. ch.25. 9,19;1.14;47.2.
[8] ver. 9, 16. Hired troops.
*i* ch.50.27. Is.34.7.
[9] Heb. *bullocks of the stall.*
1 *Like fatted bullocks* intended for slaughter.—*C.*
*j* ver.5,15,16.
*k* De. 32. 35. Ps. 37. 13. ch.50.27.
[2] Is.29. 4. Mi. 1. 8; 7. 16,17, *i.e.* Hissing and howling.
[3] *Like a serpent* which is hid in the grass, and unexpectedly, suddenly, and destructively springs upon its victim.—*C.*
*l* Is.10.33,34;14.8;37. 24.ch.51.20–23.
[4] Armies and multitudes of cities, Is.10. 18. Eze.20.46,47.
[5] Though so extensive that it seems interminable, and so thickly planted with trees, or so interlaced with underwood and parasitical plants, that no one can pass through. Under this emblem the numerous cities of Egypt may be represented.—*C.*
*m* Ju.6.5;7.12. Joel 2. 4,5. Re.9.2–10.
*o* ver.11,19. Ps.137.8.
*p* ver. 25, 26. Eze. xxix.–xxxii. Is.xix.
[6] Or, *nourisher*
[7] Heb. *Amon-No*, Eze.30.15. Na.3.8.
*q* ch.43. 12, 13. Eze. 32. 11; 29. 13. Is. 19. 1. Ex.12.12.
*r* ch.44.30. Eze.xxix. xxx. Is.19.12. Mi.7.10.
*s* Eze. 29. 11, 13. ch. 50.39. Mi.7.12. Zec. 10. 10,11.
[8] 'Afterwards,' *i.e.* after all these judgments have been executed upon Egypt, and after the Jews, who, contrary to God's commands, took refuge there, shall have been punished, then the prosperity of Egypt would return once more, at least in some degree. The prediction was fulfilled in the days of Cyrus, when Egypt regained its independence.—*P*
*t* Is.41.13; 43.1,5; 44. 2. ch. 30. 10,11; see ch. 23.3,5;29.14. Is.lx.-lxii. Am.9.14. Ho. 2. 18–23. Eze.37.21.
*u* Is.24.3,19.ch.25.9; 50.21,26;51.3,58.

A.M. cir. 3397. B.C. cir. 607.

CHAP. XLVII.
*a* ch.25.20. Is.14.29–31. Eze. 25.15–17. Am. 1.6–8. Zep. 2.4,5.
*b* 2 Ch. 35.20.36.3.
1 Heb. *Azzah*, Ge. 10.19. 1 Ki.4.24. Am.1. 6–8.
2 Is.8.7.ch.46.8,9,20; 25. 9, 20; 1. 14, 15, *i.e.* great armies of Chaldeans.
3 Heb. *the fulness thereof.*
*c* ch.46.22;48.3–5,39. Is.15.2–5,8;22.1,4.
*d* ch.8.16. Job 39.19–25.
*e* Na.3.2. Ju.5.22.
*g* Nu. 16. 34. De. 28. 54.
*h* ch.46.10. Ps.37.13.
*i* ch.25.9,22. Is.xxiii. Eze. xxvi. xxvii. xxxviii. Joel 3.4-8. Am. 1.9–11.
*j* ver.7. Is.20.6. Am. 1.8. Eze.25.16.
4 Heb. *the isle.*
*k* Ge. 10. 12–14. De. 2.23. Am.9.7; 1.8. Eze. 25.16.
5 Mi. 1. 16. Zec. 9. 5. ch. 41. 5; 48. 37; 16. 6. Zep. 2. 4–7, *i.e.* desolation and grief.
*l* ch.48.37.
*n* Eze.14.17; 21.3–5. ch.48.31,32. De.32.41.
6 Heb. *gather.*
7 Heb. *How canst thou?*
*o* 1 Sa. 3. 12. Mi. 6.9. Zec.2.4–7. Eze. 25. 16; 14.17.
8 The Philistines dwelt along the shore of the Mediterranean Sea on the south-west, and the Tyrians and Zidonians on the north-west of Canaan, ver.1,4,5.
*p* Mi.6.9.
9 The topographical allusions in this brief prophecy are deserving of note. Gaza and Ashkelon were chief cities of Philistia; and the latter was situated, as indicated in ver. 7, on the shore of the Mediterranean. Phœnicia and Philistia formed parts of the plain which runs along the whole coast of Syria and Palestine. The inhabitants too were descended from one common stock. Caphtor was the country from which the Philistines migrated before settling on the coast of Palestine. It appears to have been a province of Egypt; and probably *Copt*, the present name of the native Egyptians, may be a corruption of the ancient Caphtor.—*P.*

CHAP. XLVIII.
B.C. cir. 605.
1 Or, *the high place.*
2 The reader will observe a close resemblance in both structure and language between this prophecy and that in Isaiah xv. and xvi. There is no reason to believe that Jeremiah copied from the older prophet. The fact seems to be, that as the Moabites now joined the Chaldeans in their invasion of Judæa, Jeremiah was divinely commissioned to repeat the prophetic judgment previously pronounced by Isaiah. Recent researches have shown that the prophecy has in every particular been fulfilled to the letter.—*P.*

## CHAPTER XLVII.

*The destruction of the Philistines.*

THE word of the LORD that came to Jeremiah the prophet [a]against the Philistines, [b]before that Pharaoh smote Gaza.[1]

2 Thus saith the LORD, Behold, waters[2] rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein;[3] the city, and them that dwell therein: [c]then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his [d]strong *horses*, at [e]the rushing of his [f]chariots, *and at* the rumbling of his wheels, the fathers shall [g]not look back to *their* children for feebleness of hands;

4 Because of [h]the day that cometh to spoil all the Philistines, *and* to cut off [i]from Tyrus and Zidon every helper that remaineth; for the LORD will spoil the Philistines, [j]the remnant of the country[4] of [k]Caphtor.

5 Baldness[5] is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long [l]wilt thou cut thyself?

6 O[n] thou sword of the LORD, how long *will it be* ere thou be quiet? put up[6] thyself into thy scabbard; rest, and be still.

7 How can it[7] be quiet, seeing the LORD [o]hath given it a charge against Ashkelon, and against the sea shore?[8] there hath he [p]appointed it.[9]

## CHAPTER XLVIII.

1 *The judgment of Moab,* 7 *for their pride,* 11 *for their security,* 14 *for their carnal confidence,* 26 *and for their contempt of God and his people.* 47 *The restoration of Moab.*

AGAINST Moab[a] thus saith the LORD of hosts, the God of Israel, [b]Woe unto Nebo! for it is spoiled; Kiriathaim is confounded *and* taken; Misgab[1] is confounded and dismayed.[2]

2 *There shall be* no more praise of Moab:[3] in [c]Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation: also thou shalt be cut down,[4] O Madmen; the sword shall pursue[5] thee.

3 A[d] voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones[6] have caused a cry to be heard.

*a* Is.xv.xvi.;25.10.ch.25.9,21;27.3. Eze.25.8–11. Am.2.1–3. Zep.2.8–11. *b* Nu.32.37,38;33.47. Is.15.2;16.8,9. ver.21–24. 8 Is.16.14;25.10. It shall be no more a glorious kingdom. *c* Nu.32. 37. 4 Or, *be brought to silence,* Is.15.1;25.10. 5 Heb. *go after.* *d* Is.15.2–5,8;16.7–11;22.4. ch.4.20,21. 6 Or, *great ones,* ch.25.34–36. All ranks and places shall terribly mourn and howl.

courage, no strength, no cunning, no wealth, no flight avails when God is the assailant and pursuer. Mighty armies make but a pitiful figure when he musters the host of their enemies to the battle. And noisy blusterers do least in a time of need. They who disappointed others are at last disappointed themselves. Alas! what desolations sin makes in the most populous and wealthy countries! Quickly is Egypt too hot for the Jews, who fled thither, and all her thousands of cities turned into ruinous heaps. Amidst external preparations it is necessary to prepare chiefly for trouble, captivity, death, and eternity. But great is his grace who seeks the salvation of the church and people in the worst of times, and even grants partial deliverances to the wicked.

CHAPTER XLVII. Ver. 1. *Pharaoh.* Whether this was Pharaoh-necho, or Pharaoh-hophra, is uncertain. It is equally uncertain at what time; the fact alone is known, and all mere conjecture is useless.—*Gaza* was a very ancient city, Ge. 10. 10, and being the frontier town of Palestine towards Egypt, was strongly fortified. By Joshua it was assigned to the tribe of Judah, who gained possession of it soon after his death, Ju. 1. 18. The Philistines regained the possession, during which it became the scene of some of the most memorable acts of Samson. Being regained by David, it continued subject to his successors for 150 years; and, after successively falling into the hands of the Assyrians, Egyptians, Chaldeans, and Persians, it withstood Alexander of Macedon a siege of two months, and was, when captured, barbarously razed to the ground. Gaza appears never to have been rebuilt, and is described shortly after the days of our Lord as a desert place, Ac. 8. 26. Another city of the same name was erected near the ancient site, which still remains a place of considerable importance, and contains about 5000 inhabitants. *C.*

Ver. 2. *Waters* are here, as elsewhere, used as an emblem of an 'enemy coming in like a flood,' Is. 59. 19. *C.*

REFLECTIONS.—God exactly foresees the miseries of the most strong and flourishing states. And the strongest holds are of no avail against the justice of a threatening, an holy God. He effectually reckons with the spiteful or treacherous enemies of his people at last; and if he be against us, who can be for us? The more we trust to creatures for help, the more sad disappointments we shall meet with in a time of need. Yea, great distress may make us even to forget we have our darling babes, or to wish they had never been born. But, notwithstanding the confusions of war, every stroke shall be overruled of God, and none can stop it till it has finished its work.

CHAPTER XLVIII. Ver. 1. *Moab.* So called from Moab the son of Lot. It is bounded on the west by the Dead Sea, on the south by Midian, on the north by the river Arnon, and on the

VIEW EAST FROM THE ACROPOLIS—SHOWING THE HILL WHERE ST. PAUL PREACHED. [Jeremiah, xlviii.]—In the year 588 B. C. Jeremiah was prophesying the conquest of Egypt by the Babylonians. At the same time in Greece, Solon, of the family of Nelidae, had come to great influence by the re-capture of Salamis and by his share in the first sacred war against Crisa and Cirrha whose inhabitants had robbed the temple of Apollo in Delphi. It was during this time that Solon was writing the constitution and laws for the citizens of Athens. Standing upon the Acropolis and looking east toward Hymettus, we see the natural features of the country which surrounded Athens in the time of Jeremiah. It is interesting to place ourselves in the time of the prophet and look toward Greece, for this classical country is regarded as one of the lands of the Bible. From Greece some 200 years after Jeremiah, Alexander the Great came and conquered Palestine.

5 For in the going up of Luhith continual weeping[7] shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives,[8] and be like the heath[9] in the wilderness.[1]

7 ¶ For because [e]thou hast trusted in thy works, and in thy treasures, thou shalt also be taken;[2] and [3]Chemosh[4] shall go forth into captivity, *with* his [g]priests and his princes together.

8 And the spoiler[5] shall come upon every city, [h]and no city shall escape; the valley also shall perish, and the plain[6] shall be destroyed, as the LORD hath spoken.

9 Give[i] wings unto Moab, that it may flee and get away: for [j]the cities thereof shall be desolate, without any to dwell therein.[7]

10 Cursed[k] *be* he that doeth the work of the LORD deceitfully,[8] and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease[9] from his youth, and he hath settled on his lees,[1] and hath not been emptied from vessel to vessel, neither hath he gone into captivity:[2] therefore his taste[3] remained[4] in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him [5]wanderers,[6] that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And[l] Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el[7] their confidence.

14 ¶ How say ye, [m]We *are* mighty and strong men for the war?

15 Moab is spoiled,[8] and gone up *out of* her cities, and his chosen[9] young men are gone down to the slaughter, saith [o]the King, [p]whose name *is* the LORD of hosts.

16 The calamity of Moab [q]*is* near[1] to come, and his affliction hasteth fast.

17 All[r] ye that are about him, bemoan him; and all ye that know his name, say, [s]How is the strong staff broken, *and* the beautiful rod!

18 Thou [t]daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O inhabitant[2] of [u]Aroer, stand by the way, and espy; [v]ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab[x] is confounded; for it is broken down: howl and cry; tell ye it in [y]Arnon, that Moab is spoiled,

21 And judgment is come upon the [z]plain country;[3] upon [a]Holon, and upon [b]Jahazah, and upon Mephaath,

22 And upon [c]Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon [d]Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon [e]Kerioth, and upon [g]Bozrah, and upon all the cities of the land of Moab, far or near.[4]

25 The[h] horn of Moab is cut off, and his [i]arm is broken, saith the LORD.

26 Make[j] ye him drunken; for he [k]magnified *himself* against the LORD: Moab also [l]shall wallow in his vomit, and he also [n]shall be in derision.

27 For [o]was not Israel a derision unto thee? was he found among thieves?[5] for since thou spakest of him, thou skippedst[6] for joy.

28 O ye that dwell in Moab, leave the [7]cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,)[8] his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath,[9] saith the LORD: but *it shall* not *be* so; his lies [p]shall not so effect *it*.[1]

31 Therefore[q] will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O[r] vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach *even* to the [s]sea of Jazer: [t]the spoiler is fallen upon thy summer fruits, and upon thy vintage.

33 And [u]joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting [v]*shall be* no shouting.[2]

34 From the cry of Heshbon *even* unto [3]Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old; for the waters also of Nimrim shall be desolate.[4]

35 Moreover, I will cause to cease in Moab, saith the LORD, [z]him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore[y] mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because [z]the riches *that* he hath gotten are perished.

37 For [a]every head *shall be* bald, and every beard clipped:[5] upon all the hands *shall be* cuttings; and upon the loins sackcloth.

38 *There shall be* lamentation generally [b]upon

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A.M. cir. 3399. B.C. cir. 605.

7 Heb. *weeping with weeping*, Re.18 9.
8 Escape for your life, regardless of wealth.
9 Or, *a naked tree*, or *destitute*, ch. 17. 6; 51.6. Re.6.15. Job 30.3–7. Mar.13.14–16.
1 See note * below.
*e* Ps.52.7;115.8. 1 Ti. 6.17.
2 'Thy works,' *i.e.* probably fortifications and strongholds, which abounded in the country, and which it was supposed would be sufficient to resist the assaults of an enemy. 'Thy treasures,' by which the enemy might be bought off. —*P.*
3 Their god, Ju. 11. 24. Nu.21.29. Is.46.1,2. ch.43.12,13;49.3.
4 See note ver. 46.
*g* ch.49.3.
5 ch.25.9;6.26;4.7,20, *i.e.* Chaldeans.
*h* Is.xv. xvi. ver.20–25. Eze.25.9. Zec.2.9.
6 'The plain,' in Hebrew *Mishor*, the proper name of the great plateau of Moab, which extends from the summit of the mountain range on the eastern shore of the Dead Sea to the Arabian desert. It is an undulating table-land, having an average elevation above the sea of nearly 3000 ft., and clothed with rich pastures. 'The valley' seems here to signify that section of the valley of the Jordan, on the east bank of the river, which was included in the territory of Moab.—*P.*
*i* ver.28. Ps.55.6. Is. 16.2.
*j* Is.xv.xvi. Eze. 25. 9,11. Zep.2.9.
7 At the present moment there is not a single inhabited town or village within the territory of Moab, except Kerak.—*P.*
*k* Ju.5.23.ch.50.25 1 Ki.20.42.1 Sa.15.3–9.
8 Or, *negligently*.
9 ch. 12. 2. Ps. 73. 5. Zep. 1. 12, *i.e.* hath flourished.
1 Like wine left long to refine, and therefore quite undisturbed.—*C.*
2 For about 130 years.
3 Former wickedness, Is.16.6.ver.29.
4 Heb *stood*.
5 Chaldeans, ch.25. 9,21; 27.3; 13.14; ver.8, 15,18 They shall enslave them, and ruin their wealth and cities.
6 *Wanderers*. 'Tilters who shall tilt him down;' alluding to the practice of tilting vessels to draw off their contents.—*C.*
*l* ver.39. Is.2.20;15.2; 16. 12; 45. 20, with Ju. 11.24.1 Ki.11.7.ver.7.
7 Ho.8.5; 10. 5. 1 Ki. 12. 28, 29. Of the calves there.
*m* Je.9.23. Ps. 33. 16; 76.5;147.10.ver.39,41.
8 ver.8,18–25. Their cities are ruined, and themselves taken captive.
9 Heb. *the choice of*, ch.50.27. Is.34.7;40. 30,31.
*o* 1 Ti.1. 17; 6. 15, 16. ch.46.18. Ps.47.2. Mal. 1.14.
1 It is most probable that the invasion of Nebuchadnezzar, the ruin of the cities, and the captivity of the inhabitants of Moab, took place in the days of Zedekiah. —*C.*
* The idea of utter isolation is here expressed. Nothing but entire separation from the home and haunts of man could save any of the inhabitants of Moab from death. This remarkable statement

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is illustrated by the situation of Moab, and the habits of all the dwellers in Syrian border-land. Moab was bounded on the east by the great desert of Arabia; and to this day when any invading force enters the territory of a transjordanic people, if unable to meet them in the field, they pack up their goods, collect their flocks and herds, and retire into the desert. This is the counsel given to the Moabites by the prophet.—*P.*
3 *The plain country*. Though Moab possessed some mountain ranges, it was chiefly characterized by its extensive plains, Nu.31.12; 33.4,8. —*C.*
*a* Not that Jos. 15. 51;21.15.
*b* Is.15.4. Jos. 13. 18; 21.36,37.
*c* ver 1,18. Nu.21.30; 32.34,38; 33.46. Eze. 6. 14.
*d* ver.1. Nu.32.37,38. Is.15.2.
*e* ver.41. Am.2.2.
*g* Not that ch.49.13. Is. 63. 1, but De. 4. 43. Jos.21.36.
4 The whole of the extensive region which, at one time or another, was under the dominion of Moab, is here included in the sweeping denunciation of the prophet. The proper territory of Moab lay immediately upon the eastern border of the Dead Sea, bounded on the north by Ammon, and on the south by Edom; but in prosperous times, during the internal conflicts of Israel, the Moabites conquered the extensive plain extending east of Gilead as far as the southern border of Bashan. Some of the cities here named lay in that plain, such as Beth-gamul, Kerioth, and Bozrah.—*P.*
*h* Ps. 75. 4, 5, 10. Job 22.9. Ps.10.15;37.17.
*i* Eze.30.21.
*j* ch.25.15, 17, 21, 28. Is.51.17. Ps.60.3; 75.8. Eze.23.32–34.
*k* Zep. 2. 10. ver. 27, 29,42. Job 9.4.
*l* Hab.2.16. Is.19.14.
*n* La.1.21.
*o* Pr.24.17,18. ch.12. 14. Eze.25.8. Zep.2.8–10.
5 Did he ever rob you? ch.2.26.
6 Or, *movedst thyself*.
7 ver.9. Ps.55.6,7. ch. 49.16. Ca.2.14, *i.e.* hide yourselves in dens and caves, Is.2.19. Ju. 6.2.1 Sa.13.6.
8 Pr. 8. 13. Is. 13. 11; 16.6, &c. ver.26. Zep. 2.10. And still growing worse.
9 Is. 16. 6, *i.e.* furious threatenings against me and my people.
*p* ch.50.36. Ps.33.10. Job 40.11,12;9.12,13.
1 Or, *those on whom he stayeth* (Heb. *his bars*) *do not right*, Ps.33.10. Job 40.12.
*q* Is. 15. 2–5, 8; 16.7–11.
*r* Is.16.8,9.
*s* Is.16.9. Nu.21.13.
*t* ver.8,15,18. Re.14. 15,18.
*u* Is.16.10;9.3. Joel 1. 12.
*v* ch.51.14. Re.18.9, 10.ch.4.20,21.
2 Their shouting shall not be of plenty and joy, but of ruin and woe.—*C.*
3 ver.2,15. Is.15.4–6. ch.46.20. The whole country is filled with outcries and howling.
4 Heb. *desolations*.
*x* ver.7. Is.16.12; 15. 2. Nu.25.3.
*y* Is.15.5; 16.11. ch.4. 19. La.1.20. Job 30.27.
*z* Pr.11.4. Is.15.7. ch. 17.11. Mat.19.22.
*a* Is.15.2,3. ch.41.5;47.5;16.6. Eze.5.1,11. Ge.37.29,34.
5 Heb. *diminished*.
*b* Is.15.3;22.1.

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east by the deserts of Arabia. The Israelites were expressly forbidden to injure the Moabites, De. 2. 9; but this forbearance was repaid not only with inhospitality, but malice; for the Moabites hired Balaam to curse Israel, and joined with the Midianites in enticing them to sin, Nu. xxi. xxiv.; De. 23. 2. During the period of the judges, Moab held Israel in bondage for eighteen years, from which they were delivered by Ehud, Ju. iii. Moab was completely subdued by David; but, during the decline of the kingdom of Israel, they regained their independence, and seized on the greater part of the possessions of the tribe of Reuben, 2 Ki. 13. 20. After an invasion by Shalmanezer, Is. xv. xvi.; Am. 2. 1, Moab soon regained its strength, and became one of the most flourishing kingdoms of Asia. It was sadly devastated by Nebuchadnezzar, who carried into captivity the greater number of its inhabitants, 2 Ki. 24. 2; Eze. xxv. After various recoveries and disasters, it fell under the power of the Romans, and the whole country is studded with relics of that extinct empire. The natural fertility of the soil is nearly unparalleled, yet the whole

all the house-tops of Moab, and in the streets thereof: for I have broken Moab like [c]a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, [d]How is it broken down! how hath Moab turned the back[6] with shame! so [e]shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold, he[7] shall fly as an eagle,[8] and shall spread his wings over Moab.

41 Kerioth is[9] taken, and the strongholds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.[1]

42 And Moab shall be destroyed [g]from *being* a people, because [h]he hath magnified *himself* against the LORD.

43 Fear,[i] and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He[j] that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, [k]the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force: but [l]a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.[2]

46 Woe[m] be unto thee, O Moab! the people of Chemosh[3] perisheth: for thy sons are taken captives,[4] and thy daughters captives.

47 ¶ Yet[o] will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

## CHAPTER XLIX.

1 *The judgment of the Ammonites.* 6 *Their restoration.* 7 *The judgment of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restoration of Elam.*

CONCERNING[1] the[a] Ammonites, thus saith the LORD, Hath Israel no sons? hath he no heir? why *then* doth their [2]king [b]inherit [3]Gad, and his people [c]dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that [d]I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her [4]daughters shall be burned with fire: then [e]shall Israel be heir unto them that were his heirs,[5] saith the LORD.

3 Howl,[g] O Heshbon; for [h]Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges:[6] for[i] their king[7] shall go into captivity, *and* his priests and his princes together.

4 Wherefore[j] gloriest thou in the valleys, thy flowing valley,[8] O[k] backsliding[9] daughter? [l]that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, [m]I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye [o]shall be driven out every man right forth; and none shall [p]gather up him that wandereth.

6 ¶ And [q]afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning[r] Edom, thus saith the LORD of hosts, *Is* wisdom no more in [s]Teman?[1] is [t]counsel perished from the prudent? is their wisdom vanished?

8 Flee[u] ye, turn back,[2] dwell [3]deep,[4] O inhabitants of Dedan; for I will bring [v]the calamity of Esau upon him, the time *that* I will visit him.

9 If [w]grape-gatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have [5]enough.

10 But I have made Esau [y]bare, I have uncovered his [z]secret places, and he shall not be able to hide himself: his [a]seed is spoiled, and his brethren,[6] and his neighbours, and he *is* [7]not.

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*c* ch. 19. 12; 22. 28. Ps. 60. 8; 108. 9; 136. 9. 2 Ki. 21.
*d* ver. 17. Is. 14. 5.
6 Heb. *neck.*
*e* ver. 26, 27, with Eze. 25. 8. Zep. 2. 8.
7 Nebuchadnezzar, De. 28. 49. Is. 8. 8. Ho. 1. 8. Da. 7. 4. ch. 49. 22; 4. 13. Eze. 17. 3. Hab. 1. 8. La. 4. 19.
8 *He shall fly as an eagle*—that is, the Babylonian invader and destroyer, ver. 42.—*C.*
9 Or, *The cities are.*
1 Quaking and fainting. ch. 6. 24; 30. 6; 49. 22; 50. 37; 51. 30. La. 1. 6. Is. 13. 8; 21. 3. Na. 3. 13. Mi. 4. 9, 10.
*g* Ps. 83. 4. Is. 7. 8. Mat. 7. 2. Ju. 1. 7.
*h* ver. 26–30. Zep. 2. 10. Job 40. 11, 12; 9. 13. Pr. 16. 18; 29. 23; 15. 25.
*i* Is. 24. 17, 18. De. 32. 23–25, 35. Ps. 11. 5, 6.
*j* Is. 24. 18. Am. 5. 19; 2. 14, 15; 9. 1–4. ch. 16. 16. 1 Ki. 19. 17; 20. 30.
*k* ch. 11. 23; 46. 21.
*l* Nu. 21. 28; 24. 17. Is. xv. xvi. Am. 2. 2.
2 Heb. *children of noise.*
*m* Nu. 21. 29, ver. 1, 7.
3 Chemosh was the national deity of the Moabites. The idol was the representative of one of the heavenly bodies—some say the planet Saturn, others Mars. The idea set forth in this prophecy, is that instead of being able to defend the people and country, the very idol in which they trusted would have to be carried away with them into captivity.—*P.*
4 Heb. *in captivity.*
*o* Ps. 72. 9. ch. 46, 26; 49. 6, 39. Is. 18. 7; 19. 18–23; 23. 18. Eze. 16. 53.

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B.C. cir. 604.

1 Or, *against.*
*a* ch. 25. 9, 21. Eze. 21. 28; 25. 2–10. Am. 1. 13–15. Zep. 2. 8–11.

* This prophecy refers to a time undoubtedly future; for the ten tribes, here called 'Israel,' never have returned to occupy their own land, nor to extend over the land of Ammon, as here foretold. But no title of inheritance can equal the promise of God; no power of man can render it ineffectual; Israel shall yet be planted and grow in his own land, and his boughs shall overshadow from the sea to the river.—*C.*

† Perverse, refractory, rebellious. Ammon is so called, as the degenerate descendant of righteous Lot, and as a people fully warned by the instructions of the Jewish prophets.—*C.*

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2 Or, *Melcom.*
*b* Am. 1. 13, with 2 Ki. 10. 33; 15. 29. 2 Ch. 20. 10.
3 Why do they seize on the country of the Gadites?
*c* Ps. 9. 6.
*d* Am. 1. 14. Eze. 25. 5. Zep. 2. 9, 10.
4 Lesser cities, towns, and villages, ch. 4. 31; 6. 2, 23.
*e* Eze. 25. 14. Is. 14. 1–3. Ob. 19. Re. 11. 15.
5 See note [e] in first column.
*f* ch. 48. 5, 31–46; 47. 5; 5. 8; 6. 26. Is. 32. 11. Re. 18. 19.
*h* Not that Jos. viii.
6 Hiding themselves.
*i* ch. 48. 7; 46. 25; 43. 12. Am. 1. 15.
7 Or, *Melcom*, 1 Ki. 11. 5, 33.
*j* ch. 46. 20; 48. 29. Is. 28. 1, 4. Pr. 11. 4. Is. 47. 7, 8. Eze. 29. 3. ch. 51. 1.
8 Or, *thy valley, or fruitful soil, floweth away.*
*k* ch. 7. 24. Ho. 4. 16. 2 Ti. 3. 13.
9 See note [f] in first column.
*l* ch. 48. 7. Ps. 52. 7; 49. 6. Pr. 10. 15. Is. 47. 8. Re. 18. 7. ch. 21. 13.
*m* ver. 29; ch. 48. 43; 15. 8. Is. 24. 17, 18.
*o* ch. 46. 5. Am. 4. 3. Ge. 4. 14.
*p* Ps. 21. 10. Is. 16. 3.
*q* See on ch. 48. 47; ver. 39.
*r* Is. 21. 11; 34. 5, 6; 63. 1. Eze. 25. 8, 12–14; xxxv. Am. 1. 11, 12. Joel 3. 19. Ob. 1–21. Mal. 1. 3, 4. ch. 25. 9, 21.
*s* Ob. 8. Is. 21. 11, 12. Job 4. 1. Am. 1. 12. Hab. 3. 3.
Most probably the chief seat of learning: in modern language, the most celebrated university of the time and country.—*C.*
*t* Job 5. 12, 13.
*u* ver. 30; ch. 6. 1. Mat. 24. 16. ch. 48. 6; 25. 23.
2 Or, *they are turned back.*
3 Re. 6. 15. 1 Sa. 13. 6. Ju. 6. 2, *&c.* in dens and caves, Is. 2. 19. ch. 48. 6, 28.
4 Retire 'deep' into the deserts — as is customary in Arabia, during hostile invasions—or hide in the secret dens and caves, natural or artificial, with which the mountains still abound, see ver. 10.—*C.*
*v* Mal. 1. 3, 4.
*x* Ob. 5, with Is. 17. 6.
5 Heb. *their sufficiency.*
*y* Mal. 1. 3.
*z* ver. 8. Is. 45. 3.
*a* Ob. 9, 10. Is. 14. 21, 22.
6 Moabites, Ammonites, and Arabians, Is. xxi. Eze. xxv. Ob. 1–21. ch. xlvii. xlix.
7 None is left to say, as ver. 11. Mal. 1. 3, 4. Is. 17. 14; 34. 5–15. Ps. 37. 35, 36.

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country is a desert—a national monument of God's judgments upon national sins. See ver. 9. *C.*

Ver. 21. *Holon,* &c. These are the names of cities of Moab, some of them not elsewhere mentioned. It is stated by travellers that in no country of Europe are the towns and villages so numerous as the ruins that are scattered over Moab. *C.*

Ver. 26. *Make ye him drunken*—not 'with wine, wherein is excess;' for that is forbidden of God—but judicially condemn him to drink of the intoxicating draught of his own pride and vanity, ver. 29, and the cup of God's judgment against these rebellions of the heart. *C.*

Ver. 27. The people of one nation often take pleasure in deriding the people of another: and seem to think that by lowering their neighbours they are elevating themselves. The subject of this derision may be religion, government, poverty, dress, language, history, national peculiarities and habits, however inoffensive; nay, industry, riches, and comforts, can be turned into ridicule by those who envy what they are too ignorant or too idle to attain. The Moabites, by perverting history, seem to have ridiculed the Israelites as 'thieves,' and to have expressed that malignant joy at their disasters which is the surest evidence of a weak understanding and a bad heart; and the certain forerunner of that divine judgment against private or public malice which prophecy occasionally reveals as a warning, but which providence always inflicts as a part of God's uniform and unalterable government. *C.*

Ver. 30. *His lies shall not so effect* his evil purposes, nor enable him to gratify his malignant and causeless wrath. The probability is, that the Moabites had been active in misrepresenting the Jews to the Chaldeans. *C.*

Ver. 32. *Thy plants are gone over the sea.* Thy people are carried captive beyond the sea, but to what place is unknown; the word translated 'sea' being applicable to the ocean, the Mediterranean, the Red Sea, the Dead Sea, or to any considerable lake of fresh water. *C.*

Ver. 34. *Three years old,* as the date of maturity, and the consequent emblem of perfection, was the age required by JEHOVAH for every animal of the covenant-sacrifice with Abraham, Ge. 15. 9; of which sacrifice the 'heifer' was the first. It is therefore not probable that the allusion is, as Blayney supposes, to a heifer 'lowing after her lost calf'—for such instinctive language of maternal affection is not peculiar to any age; but to an animal devoted to sacrifice, as Moab was to divine judgment. *C.*

Ver. 36. There are two views of every national calamity. (1) As it is the effect of God's judgment. (2) As it is the work of Satan's malice. Viewed in the first aspect, the believer always acquiesces, frequently rejoices; viewed in the second, he always acquiesces, but often weeps. Thus our Lord wept over Jerusalem at the very moment he announced her doom. Thus the prophet condemns Moab for her sins, but weeps over the ruin her sins are about to accomplish. *C.*

Ver. 38. *House-tops of Moab.* The roofs of eastern houses being generally flat, the 'house-top' served as a principal apartment for the assembling of families. *C.*

Ver. 42. *Magnified himself.* Set up his own opinion—calling it 'reason'—in opposition to God's revelation; his idols, made by his own hands, in opposition to God's worship; and his own appetites and passions, in opposition to God's law. *C.*

Ver. 47. Whether this prophecy has yet received any accomplishment is uncertain; but, most probably, the humane policy of Cyrus would extend beyond the Jews to other captives. Its full accomplishment, however, is still future, and waits for the time when 'the kingdoms of this world shall (all) become the kingdoms of our Lord, and of his Christ,' Re. 11. 15. *C.*

REFLECTIONS.—God is the author and manager of all the awful judgments executed upon nations or persons. And with tremendous exactness, activity, and fury, his agents perform their work. Such as could not be ashamed out of their idolatry by his word must be made ashamed of it by his rod, and be convinced by experience that their idols cannot help them. Long outward prosperity is a snare to men's souls; and by it wicked men encourage themselves to more ungodliness. When men enjoy their good things here, they have none to expect in eternity. When God has borne long with sinful nations, they may expect calamities, surprising, terrible, lamentable, shameful, and complicated, but all of them righteous. And it is of infinite mercy if they issue not in everlasting destruction. Nor need presumptuous mockers of God and his people to wonder if their bands be made strong, or if their presumption become the prelude of their ruin.

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CHAPTER XLIX.—Ver. 19, 20. Behold, Nebuchadnezzar shall invade your country, as furious as a lion driven from his den by the swelling of Jordan. He shall attack your strongest cities; and, acting under the direction and influence, of all embracing ambition and desire for glory he shall, without control, ravage your whole country.

Ver. 1. *Why then doth their king inherit Gad?* Rather, 'Why doth' Milcom 'inherit Gad?' Milcom was the chief idol of the Ammonites; see 1 Ki. 11. 5. The Gadites were carried captive into Assyria (2 Ki. 15. 29; 1 Ch. 5. 26), when, it is most probable, the Ammonites took possession of the vacant country. *C.*

Ver. 12. *Whose judgment was not to drink.* In every national calamity there is a number of the godly who suffer with the ungodly; and whom, though God may preserve, he yet severely tries by the judgments that fall upon their relatives and friends. See Eze. 14. 12–23. And thus it comes to pass that they 'whom

11 Leave thy fatherless children, [b]I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD, Behold, [c]they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall [d]altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it.*

13 For I have [e]sworn by myself, saith the LORD, that [g]Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.[8]

14 I have heard a [h]rumour from the LORD, and an ambassador is sent unto the heathen, *saying,* Gather ye together, and come against her, and rise up to the battle.

15 For, lo, [i]I will make thee small among the heathen, *and* [j]despised among men.

16 Thy[k] terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock,[9] that holdest the height of the hill: [l]though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also[m] Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As[o] in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up [p]like a lion[1] from [q]the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away [2]from her;[3] and who *is* [r]a chosen *man, that* I may appoint over her? for [s]who *is* like me? and who will appoint me the time?[4] and who *is* [t]that shepherd[5] that will [u]stand before me?

20 Therefore hear the [v]counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of [w]Teman: surely [6]the least of the flock[7] shall draw them out;[8] surely he [y]shall make their habitations desolate with them.

21 The[z] earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the Red sea.[9]

22 Behold, he shall come up and [a]fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be [b]as the heart of a woman in her pangs.

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*b* Ps.68.5; 146.9. Ho. 14.3.

*c* ch. 25 29, &c.; xxxix. liii. 1 Pe.4.17,18. Ob.16.

*d* ch.30.11; 25.28,29; 46.28.Ob.16.

*e* Am.6.8.

*g* Is.34.6;63.1.Am.1. 12. Mal.1.3,4. ver.17–22, with Is. 34. 9–15. Eze. 35. 3–15; 25.13,14. Joel 3.19.Ob.18.

8 The 'Bozrah' here mentioned is different from that spoken of above in connection with Moab. The latter was situated in the plain, near the southern end of the mountain chain of Bashan, and became, under the name Bostra, the capital of the Roman province. Bozrah of Edom stood on the summit of the mountain range between Kerak and Petra, and was a very strong fortress. It is now called Buseireh.—*P.*

*h* Eze.7.25,26 Ob.1. ch.50.9–21;51.11,27,28. Is.13.2,3;18.3. ch.25.9; ver.22.

*i* Ob.2. Mi.7.10. Ps. 21.10.

*j* 1 Sa.2.30.Ps.53.5.

*k* Is. 25. 4, 5; 49. 25. Ob.3,4. Mal.1.3,4. Pr. 15. 25; 16.18; 18.12; 29. 23.

*l* Ob. 4. Nu. 34. 3, 4. ch. 48. 28. Thou thoughtest none durst meddle with thee in thy hill country.

*l* Ob.4.ch.51.53 Am. 9. 2, 3, with Job 39. 27, 28

*m* ch.18.16. Is. 34. 9–15. Eze.25.13,14; 35.3–15. Joel 3.19. Ob.18.ch. 50.13.Mal.1.3,4. ch.25. 9,10.

*o* De. 29. 23. Ge. 19. 24, 25. ch. 50.40. Is.13. 19. Am.4.11. Zep. 2. 9. ver.33. Jude 7. 2 Pe.2. 6. Job 18.15–17. Ps.11.6.

*p* ch.25.9,32,38; 27.3, 6,8; 4.7; 5.6; 50.44; 8.16. Zec.11.3.

1 When the Jordan overflows its banks, the lions, driven from the jungles, and deprived of their usual prey, invade and infest the interior of the country.—*C.*

*q* Jos. 3. 15. 1 Ch. 12 25.ch.12.5.

2 Or, upon her, 1 Ki.9.5.

3 'Yet swiftly shall he return from it with spoil.'—*Boothroyd.*

*r* ch. 25. 9; 27. 6, 8, with Ex.15.11.

*s* Is.40.25.

4 Or, *convent me in judgment,* Job 41. 10. ch.50.44,45.

*t* ch. 25. 34–36. Zec. 11.3,8,17.

5 *That shepherd.* What military leader can resist my power?—*C.*

*u* Na.1.6.1 Co.10.22. Ps.76.7.Re.6.15–17.

*v* Ps.33.11.

*w* Job 6.19,20.

6 The weakest Chaldean, ch. 50. 45; 37.10. Zec.4.6. 1 Co.1. 27.

7 The weakest soldier in the army of Nebuchadnezzar.—*C.*

8 Shall 'draw them out' from their dwellings in the rock, as dogs draw out animals from their holes. —*C.*

*y* See ver. 13, 17, 18. Mal.1 3,4.

*z* Eze. 26. 15, 18; 31. 16; 32.10. Re.11.13; 18. 10.

9 Heb. *Weedy sea.*

*a* ch.48.40,41. Ho. 8. 1, with ver.16.

*b* Ps.48.6.Is.13.8; 21. 3; 26. 17. ch. 4. 31; 6.24; 13.21;22.23; 30 6; 48.41; ver.24,30.43.

A.M. cir. 3400.
B.C. cir. 604.

*c* Am.1.3–5. ch.25.9, 26.Is.17.1,3. Zec.9.1,2. Is.37.13;10.9.

1 Heb. *melted.*

2 'They dissolved with fear, as the sea which can never be at rest.'—*Boothroyd.*

3 Or, *as on the sea.*

*d* See ver. 8, 22. Ps. 48.6.

*e* ch.33.9;51.41. Is.1. 26;62.7.Da.4.30. Ps.37. 36.

4 Or, *Surely,* ch.5.2.

*g* ch.6.11;9.21;11.22; 50.30; 51.3. Eze. 27.27. Ps. 21.1

*h* Am.1.4.ver.2. De. 32.22.

*i* 1 Ki 15.28. 2 Ki.13. 3.

*j* Is.21.13–17. ch. 25. 9; 27.11.

5 The country was governed by chieftains of tribes, and their authority being supreme, their districts, however narrow, are called kingdoms.—*C.*

*k* Not Jos.11.10. Ju. 4.2.

*l* ver.14,31; ch.6.4,5; 50.14–16,21. Is.13.2.

*m* Ju.6.3. Job 1.3. Ge. 25.6,18. Is.11.14.

6 'Arise, go up to Kedar, and spoil the Bene-Kedem.' The *Bene-Kedem,* 'Sons of the East,' were the nomad inhabitants of Kedar or Arabia. They are here connected with Damascus because in it they trafficked—bartering their wool for corn and other necessaries of life. 'The kingdoms of Hazor' appear to have been those territories south of Damascus, and bordering on Arabia, which were for a time under the rule of Hazor. The people spoken of were all nomad shepherds, whose entire property consisted of tents, flocks, and herds.—*P.*

*n* Ps.120.5. Is. 13. 20; 66.6,7. Job 1.3, with ch. 25.9;4.7; 5.15–17; 10.20; 11.12.

*o* ch.46.5;6.25;48.41, 43;ver.5,22,24.

*p* See on ver.8.

7 Heb. *flit greatly.*

8 See note on ver.8. —*C.*

*r* ch.25.9,23,24;27.6. Is.10.7.

9 Or, *that is at ease.*

*s* Ju.18.7,27. Is.47.8. Zep.2.15. Eze.30.9;38. 11.Is.32.9,10.

*t* Nu.23.9. De. 33.28. Mi.7.14.

*u* ver.29.

*v* Eze. 5. 13. De. 28. 64.

1 Heb. *cut off into corners,* or *that have the corners* of their hair *polled,* ch.9.26, *x* ch.9.11; 10. 22; 51. 37. Is. 13. 20–22; 34.11–15. Zep.2.9,13–15. Mal. 1. 3,4.

2 Rather 'jackals,' which abound in the desolate cities of eastern Syria. The site of the Hazor here mentioned is unknown. There were many towns of the same name in the country.—*P.*

B.C. cir. 599.

3 Persia, Ge. 10. 22; 14.1. ch. 25.9,25. Da. 8. 1,2. Is.22.6;21.2.

4 *Elam* was an independent and powerful kingdom in the days of Abraham, Ge. 14. 1, and was blended with Persia in the days of Cyrus. —*C.*

*y* Is. 22. 6. ch. 50.14; 51.3,56. Ps.46.9.

*z* ver.32. Da.7.2. ch. 4.11.12;51.1. Is.66.15;5. 28. Na.1.3.

5 *Four winds.* The emblem of irresistible invasions from all sides.—*C.*

23 ¶ Concerning[c] Damascus: Hamath is confounded, and Arpad; for they have heard evil tidings; they are [1]faint-hearted:[2] *there is* sorrow on the sea;[3] it cannot be quiet.

24 Damascus is [d]waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* anguish and sorrows have taken her, as a woman in travail.

25 How is the [e]city of praise not left, the city of my joy!

26 Therefore[4] her[g] young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a [h]fire in the wall of Damascus, and it shall consume the palaces of [i]Ben-hadad.

28 ¶ Concerning[j] Kedar, and concerning the kingdoms[5] of [k]Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD, [l]Arise ye, go up to Kedar, and spoil the men [n]of the east.[6]

29 Their[o] tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, [p]Fear *is* on every side.

30 ¶ Flee,[q] get you far off,[7] dwell deep,[8] O ye inhabitants of Hazor, saith the LORD; for [r]Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation,[9] that [s]dwelleth without care, saith the LORD, which have neither gates nor bars, *which* [t]dwell alone.

32 And their camels [u]shall be a booty, and the multitude of their cattle a spoil; and [v]I will scatter into all winds them *that are* in the utmost corners;[1] and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor[x] shall be a dwelling for [2]dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [3]Elam,[4] in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break [y]the bow of Elam, the chief of their might.

36 And upon Elam will I bring [z]the four winds[5] from the four quarters of heaven, and

(personal) judgment was not to drink,' have often 'assuredly drunken;' of which fact Jeremiah himself was a striking example, having drunk deeper than any of the bitter cup of his country's and his church's sorrow. *C.*

Ver. 16. *Clefts of the rock.* The land of Edom, or Idumea, is a country of lofty and precipitous rocks. The ruins of its proud and magnificent capital still remain; and language cannot express the astonishment of such travellers as have been able to explore them. The temples, mausoleums, and private dwellings, all excavated in 'the clefts of the rock,' give evidence of riches and labour to which no modern works in Europe afford any parallel. See Keith's *Evidence of Prophecy,* and Finden's *Illustrations.* Yet the once swarming city is desolate, 'neither doth a son of man dwell in it,' ver. 18. *C.*

Ver. 31. *Have neither gates nor bars.* Those Arabians who were rich in flocks, still the only riches of many countries, and who, dwelling in tents, had literally neither gates nor bars. Their deserts were their bulwarks; but judgment is now denounced, and they shall no longer escape the just punishment of their sins —pastoral luxury, covetousness, and robbery—which (at least the two last) still remain both the sin and the punishment of their descendants. *C.*

REFLECTIONS.—With strict jealousy God remarks the injuries done to his distressed people. And in very different forms he plagues and terrifies them who had plagued and terrified his saints; while the losses of the injured are repaid out of the unjust gains of the injurers. It is therefore vain for backsliders from God to indulge pleasure, or to trust in any created enjoyment. When God lays countries desolate, widows and children are peculiarly miserable. O how great is the kindness of God, that invites such to be trusted to his care! But it is impossible to avert or withstand his angry blow, since he can make his weakest instruments too brave and valiant for the mightiest opposer, and can pull men from the strongest fortifications. And if his dearer favourites or persons less guilty be

**BRIDGE OVER THE JORDAN—NEAR WHERE THE ISRAELITES WORSHIPED THE EGYPTIAN CALF.** [Jeremiah, xlix:19.]—"Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong." This bridge is over the Hasbeiya branch of the Jordan. The bridge is said to date to the time of the Romans, but is thought to belong to a later date. It has a very solid look and is in need of repairs, but one peculiarity of the Turk is that nothing with which he has to do is ever repaired. The rock-paved roadway you see coming down to the bridge is the road along which we pass from the plain of Huleh to Cæsarea Philippi. This is a wild and picturesque place, and the river underneath is fitly represented by Jeremiah in the sentence "the swelling of the Jordan." The Jordan here dashes down the steep descent, covering the shrubbery on the banks with its spray. It passes in a channel nearly 200 feet deep.

will[a] scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For [b]I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I [c]will send the sword after them, till I have consumed them:

38 And I will set my throne[6] in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But[d] it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.[7]

## CHAPTER L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

THE word that the LORD spake [a]against Babylon, *and* against the land of the Chaldeans, by[1] Jeremiah the prophet.

2 Declare[b] ye among the nations, and publish, and set up[2] a standard;[3] publish, *and* conceal not: say, Babylon is taken, [c]Bel is confounded, Merodach[4] is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For [d]out of the north[5] there cometh up a nation against her, which [e]shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In[g] those days, and in that time, saith the LORD, [h]the children of Israel shall come, they and the children of Judah together, [i]going and weeping: they shall go, and [j]seek the LORD their God.

5 They [k]shall ask the way to Zion with their faces thitherward, *saying,* Come, and let us [l]join ourselves to the LORD [m]in a perpetual covenant[6] *that* shall not be forgotten.

6 My people hath been [o]lost sheep; their shepherds[p] have caused them to go astray, they have[q] turned them away *on* the mountains: they have [r]gone from mountain to hill, they have forgotten their [s]resting-place.[7]

[p] Is.56.10–12.ch.10.21; xxiii.Eze.xxxiv. [q] ch.2.20,28;3.2,23. [r] ch.3.6,23,5. [s] Ca.1.7,8. [7] Heb. *place to lie down in,* Ps.23.2.

A.M. cir. 3405.
B.C. cir. 599.

[a] ver. 32. De. 32. 27; 28.25,64. Eze. 5.10,13.
[b] ver. 5,22,24, 29; ch. 25.9, 15, 16,27,32,33,38. Ps.48.5,6.
[c] ch. 9. 16; 48. 2. Le. 26.33.
[6] Of just vengeance, Da.7.9,11, or ch. 1.15; 43.10;27.6,7.
[d] ch.48. 47; ver. 6. 2 Ch.36.23. Ezr.1.1. Ac. 1.9.
[7] The Elamites it is now impossible to distinguish by name; but many tribes of foreigners, whose original countries are unknown, are to be found in various quarters of the world—of whom the people called 'gipsies' are best known in Europe. But by whatever name the original Elamites are now known, or wheresoever they may now be captive, God gives them promise of restoration, which, after the example of his promise to the Jews, seems to indicate, not merely conversion to the gospel, but a return to their ancient dwellings.—*C.*

CHAP. L.
B.C. cir. 595.
[a] ch.25.12–14, 26,27. Is. xiii. xiv. xxi. xlvi. xlvii. Ps. 137. 8,9, with Re.xiv.–xix.
[1] Heb. *by the hand of.*
[b] ch.5.15,20. Is.13.2–5, 17;21.9. Re.14.8.
[2] Heb. *lift up.*
[3] The standard or banner as of an army carried before them in their march, and set up to mark the place of their assembling or encampment.—*Note,* God's standard is truth, Ps. 60.4. Jn.18.37.—*C.*
[c] Is.46.1,2.ch.51.44.
[4] *Bel, Merodach.* Most probably the names of some of the kings of Babylon deified, and worshipped by their heathen subjects, as 'tutelary saints' (so called) are, alas! still canonized and worshipped in lands called Christian.—*C.*
[d] ver.9,40,41; ch. 51. 11,27,48. Is.13.5, 17; 21. 2.
[5] The Medes, whose country lay to the north of Babylon.—*C.*
[e] Is.13.5,9–14, 19–22; 14. 4, 22, 23. ver. 12,13, 15,16, 23, 35–40, 45; ch. 51. 2, 3,8, 25, 26,37, 41–43,62.
[g] Ro.11.1, &c.
[h] ver.19,20,33,34; ch. 51. 5, 6,50; 3.18–25. Ps. 126. 5, 6. Ezr. 3. 12, 13. Ho. 3.5;11.11; 5.15. Zec. 12.10.
[i] ch.31.9. Ac.2.37
[j] Ps.24.6; 105.4. Ho. 3.5;6.2;1.11.
[k] Ps. 84. 7. Is.2. 3, 5. ch.6.16.
[l] Ac.11.23.2 Co.8.5.
[m] Is.44.3–5. ch.32.40; 31.33,34. Ca.8.6. Ps.80. 18. Is.24.5;55.3.
[6] This is that new and unchangeable covenant which the LORD will yet make with his ancient people, He.8.8–13.—*C.*
[o] ver.17; ch.2.8. Eze. 34.4–6. Ps. 119.176. Is. 53 6.1 Pe.2.25.

A.M. cir. 3409.
B.C. cir. 595.

[f] Ps. 79. 7. Is. 9.12. 2 Ki. 24. 2. ch. 12. 7–12; ver.17,33.
[u] ch.2.3;40.2,3. Zec. 1.5;11.5. Is.47.6. Da.9. 6,16.
[v] Ps.90.1;91.1–9.
[8] This has been the very language of those (so called) Christian countries in which the Jews have, in former times, been persecuted. Their persecution, whether in the form of assault or robbery, was counted no crime, because the Jews had been guilty of crucifying the Lord, and their persecutors believed or feigned themselves authorized by Providence to inflict retributive punishment. So easily, alas! is Christianity perverted when covetousness or revenge obtains a place in the heart of its professors.—*C.*
[x] Ps.22.4,5. ch. 14.8; 17.13. 1 Ti 1. 1. Col. 1. 27.
[y] Is.48.20; 52.11. ch. 51. 6, 45, 50. Zec.2.6,7. Re.18.4.
[9] An address to the Jews in Babylon, who, though carried captive as a people, seem to have been rather colonists than slaves. The warning to remove may be considered as prophetic of the siege by Cyrus. See note on ver. 28 and ch.51.6.—*C.*
[1] The meaning most probably is, that as the goat seeks the rocks and mountains, so the Jews, to whom their instincts and habits were well known, would withdraw from the plains of Babylon, and take refuge in the mountain provinces. See ver.16.—*C.*
[z] ver.14,21,26,41,42; ch.25.24; 51.1–4, 11,27. Is.13.2–5,17;21.2.
[2] Or, *destroyer.*
[a] ver.14,29. Is.13.18. 2 Sa.1.22.
[b] Is.45. 3; 33. 4, 23. 2 Ch.20.25. Re.17.16.
[c] La.2.16. Re.11.12.
[d] ch. xxxix.lii.; ver. 17; ch. 51. 34. with De. 32.9.
[e] Ps.22.12;68.30. Am. 4.1 Dc.32.15.
[3] Heb. *big* or *corpulent.*
[4] Or, *neigh as steeds.*
[5] Chief city, ver. 1, 8, 9, with ch. 49.2. Re. 17.5.
[g] Is.23.13;13.20; see on ver.3:ch.25.12.
[6] Babylon, that once was at the head, shall then be last and lowest of the nations.—*C.*
[h] Zec.1.15.
[i] ch.49.17; 18. 16. Is. 14.4-17. Re.xviii.
[j] ver.9,29,42; ch. 51. 2,11,12. Is.13.17,18.
[7] *Foundations.* 'Battlements.'—*Boothroyd.*
[8] Husbandmen and hired forces.
[9] Or, *scythe.*
[1] All that had come from other countries for purposes of curiosity, amusement, health, trade, or office under the government, shall escape to their own lands.—*C.*

7 All that found them [t]have devoured them: and their adversaries said, [u]We offend not, because they have sinned against the LORD, [v]the habitation of justice;[8] even the LORD, [x]the hope of their fathers.

8 [y]Remove[9] out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats[1] before the flocks.

9 ¶ For,[z] lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert [2]man; [a]none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her [b]shall be satisfied, saith the LORD.

11 Because[c] ye were glad, because ye rejoiced, O ye [d]destroyers of mine heritage; because [e]ye are grown fat[3] as the heifer at grass, and bellow as bulls;[4]

12 Your mother[5] shall be sore confounded; she that bare you shall be ashamed: behold, [g]the hindermost[6] of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the [h]wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: [i]every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put[j] yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for [k]she hath sinned against the LORD.

15 Shout[l] against her round about; she [m]hath given her hand: her [o]foundations[7] are fallen, her walls are thrown down; for it *is* [p]the vengeance of the LORD: take vengeance upon her: [q]as she hath done, do unto her.

16 Cut off the sower[8] from Babylon, and him that handleth the sickle[9] in the time of harvest: for fear of the oppressing sword [r]they shall turn every one to his people, and they shall flee every one to his own land.[1]

17 ¶ Israel *is* [s]a scattered sheep, the [t]lions have driven *him* away; first [u]the king of Assyria

[k] ver.11,17,29,31; ch.51.35,47,49,52. Re.17.5. [l] ch.49.2;4.20,21. [m] 1 Ch.29.24.2 Ki.10.15. Ezr.10.10. La.5.6. Eze.17.18. [o] ch.51.25,58. Re.16.10. [p] Is.63.4. ch.51.6,11,36,49,56. Am.3.6. [q] ver.29. Ps.137.8. Re.18.6. [r] Is.13.14. ch.51.9;46.15. [s] ver.6. Joel 3.2. [t] ch.2.15;5.6; 49.19. [u] 2 Ki.15.29; 17.6; xxiv.xxv. 2 Ch.33.11; xxxvi.ch.xxxix.lii. Is.47.6.

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punished, it is in vain for us to hope for an escape. Yea, if he continue his hand on us, we can never recover from our ruins, but must be dreadful and lasting monuments of his justice.—All earthly joy, pomp, power, or bravery in the day of his wrath, do but render our ruin more dreadful. Nor can the most securely situated or the most inoffensive escape from his anger. The most retired are forced into the open world, and made to share in the common misery. And God often wonderfully debases nations before he signally advances them.

CHAPTER L. Ver. 4. *In those days.* That is, during the days of Babylon's desolation. That desolation still continues, and the conversion and restoration of Israel is still future; but the visible ruin of Babylon is not more certain than the fulfilment of the promise of God to his people Judah and Israel. *C.*

Ver. 13. *Wholly desolate.* 'The abundance of the country has vanished as clean away as if the besom of desolation had swept it from north to south,—the whole land from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. Not a habitable spot appears for countless miles' (Sir R. K. Porter's *Travels;* see *Rich, Keith,* &c.)—*Note,* He that would interpret the awful phrase 'wrath of the Lord,' will find a most intelligible exposition in comparing the histories of ancient and modern Babylon. The picture will present conquest pursued, pride inflated, idolatry established, luxury indulged, slavery maintained, mercy forgotten, and ruin, utter ruin, inflicted in return by the hand of a righteous God! *C.*

Ver. 19. *Israel.* The distinction between Judah and Israel is not to be overlooked. Judah was restored under Zerubbabel, Ne. i.—Israel never returned. But God has given the promise, and it will yet be fulfilled. See ver. 33. *C.*

Ver. 20 Satan, as the 'accuser,' will seek for their iniquity, as he did for iniquity in Job, but it shall not be found; because 'they shall have washed their robes, and made them white in the blood of the Lamb.' See He. 8. 8–12. *C.*

Ver. 40. Let the infidel compare the ancient with the modern state of Babylon, and the whole with this prophecy—not a description vague and general, but specific and particular—and then let him acknowledge that 'the testimony of Jesus is the spirit of prophecy,' and remain an infidel no longer. *C.*

REFLECTIONS.—Certain but dreadful is the ruin of arrogant sinners, and especially those who oppress or murder the people of God. How unstable are all earthly things! The Medes and Persians, whom the Chaldeans had but lately subdued, now tread their conquerors under their feet. And no idols, no princes, no counsellors, no diviners, no armies, no lofty walls or deep rivers, no wealth or bravery can protect them from the weakest foe. The measure which they had meted out to others is meted out to them again, pressed down and running over. And their fearful judgments exactly correspond to their horrid iniquities.—But in what fearful things in righteousness doth God answer the prayers of his people! Yet certain is their deliverance, their restoration to fellowship with God, to safety, comfort, and full forgiveness. And if we begin to be tenderly affected under God's corrections, it is a token that our merciful deliverance is near. In promoting a good cause, it is good to be zealously affected, and to be among the first to lead the way. It is highly honourable to return to God and our covenant obligations to him. And happy is it when the cruel insults and upbraiding of our enemies are exchanged for the smiles, the vindications of our God. And when our

hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.[2]

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, [v]as I have punished the king of Assyria.[3]

19 And[z] I will bring Israel again to his habitation, and he shall feed on [y]Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and [z]Gilead.

20 In those days, and in that time, saith the LORD, [a]the iniquity of Israel shall be sought for, and [b]*there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom [c]I reserve.

21 ¶ Go[d] up against the land of Merathaim,[4] *even* against it, and against the inhabitants of [e]Pekod:[5] waste and utterly destroy after them, saith the LORD, and do [g]according to all that I have commanded thee.

22 A [h]sound of battle *is* in the land, and of [i]great destruction.

23 How[i] is the hammer[6] of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I[j] have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast[k] striven against the LORD.[7]

25 The[l] LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this [n]*is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come[o] against her from the utmost[8] border, open her [q]storehouses; [p]cast her[1] up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks;[2] let them go down to the slaughter: woe unto them! for [q]their day is come, the time of their visitation.[3]

28 The[r] voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his [s]temple.[4]

29 Call[t] together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: [u]recompense her according to her work; according to all that she hath done, do unto her: for [v]she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore[w] shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

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2 See note * below.
*v* Is.37.36-38.Na.i.-iii.Zep.2.13-15.
3 Assyria was punished by the total absorption of the kingdom into the empire of Babylon.—*C.*
*x* ch. 3. 18; 23. 3; xxx. xxxi. xxxiii. Eze. xxxiv. xxxvi. xxxvii. Is.48.20; 65. 9,10. Mi.2. 12.
*y* Mi.7.14,18.
*z* Ca.6.5.
*a* Ro.8.33, 34. Is.40. 1,2; 43. 24,25. ch.31.34. Ac.3.26.
*b* Ps.103.12. Ro.5.16.
*c* 2 Pe.3.15. ch.44.14. Is. 1. 9; 4. 2; 45.20; 6.13. Am.9.9,10.
*d* See ver.3,9-15.
4 Or, *of the rebels.*
*e* Eze.23.23.
5 Or, *visitation.* [Merethaim and Pekod are not names of distinct countries, but descriptive epithets applied to Babylon. The former signifies 'twofold rebellion,' and most probably refers to the twofold invasion of Palestine —first by the Assyrians, and second by the Babylonians who succeeded them. *Pekod* means 'punishment,' and is intended to denote the judgment to be inflicted upon the whole Babylonian empire, as fully described in the succeeding verses.—*P.*]
*g* 2 Sa. 16. 11. 2 Ch. 36.23. Is.10.6. ch.34.22; 48.10.
*h* ch.51. 31, 54-56; 4. 19-21. Is.15.3-5,8; 21.3, 4.
*i* ch.51.20-24. Is. 14. 4-6, 15-23; 13. 19-22. Re.xiii.-xix.
6 'The hammer,' *i.e.* the breaker of all the nations of the earth. How descriptive is the title! The Babylonian monarch swept over nearly the whole known world, crushing all before him.—*P.*
*j* ch.51.31, 39. Da. 5. 30,31. 1 Th.5.3. Re.18. 7. Ec.9.12.
*k* ch.25.12,14, 26; 50. 11, 29, 38; 51. 1,6-8, 33-36, &c. Is.13.11.
7 Babylon strove against the LORD in her efforts to establish idolatry and perpetuate slavery.—*C.*
*l* Is.13.2-5,17,18; 21. 7, 9. ver. 29, 35-38, 42. Ps.45.3,5.
*n* Am. 3. 6. ch. 51. 1, 11,12,25,55; ver. 15.
*o* Is.13.2-5; 21. 2; 46. 11; 48.14. ver.41; ch.51. 11,27,28.
8 Heb. *the end,*
9 Rifle all her treasures.
*p* ver.13,15,23,39,40, 45; ch. 51. 25, 26, 37,43, 62. Is.14.21,22.
1 Or, *tread her.*
2 *i.e.* grandees, ch. 46.21. Is.34.7. Ps.22.12. Re.19.17,18. Ps.68.30.
*q* Ps. 37. 13. Is. 63. 4. ver. 31; ch.27.7; 46. 21. Eze.7.7,10,12.
3 This may either be meant for the total destruction of her agriculture, or for the ruin of her 'strong and mighty ones.' See ver.30,35. —*C.*
*r* ch.51.50,51. Is. 48. 20, with Da. 5. 1-3, 5, 30. ch.51.10,11.
*s* La.1.10; 2.6,7.
4 Cyrus continued to ravage the empire for twenty years before the fall of Babylon, so that there was abundant time for the escape of such captives as would listen to the prophetic warning, ver. 8; ch.51.6.—*C.*
* This is a bold but graphic figure. It describes in a very striking manner alike the cruelty and rapacity exercised upon the Jews by the Assyrians and Babylonians. In God's mysterious providence they were

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his instruments for punishing the Israelites because of their sin: but they themselves were not on that account free from blame. Love of conquest, military glory, and human passion moved them to acts of barbarity, for which they and their countries were in turn terribly punished. The desolation of Babylon is a wonderful commentary on the words of the prophet.—*P.*
*y* ver.29. Hab.1.7; 2. 4, 5. Is. 47. 7, 8. Job 40. 11, 12.
5 Heb. *pride.*
*z* See ver.27.
*a* Pr. 16. 18; 18. 12. Hab. 2. 5-8, 15-18. ch. 51.58,64. Re. 18.21. Is. 14.4-23; 13.6-22; 21.9.
6 Heb. *pride.*
*b* ch.21.14; 49.27; 51. 25, 26, 58. Re. 18. 8, 18; 19.3.
*c* 2 Ki.17.6; xxiv.xxv. ch. xxxix. lii. 2 Ch. xxxvi.
*d* Pr.23. 11. Is. 47. 4. ch. 51. 37. Ps. 35. 1. Pr. 22.23. Re.18.8.
*e* Is.51.22.
*g* Is.60.18. 2 Th.1.6,7.
*h* Da. 5. 2-30. ch.51. 39. Is.47.13,14.
7 Heb. *bars* or *chief stays,* ch.48.30. Is. 44. 25, *i.e.* soothsayers and wizards.
8 The Chaldeans were great pretenders to augury, by astrology, the examination of victims, and other superstitious means; and, like all other impostors, might sometimes accidentally succeed, but be found generally liars.—*C.*
*i* 2 Th.2.11.
*j* ver. 35,37; ch.51.39.
*k* ch. 25. 20, 24. Eze. 30.5.
9 *Mingled people.* Her mercenary troops collected from all countries.—*C.*
*l* Na.3.13. ch. 48. 41; 51.30.
*m* ver.26. Is.45.3.
1 ch.51.32,36. Is. 44. 27. Re. 16. 12. Euphrates shall be dried up.
*o* ver. 2; ch.51.44,47, 52. Da.iii.; 5.4. Is.46.1, 6,7. Hab.2.18,19.
2 Those who form their ideas of worship from the humble, sober, heart-worship of Christianity, can form little conception of the frantic gestures, violent contortions, and outrageous shoutings with which the heathen hail the coming forth of their idols from their secret shrines.—*C.*
3 Heb. *terrors.*
*p* Is.13.20-22; 14. 23. ch.51.37,38,43,62,64.
*q* ch.25.
4 This remarkable prophecy has been fulfilled. The site of Babylon is now occupied by heaps of rubbish, dry beds of ancient canals, vast mounds of crumbling brick, mingled with fragments of glass and pottery. The soil is nitrous and destroys vegetation, rendering the region 'a naked and hideous waste, re-echoing only the dismal sounds of the owl and jackal, of the hyena and lawless robber.' So terribly desolate is the place, so completely has the great city been swept away, that its site was long a mystery. Now that it has been identified, modern research has tended more and more to illustrate the prophetic judgments.—*P.*
5 At the second taking of Babylon Darius ordered 3000 principal men to be crucified on account of their revolt.—*C.*

31 Behold, I *am* against thee, [v]*O thou* most proud,[5] saith the Lord GOD of hosts: [z]for thy day is come, the time *that* I will visit thee.

32 And[a] the most proud[6] shall stumble and fall, and none shall raise him up: and I [b]will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, [c]The children of Israel and the children of Judah *were* oppressed together; and all that took them captives held them fast; they refused to let them go.

34 Their[d] Redeemer *is* strong; the LORD of hosts *is* his name; he shall [e]throughly plead their cause, that he may [g]give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, [h]and upon her princes, and upon her wise *men.*

36 A sword *is* upon the [7]liars,[8] and they shall [i]dote: a sword *is* [j]upon her mighty men, and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all [k]the mingled [9]people that *are* in the midst of her; and they shall become [l]as women: a sword *is* upon her treasures; and [m]they shall be robbed.

38 A drought *is* upon her waters;[1] and they shall be dried up: for it *is* [o]the land of graven images, and they are mad[2] upon *their* idols.[3]

39 Therefore[p] the wild beasts of the desert, with the wild beasts of the islands, shall dwell *there,* and the owls shall dwell therein: and it shall be no more inhabited for [q]ever: neither shall it be dwelt in from generation to generation.[4]

40 As[r] God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold,[s] a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They[t] shall hold the bow and the lance; [u]they *are* cruel,[5] and will not show mercy: [v]their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The[x] king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up [y]like a lion from

*t* See ver.9,14,26. *u* ver.15. La.3.64. 2 Th.1.6. Re.18.6. Ps.28.4; 58.9, 10. ch.51.56.
*v* ver.14,31,32; ch.51.1. Is.14.13,14; 47.6. Re.13.6. *x* ch.9.21; 18.21; 48.15; 49.26; 51.3,4. Is.13.15-18.
*r* Ge.19.24,25. ch.49.18. Is.13.19; 47.5. Am.4.11. Zep.2.9. 2 Pe.2.6. Jude 7. *s* ch.6.22. Re.17.16. ver.2,3,9,26; ch.51.1,2,27,28,33. Is.13.2-5,17,18. ch.25.14. *t* ver.9-14,29; ch.6.23. *u* Is.13.17,18. Ps.137.8. Re.16.6. *v* Is.5.30; 8.7,8; 21.7,9. ch.51.27. *x* ch.51.30,31. Da.5.6. Is.13.8; 21.3. See ch.49.22,24. *y* ch.49.19; 25.9,38.

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hearts and lives are reformed, and our sins are forgiven, how sweet are even the temporal mercies which we then enjoy!

CHAPTER LI. Ver. 13. Thou Babylon, situated upon the great river Euphrates, and who rulest over many nations, the wealth of which thou hast collected by thy conquests, now the time fixed by God for the increase of thy wealth is finished. 38-46. Their mad roaring at their drunken and idolatrous revels shall be turned into fearful howlings: and while they are inflamed with wine the Persians shall murder them, their king, and their princes. At their idolatrous festival in honour of their god Sheshach, shall Babylon be surprised by multitudes of irresistible enemies, and at last become quite desolate, and a fen or lake.—And while their idols shall be destroyed by the Persians, who hate images, the spoils which they took from the

the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her:[6] and who *is* [z]a chosen *man, that* I may appoint over her? for who *is* like me? and [a]who will appoint me the time?[7] and who *is* that [b]shepherd that will stand before me?[8]

45 Therefore hear ye [c]the counsel of the LORD that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans; surely [d]the least of the flock shall draw them out; surely he shall make *their* habitation desolate with them.

46 At[e] the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

## CHAPTER LI.

1 *The severe judgment of God against Babylon in revenge of Israel.* 59 *Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

THUS saith the LORD, Behold, [a]I will raise up against Babylon, and against them that dwell in the midst[1] of them [b]that rise up against me, a [c]destroying wind;[2]

2 And will send unto Babylon [d]fanners, that shall fan her, and shall empty her land: for in the day of [e]trouble they shall be against her round about.

3 Against *him that* bendeth [g]let the archer bend his bow, and against *him that* lifteth himself up in his brigandine:[3] and [h]spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* [i]thrust through in her streets.

5 For[j] Israel *hath* not *been* forsaken, [k]nor Judah of his God, of the LORD of hosts; [l]though their land was filled with sin against[4] the Holy One of Israel.

6 Flee[m] out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this *is* [o]the time of the LORD's vengeance; he will render unto her a recompense.

7 Babylon *hath been* a [p]golden cup in the LORD's hand, that [q]made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is [r]suddenly fallen and destroyed: howl[s] for her; [t]take balm for her pain, if so be she may be healed.

9 We would have healed Babylon,[5] but she is [u]not healed: [v]forsake her, and let us go every one into his own country; for [x]her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness:[6] come, and let us declare in Zion the work of the LORD our God.

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6 Or, upon her, ch. 49.19.1 Ki.9.5.
*z* Is.41.2,3,25; 46.11. Da.7.5.
*a* Job 41.10.ch.49.19. Ps.76.7.
7 Or, *convent me to plead.*
*b* ch.49.19. Na.3.18. Da.5.2,6,30.
8 See note on ch. 49.19.—*C.*
*c* Is. 14. 24, 27; 46.10. Ps.33.9-11. Ac.15.18.
*d* ch. 49. 20; 37. 10. Zec.4.6.1 Co.1.27.
*e* ch.49.21. Re.18.9, 15,19. Is.14.9,10. Eze. 26.18;31.16;32.9,10.

CHAP. LI.

*a* Am.3.6.Is.45.7;13. 3-5, 9, 11, 13. Hab.2.7. See ch. 50. 9,14-16,21-32,41-45, &c.
1 Heb. *heart.*
*b* ch. 50. 29, 32, 33. Zec.2.8.
*c* 2 Ki. 19. 7. ch.4.11, 12; 49.36. Is.27.8. Eze. 17.10; 19.12. Ho.13.15. ver.27,28.
2 A wind called *simoom, samiel,* &c., is frequent in the neighbourhood of the great Asiatic deserts; sometimes, during its brief continuance, inflicting only temporary annoyance and distress, but at other times destroying the life both of men and beasts—an appropriate emblem of the overwhelming army with which Cyrus invaded the empire of Babylon.—*C.*
*d* ch.15. 7. Is. 41. 16. Mat. 3. 12. Eze. 5. 12. ver.3,4,27,28.
*e* ch.50.14, 15, 24, 29, 32;ver.12,27-31.
*g* ch.50.14,29,41,42.
3 Or, coat of mail.
*h* ch. 50. 21, 26, 27, 30; ver.40,47,49,52,57. De. 32.35. Ja.2.13. Ps.137.8. ch.9.21. Is.13.15-17.
*i* ch.49.26.
*j* Ho.1.10. Is. 44. 21; 49.14,15. ch.31.14.1 Sa. 12. 22. Is. 54. 5, 6. Zec. 1.15,16.ch.50.20.
*k* Zec.2.12;12.6-8.
*l* ch.31.37. Mi. 7. 18-20.
4 Or, devastation from, &c., ch. xxxix. lii.
*m* ch.50. 8, 28; ver. 9, 45, 50. Re.18.4. Ge. 19. 16, 17.
*o* Ps.37.13. ch.46.10; 50. 15, 25, 27,28; 25. 14, 16. Re.18.6. ver.11,36, 49,56.Ps.137.8.
*p* Re.17.4. Da. 2.32, 38.Is.14.4-6.Hab.2.15.
*q* ch.25.9-34.Is.14.5, 6. ver.20-23; or Da. 3. 1-7. Re.14.8;17.2,6;18. 3, &c.
*r* Da.5.24-31. Is. 21. 9; 47. 9. Re.14. 8; 18. 2, 8, 10.17, 19. Ps.37.36. 1 Th.5.2,3.
*s* ch.48.20,38. Is. 15. 3-5,8;21.3,4;13.6-8.Re. 18.9-19.
*t* ch.46.11; 8.22; ver. 29.
5 Shadrach, Meshach, Abednego, Daniel, and others, would have healed Babylon by their word of truth and example of piety; but Babylon stopped her ear, and hardened her heart, despised the physicians, and rejected their medicine.—*C.*
*u* ch. 8. 20. Mat. 25. 10-13.
*v* See ver. 6; ch. 46. 16;50.16.Is.13.14.
*x* Is. xiii. xiv. xxi. xvi. xlvii.ch.1.li., with 2Ch. 28.6,8. Re.18.5, &c.
6 Ps.37. 6. Mi.7.9,10. Zec.1.15. Hath manifested our innocence in delivering us, Ps. 9.1-16; cxxvi. Re.15.3, 4; 16.5-7;19.1-3. ch.31. 11,12;50.28.

* This does not seem to be 'ironical advice to Babylon,' as it has been represented, but rather encouragement to Cyrus and Darius to persevere until they had 'set up the (Persian) standard on the walls of Babylon'—a mode of expression almost universal on the taking of a fortress. This appears the more probable, as the city was taken by Cyrus by means of an ambush and night attack.—*C.*

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*y* ver.12; ch. 46. 3, 4, 50.9,14,25. Is.13.15,18.
7 Heb. *pure.*
*z* Is.13. 2-5,17; 21. 2; 41.2, 3, 25; 45. 1; 46. 11. ch. 50. 9,41,42; ver. 27-29.
*a* ch 50.15,28; ver.4, 5.24,35. Zec.1.15. Is.47. 6.
8 ver.8; ch.46.4. Na. 2. 1; 3. 14. Is. 13.2. Let the Chaldeans do all they can to defend themselves.
9 Heb. *liers in wait.*
*b* ver.11,29. La.2.17.
1 See note * in first column.
*c* ch.50.38;ver.36, or Re.17. 1,15.
2 This was literally true, as the Euphrates ran through the city, and the country was intersected by numerous canals. Emblematically, 'the many waters' may represent the many tributary nations by which the capital and empire were supplied and enriched.See Re. 17.15.—*C.*
*d* Is.14.4. ver.7. Da. 2.32,38.
*e* ch.50.27,31. Eze.7, 2-12. Am.8.2.
*g* Ge.15.16. Na.2.12, 13.Hab.2.5-17.
*h* Am.6.8. He.6.13. Is.45.23.ch.49.13.
3 Heb. *by his soul.*
*i* ch.46.23. Ju.6.5. Na. 3. 15-17. Joel 2.2,3,&c.
4 Heb. *utter.*
*j* Ge.1.1,6. ch.10.12-16. Job 9.8. Is.40.22. Ps. 104.2.24;24.1,2;136.5,6.
*k* Pr.3.19.
*l* Ps.107.25.ch.10.12, 13. Ps.135.7. Job 36.26-33;37.2-11;38.22-35.
5 Or, *noise.*
*m* ch.10.14. 1 Co.1.19 -21. Ro.1.21-23. Ps.53. 4;115.5,8. Is.44.9-20.
6 Or, *is more brutish than to know.*
7 Henderson's translation brings out the meaning more clearly:—'Every man is rendered brutish by his art; every goldsmith is put to shame by his graven image.'—*P.*
*o* ch.10.15. Jn.2.8.
*p* Ex. 12. 12. Is.19.1; 46.1,2. ch. 43. 12,13; 46. 25;48.7;50.2.
*q* Ps.16.5; 73.26. La. 3.24.ch.10.16. Ps. 33.6; 115.3. Ex.20.11.
*r* Ps.74.2; 135.6. De. 32.9. ch.50.11; 12.7-10. Ex. 19. 5, 6. Tit. 2. 14.1 Pe.2.9.
8 Babylon, Is. 10. 5, 15; 14. 5, 6. ch.25. 9-34; 27.5-7;50.23; or Cyrus, Is.41.2,3,25;46. 11; 45.1 -3; or the church,Ob. 18. Da. 2. 44. Mi. 5. 10-13. Hag. 2. 21,23. Zec. 12.3-6.
9 Some think these words addressed to Cyrus, 'king of the Medes,' ver. 11, 27, others to Babylon and its king (comp. ver.25). But are they not rather addressed to 'Israel, the rod of his inheritance,' and to be explained by reference to Ps.2.9-12; 110.2-6, in which the final destruction of all idolatrous and wicked nations, as the enemies of Messiah, is described and certified? This interpretation seems sustained by ver. 24, in which the party addressed as God's 'battle-axe' appear to have been spectators of the cruelty of the Chaldeans in Zion. Comp. ver. 34, 35.—*C.*
1 Or, *in* or *by.*
*s* Is. 41. 15, 16. Mi. 4. 13.
*t* 2 Ch.36. 17. Eze. 9. 6. Hab.1.6-10, 15; 2. 8, 17.
*u* Is.47.6,8.ch.50.15, 17,18,28, 29, 33,34; ver. 11,35,49. Ps.137.8,9.

11 Make[9] bright[7] the arrows; gather the shields: the LORD [z]hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because [a]it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon,[8] make the watch strong, set up the watchmen, prepare the ambushes:[9] for the LORD [b]hath both devised and done that which he spake against the inhabitants of Babylon.[1]

13 O thou that dwellest upon [c]many [2]waters, [d]abundant in treasures, [e]thine end is come, *and* [g]the measure of thy covetousness.

14 The[h] LORD of hosts hath sworn by himself,[3] *saying,* Surely I will fill thee with men [i]as with caterpillars; and they shall lift up[4] a shout against thee.

15 He[j] hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his [k]understanding.

16 When[l] he uttereth *his* voice, *there is* a multitude[5] of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every[m] man is brutish by *his* [6]knowledge; every founder is confounded by the graven image:[7] for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* [o]vanity, the work of errors: [p]in the time of their visitation they shall perish.

19 The[q] Portion of Jacob *is* not like them; for he *is* the former of all things; and [r]*Israel is* the rod of his inheritance. The LORD of hosts *is* his name.

20 Thou[8] *art* my battle-axe[9] *and* weapons of war: for with[1] thee will I [s]break in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will [t]I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And [u]I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

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nations around, especially from the Jewish temple, and dedicated to their idols, shall be forced back, and restored to the owners: and no more shall multitudes bring presents, or come to worship their idols. Hasten out of Babylon as far as ye can, O ye Jews, and let not the rumours of Cyrus' invasion, or the revolt of the Chaldean lords, in the least terrify you, for God will by these very means work out your deliverance. 50, 51. O ye Jews who have been preserved from the slaughter at the taking of Babylon, embrace the first opportunity of returning to Canaan, to rebuild your temple to God; deeply ashamed that, for your fathers'

25 Behold, I *am* against thee, O [v]destroying mountain,[2] saith the LORD, which destroyest[3] all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And [z]they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever,[4] saith the LORD.

27 Set[y] ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, [z]call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; [5]cause the horses to come up as the rough caterpillars.[6]

28 Prepare against her the nations, with [a]the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And [b]the land shall tremble and sorrow: for [c]every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The[d] mighty men of Babylon have forborne to fight, they have remained in *their* holds; their might hath failed; they [e]became as women: [g]they have burned her dwelling-places; her[h] bars are broken.

31 One[i] post shall run to meet another, and one messenger to meet another, to show [j]the king of Babylon that his city is taken at *one* end,

32 And that the [k]passages[7] are stopped, and the [8]reeds[9] they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon *is* like a[l] threshing-floor, *it is* time to thresh her:[1] yet a little while, and the time of her [m]harvest shall come.

34 Nebuchadrezzar[o] the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The[p] violence[2] done to me and to [q]my flesh[3] *be* [r]upon Babylon, shall the inhabitant[4] of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold, [s]I will plead thy cause, and take vengeance for thee; and I [t]will dry up her sea,[5] and make her springs dry.

37 And[u] Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing without an inhabitant.

*t* ch.50.38;ver.32.Is.44.27.Re.16.12. *u* ch.50.12–15,23,26,32,39,40,45; ver.9,25,26,29, 41–44,47,54–58,62.Is.13.19–22;14.23.ch.25.9.Re.18.2.

A.M. cir. 3409.
B.C. cir. 595.

*v* Ge. 11. 4, 9. Da. 4. 30. Is. 13. 2. ver. 53, 58; ch. 50. 32. Zec. 4. 6, 7, with Re.8.8; 17. 16; 18. 8, 9.

2 Though situated on a plain, its stupendous tower or temple of Belus, its terraced hanging gardens, and its lofty turretted walls, would give Babylon, at a distance, the appearance of a mountain.—*C.*

3 ver.20. Is. 14. 5, 6, &c., or corruptest, Da.3.1–7.ver.7.Re.17. 3–5;13.14.

*x* Is.13.19–22;14. 23. ch.50.12,13,40,41; ver. 37,42,43.

4 Heb. *everlasting desolations.*

*y* Is. 13. 2–5; 18. 3; 5. 26.ch.25.14.

*z* Is.13.2–5, 17; 21. 2. ch.50.3,9,14,26;ver.11, 28,41.

5 Call the Medes, Armenians, &c., in great multitudes, Is. 21.7,9.ch.50.42;ver.14; ch.46.23.Na.3.15.Ju.6. 5.Joel.2.2,3, &c.

6 The nations of western Asia are summoned to join the Medes in the attack on Babylon. By Ararat are meant the regions in the vicinity of that mountain, forming some of the most beautiful and fertile parts of Armenia. *Minni*, a province of the same country, from which in all probability it takes its name. According to Rawlinson Van was the capital of this province' (*Henderson*). *Ashkenaz* was situated along the southern shore of the Caspian Sea.—*P.*

*a* ver.11,27. Is. 10.8. ch.25.25.

*b* Is.13.6–10; 21, 3, 4. ch.50.43;ver.38,54; ch. 8. 10; 10. 10. Joel 2. 10. Am.8.8.

*c* ver. 11, 12. ch. 1. li. Is. xiii. xiv. xxi. xlvi. xlvii.Re.18.2,21–24.

*d* Is.13.7,8,14.ch.50. 30,36,37,43;ver.32,57. 1 Sa. 14. 11. Ps.76.5. Re. 18.10. Na. 3. 13. ch. 48. 41.

*e* Is.19.16.

*g* ch.50.32;ver.25,58.

*h* La. 2. 9. Am. 1. 5. Na. 3.13, with Ps. 107. 16;147.13.ch.50.36.

*i* 1 Sa.4. 16. 2 Sa. 18. 19.ch.4.20.

*j* Da.5.1–30. Is.14.4–22.ch.50.43.

*k* ver.14,27,30.Is.45. 1.

7 That the 'posterns,' 'sally-ports,' or 'gates' had been 'surprised,' and were now 'stopped,' or occupied by the enemy.—*C.*

8 Is. 44. 27. ch.50.38; ver. 36, 37. Fens and rivers are dried.

9 Herodotus mentions a marsh, the luxuriant 'reeds' of which were fired by the soldiers of Cyrus to make way for their approach.—*C.*

*l* Is. 21. 9. ch. 50. 15–29. Is. 41.15,16. Ho.13. 3. Mi.4.13. Hab.3.12.

1 Or, *in the time that he thresheth her.*

*m* Mat.13.39. Is.17.5; 18.5. Ho.6.11. Joel 3.13, 14. Re.14.15–18.

*o* ch.50.7,17, 33;ver. 5, 44, 49; ch. xxxix. lii. La. i.–v. 2 Ki. xxiv. xxv.

*p* Zec.1.15.ch.50.29. Ps.9.12;12.5. Ju.9.24.

2 Heb. *My violence.*

*q* Ju.9.5.2 Sa.5.1. Ne. 5.5.

3 Or, *remainder.*

*r* Ps.137.8,9. Re. 18. 6. Mat.7.2. Ja.2.13.

4 Heb. *inhabitress*

*s* ch. 50. 11, 34; ver. 24, 49. Ps. 12. 5. Zec. 1. 15, 16. Mi. 4. 11–13. Hab. 2. 15–17, with 1. 13. Is.47.6; 43.14; 49.26. Pr.23.11;5.22.

5 The Hebrew word for *sea* is used for a lake or large river. See ver. 31.—*C.*

A.M. cir. 3409.
B.C. cir. 595.

*v* Zec.11.3. Is.59.11, or ver. 39. Is.21.5. Da. 5.1–4,30,31.

6 Or, *shake themselves.*

*x* Is. 21. 5; 22. 12,13. Da.5.1–4,30,31.ver.57.

7 This was literally fulfilled, for the whole city was drunk at an annual feast when the city was taken by Cyrus, who encouraged his army by telling them of the feeble and defenceless state in which the Babylonians would be surprised.—*C.*

*y* Is. 34. 6; 11. 12–18; 14. 21, 22; 47. 9, 12–14. Ps.137.8,9.ch.50.27,36, 37;ver. 3,4,22,23.

*z* ch. 25. 26, with ch. 50. 13. Da. 4. 30. Is.13. 19;14.4–23. See ver. 37. Re.18.10.

8 *Sheshach.* See the historical conjecture as to the origin of this name in note on ch. 25. 26. Various meanings have been suggested, but nothing is certain except that it was a title of Babylon.—*C.*

*a* Da.5.4,&c.

*b* Is.8.7,8. Da. 9. 26 Ps.18.16;144.7.ch.50.9; ver.27 or 64. Is.21.1.

9 The sea (the river) formerly dried up, ver.36, now overflows —an inundation of enemies, boisterous as stormy waves.—*C.*

*c* See on ver. 37; ch. 50.30,40.

*d* See ver. 18,47; ch. 50.2. Is.46.1,2.

*e* Ezr.1.7, with 2 Ch. 36.7. Da.1.2. 2 Ki.25.13 –17.ch.50.28;ver.11,24, 34.Re.18.11,24.

1 The apocryphal history of 'Bel and the Dragon' represents the detection of the imposture of the idol's eating, a degree of credulity to which heathen superstition was, and still is, perfectly adequate; and this would explain the passage. But perhaps it may rather refer to the disgorging (as it were) of the vessels of the LORD that had been impiously placed in the temple of Bel.—*C.*

*g* ver.25,37,58.

*h* ver.6,10,50;ch.50. 8. Is. 48.20; 52. 2,11,12. Re.18.4;14.8–11.

2 Or, *let not*, Pr. 3. 25,26.

*i* Mar.13.7.

*j* Is.21.3;13.4.

*k* Is. 13. 13–18. See ver.11, 27,28; ch. 50. 9, 26,29. Da.5.30, 31. Re. 12.7,12; 16. 14, or Is.19. 2. Ju. 7. 22. 2 Sa. 14.16, 20. Ch. 20.23.

*l* Is. 21. 9; 46.1,2. ch. 50.2;ver.18,44,52.

3 Heb. *visit.*

*n* ch.50.12–16,21–32, 35–40; ver. 24–43. Is. xiii.xiv. xxix. lvi. xlvii. Hab. ii. Re. xvi.xviii. xix.

*o* ver.10;ch.50.28,29. Is. 44. 23;48. 20; 49. 13. Re.18.20;19.1–7.

*p* ch.50.3,9–16,21–32, 41,42;ver.2,11,27,28.

4 Or, *Both Babylon is to fall, O ye slain of Israel, and with Babylon*, &c.

*q* Ju.1.7. Mat.7.2. Ja. 2.13. Ps.137.8,9. ch.50. 11–29,33,34; ver. 10,11, 24,35. Zec.1.15,16.

5 Or, *the country.*

*r* ch. 44. 28; 31. 2, 7–12; 50.20. Is.4.2; 48.20; 51.11;52.2,11. Zec.2.7–9, see ch.50.8; ver. 45. Ps.137.5,6.

*s* Ps.122.6;137.5,6.

*t* La.2.10;2.15,16.Ps. 44. 15, 16; 79. 4; 137. 1; 115.2. Eze.36.20. ch.3. 23–25.

6 This is the reply of the mourning exiles who 'wept when they thought upon Zion,' Ps.137.1.—*C.*

*u* Ps. 74. 3–8; 79. 1. La.1.10. Eze. 7. 21, 22; 24.20.

*v* See on ver. 47.

*x* Is.13.15,16. Da. 5. 30,31.

*y* Ps.139.8–10.Ge.11. 4. ch.49.16. Ob.4. ver. 25,58. Is.47.7,8. Da. 4. 30. Is.14.12–15.

38 They[v] shall roar together like lions: they shall yell[6] as lions' whelps.

39 In[x] their heat I will make their feasts, and I will make them drunken,[7] that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I[y] will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is [z]Sheshach[8] taken! and how is the praise of the whole [a]earth surprised! how is Babylon become an astonishment among the nations!

42 The[b] sea[9] is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her[c] cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And[d] I will punish Bel in Babylon, and [e]I will bring forth out of his mouth that which he hath swallowed up:[1] and the nations shall not flow together any more unto him; yea, [g]the wall of Babylon shall fall.

45 My people, [h]go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And, lest[2] your heart faint, and ye fear for the [i]rumour that shall be heard in the land: [j]a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and [k]violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that [l]I will do judgment[3] upon the graven images of Babylon: and [n]her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then[o] the heaven and the earth, and all that *is* therein, shall sing for Babylon: for [p]the spoilers shall come unto her from the north, saith the LORD.

49 [4]As[q] Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.[5]

50 Ye[r] that have escaped the sword, go away, stand not still: remember the LORD afar off, and let [s]Jerusalem come into your mind.

51 We[t] are confounded,[6] because we have heard reproach: shame hath covered our faces; for [u]strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that [v]I will do judgment upon her graven images: and through all her land the [x]wounded shall groan.

53 Though[y] Babylon should mount up to heaven, and though she should fortify the height

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iniquities, it has so long lain in rubbish, and God been so much reproached on that account.

Ver. 7. The prosperity that God graciously bestowed upon Babylon, the nations admired; the luxury into which her prosperity betrayed her, the nations imitated; the idolatry into which her vain imagination fell, the nations adopted; in her drunkenness they became drunken, and in her ruin they were overwhelmed. *C.*

Ver. 10. *Our righteousness.* The righteousness, the sole righteousness of God's people, is the 'righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe,' Ge. 15. 6; Ps. 14. 5; Ro. 3. 21, 22; 5. 17–21; 10. 4. Through faith in Messiah, God's elect were preserved even in Babylon; and even Nebuchadnezzar and Belshazzar acknowledged 'the LORD their Righteousness,' Da. 4. 34–37; 6. 23, comp. 20. *C.*

Ver. 19. *The Portion.* God is called the 'portion'—the par-

of her strength, *yet* [z]from me shall spoilers come unto her, saith the LORD.

54 A[a] sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because [b]the LORD hath spoiled Babylon, and destroyed out of her the great voice;[7] when her waves[8] do roar like great waters, a noise of their voice is uttered:

56 Because[c] the spoiler is come upon her, *even* upon Babylon, and [d]her mighty men are taken; every one of [e]their bows is broken: for the[g] LORD God of recompenses shall surely requite.

57 And [h]I will make drunk[9] her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the [i]King, whose name *is* The LORD of hosts.

58 Thus saith the LORD of hosts, [1]The broad walls[2] of Babylon[3] shall be utterly broken,[4] and her [j]high gates shall [k]be burned with fire; and the[l] people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of [m]Neriah, the son of Maaseiah, when he went with[5] Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And *this* Seraiah *was* a [6]quiet prince.[7]

60 So Jeremiah [o]wrote in a book all the evil that should come upon Babylon, *even* [p]all these words that are written against Babylon.

61 And Jeremiah said to [q]Seraiah, When thou comest to Babylon, and shalt see, and shalt [r]read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, [s]to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate[8] for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* [t]thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, [u]Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and [v]they shall be weary. Thus[9] far[1] *are* the words of Jeremiah.

## CHAPTER LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besieged and taken.* 8 *Zedekiah's sons killed, and his own eyes put out.* 12 *Nebuzar-adan burneth and spoileth the city.* 24 *He carrieth away the captives.* 31 *Evil-merodach advanceth Jehoiachin.*

ZEDEKIAH *was* [a]one and twenty years old when he began to reign;[1] and he reigned

A.M. cir. 3409. B.C. cir. 595.

*z* ch. 50. 9–16, 21–32, 34–45; ver. 1–4, 11, 20–48, 55, 56. Is. 13. 2–5, 17.

*a* ch. 50. 22, 29, 43; ver. 29, 38. Is. 13. 6–8; 21. 3, 4.

*b* ch. 50. 9, 10; 25. 10. Is. 13, 14; 47. 5. Re. 18. 23, ch. 48. 45.

7 The extraordinary noise of an eastern multitude, especially in the neighbourhood of the Euphrates, still continues to be remarked by Europeans, but Babylon is silent as the grave. See Skinner's *Travels*.—*C.*

8 *Her waves.* See note on ver. 42.—*C.*

*c* See ver. 55. Re. 17. 16.

*d* See ver. 30, 57. Eze. 30. 21, 22; 39. 3. Is. 40. 9; 70. 3, 5.

*e* 1 Sa. 2. 4.

*g* Ps. 94. 1; 137. 8. 2 Th. 1. 6. ch. 50. 11–18, 28, 29, 33, 34, ver. 24, 34–37.

*h* ver. 39; ch. 50. 35; 25. 27. Hab. 2. 16. Da. 5. 1–4, 30, 31. Is. 21. 4, 5.

9 See note on ver. 39, and Da. 5. 1.—*C.*

*i* ch. 46. 18; 48. 15.

1 ch. 50. 15, 26, 39, 40; ver. 25, 44, 62. They were 87 feet broad, 350 feet high, and 60 miles long.

2 The walls are represented by Herodotus as 50 feet broad and 200 feet high, with 100 brazen gates; and, when the city was taken by Darius, he lowered the walls, and destroyed the gates. The temples were subsequently ruined by Xerxes; and, by a king of the Parthians, almost totally destroyed by fire.—*C.*

3 Or, *the walls of broad Babylon.*

4 Or *made naked.*

*j* Is. 45. 2.

*k* ch. 50. 32; ver. 25, 30.

*l* Hab. 2. 13. ver. 25, 26, 37; ch. 50. 13.

*m* ch. 36. 4.

5 Or, *on the behalf of*, ch. 29. 3.

6 Or, *prince of Menucha*, or *chief chamberlain.*

7 *A quiet prince.* 'And this Seraiah carried a present' (*Boothroya*). He was bearer of the annual tribute due by Zedekiah.—*C.*

*o* ch. 30. 2; 36. 2–4. Is. 8. 1–4; 30. 8. Hab. 2. 2.

*p* ch. l. li.

*q* ver. 59, not ch. 52. 24.

*r* ch. 29. 1, 2. 1 Th. 4. 18.

*s* See ch. 50. 3, 13, 39, 40; ver. 26, 37.

8 Heb. *desolations.*

*t* ch. 19. 10. Re. 18. 21.

*u* ver. 42. Is. 14. 23; 21. 1; 26. 14; 34. 14; 13. 19–22. ch. 50. 13, 39, 40.

*v* ver. 58. Ps. 76. 12. Hab. 2. 13.

9 Job 31. 40. Ps. 72. 20. ch. 48. 47. Jeremiah did not write the next chapter.

1 *Thus far*, &c. That is, the prophetic words of Jeremiah, which the LORD revealed to him concerning Babylon. The subjoined history may have been written by the prophet, by Ezra, or some other.—*C.*

## CHAP. LII.

B.C. cir. 599.

*a* 2 Ki. 24. 18. 2 Ch. 36. 11.

1 Heb. *reigned.*

* The first 27 verses of this chapter are in substance, and to a great extent also in language, identical with 2 Ki. xxiv. 18–xxv. 21. The two passages are no doubt only different versions of the same document, and were written by the same author. It has been questioned by many whether Jeremiah could have been the author, as the short remark which precedes appears to convey the idea that they were composed by another. It seems to me highly probable that as the books of Jeremiah and Lamentations were originally one, the Book of the Prophecies concluded with ch. li., and ch. lii. formed the historical introduction to the Lamentations.—*P.*

2 See note * in first column.

A.M. cir. 3405. B.C. cir. 599.

*b* 2 Ki. 24. 19. 2 Ch. 36. 12. 2 Sa. 11. 27.

*c* 2 Ki. 23. 37. ch. xxii. xxvi. xxxvi.

*d* 2 Ki. 24. 4. 2 Ch. 30. 14–16. Ps. 81. 11, 12. Ro. 1. 21. 2 Th. 2. 11, 12.

3 Was God, then, the author of Zedekiah's revolt? No. But being angry with Zedekiah on account of his sin, he adjudged him to be given over to his own pride, impatience, and evil counsel; stimulated by which, he devised the revolt against which he had been prophetically warned; and thus far, and no farther, 'through the anger of the Lord,' he 'rebelled.'—*C.*

*e* 2 Ki. 24. 20. 2 Ch. 36. 13. Eze. 17. 12–16.

B.C. cir. 590.

*g* 2 Ki. 25. 1. ch. 39. 1.

*h* Zec. 8. 19.

*i* Le. 26. 25. De. 28. 52–57. Is. 42. 24, 25. ch. 4. 6; 6. 3–6; 21. 2, 4; 25. 9; 32. 2, 24. Eze. 4. 1–7.

B.C. cir. 588.

*j* ch. 39. 2. 2 Ki. 25. 3. Zec. 8. 19.

*k* Le. 26. 25–27. De. 28. 52–57; 32. 24. Is. 3. 1. Eze. 5. 10. ch. 15. 2; 19. 9; 21. 9.

4 The people who had fled from the country for refuge in the city.—*C.*

*l* See ch. 39. 2–4. 2 Ki. 25. 4. ch. 19. 3, 12, 15; 21. 4–6; 24. 10, 14, 29.

*m* Is. 30. 16, 17; 24. 18. La. 4. 18, 19. Eze. 12. 12–14. ch. 21. 7; 24. 8, 9; 32. 4; 34. 21; 37. 17; 38. 23; 39. 5. Am. 2. 14, 15; 9. 1–4. Eze. 17. 15–21.

*o* ch. 32. 4, 5.

*p* See ch. 39. 5. 2 Ki. 25. 7, 18–21. Eze. 11. 7–11.

*q* 2 Ki. 25. 7. ch. 39. 7. Eze. 12. 13. ch. 34. 3–5.

5 Heb. *blinded.*

6 Or, *fetters.*

7 Heb. *house of the wards.*

*r* Zec. 7. 3–5; 8. 19. 2 Ki. 25. 8, 9. ver. 29; ch. 39. 9.

8 Heb. *chief of the executioners* or *slaughtermen*; or *chief-marshal.* And so ver. 14, 15. Da. 2. 14.

9 Heb. *stood before.*

1 In 2 Ki. 25. 8 Nebuzar-adan is said to have come to Jerusalem on 'the seventh,' here he is said to have come 'on the tenth day of the month.' How may these apparent contradictions be reconciled? Most easily. He came on the seventh, and continued collecting the spoil day after day, retiring, it may be, from the city at night, till the tenth, when he again 'came' back and burned both the temple and the city. The Jews still keep two fasts in memory of these calamities.—*C.*

*s* 2 Ki. 25. 9, 10. ch. 39. 8. Eze. 24. 21; 7. 20–22. Ps. 79. 1; 74. 6–8. ch. 7. 14, 20, 29–34; 25. 9–11. Mi. 3. 12; 7. 13. Eze. v.–vii. ix. xv.; 22. 18–23; 24. 1–14. Is. 64. 10, 11.

eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.[2]

2 And [b]he did *that which* was evil in the eyes of the LORD, [c]according to all that Jehoiakim had done.

3 For [d]through the anger of the LORD[3] it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that [e]Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the [g]ninth year of his reign, in the [h]tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, [i]and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in [j]the fourth month, in the ninth *day* of the month, [k]the famine was sore in the city, so that there was no bread for the people of the land.[4]

7 Then [l]the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about;) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans [m]pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then [o]they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And[p] the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then [q]he put out the eyes of[5] Zedekiah; and the king of Babylon bound him in [6]chains, and carried him to Babylon, and put him in prison[7] till the day of his death.

12 ¶ Now in the [r]fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard,[8] *which* served[9] the king of Babylon, into Jerusalem,[1]

13 And[s] burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire.

14 And all the army of the Chaldeans, that

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ental endowment of his people—because, in the act of faith, the believer makes choice of 'God in Christ,' as his own God, his 'all and in all,' Ps. 119. 57, even that Christ 'by whom, and for whom,' all things are and were created, Col. 1. 16; Re. 5. 11. *C.*

Ver. 25. *A burnt mountain.* A burning mountain often overwhelms with lava the cities and plains in its neighbourhood. So the fall of Babylon, by the sudden revulsion of trade, and wreck of property, must have overwhelmed its connected or dependent countries in common if not equal ruin. *C.*

Ver. 31. Babylon is described by most credible ancient writers as a square of 15 miles each side; the Euphrates running through the middle. The city was taken by turning the river out of its ordinary course—the enemy entering through the empty channel. Such a city might, therefore, readily be taken 'at one end' before any alarm had reached the other. *C.*

REFLECTIONS.—Fearful are the destructions which await those who have long been employed in executing God's judgments upon others. And nothing more hastens their ruin than their insolence against God and abuse of his people. Even when he frowns upon these himself, he cannot endure others to insult, murder, or oppress them. And it is easy for that almighty God who is infinitely superior to idols, to make his counsel to stand, and to do all his pleasure. Strong and brave are the weakest when God animates them to the battle: and weak and dispirited the strongest when God fights against them. Vain is everything earthly, as all may issue at last in such misery and desolation. But, alas! how dreadful must be the last, the eternal, destruction

**SUMMER HOUSE OF SHAMMIAH, DAMASCUS—WHERE NAAMAN THE SYRIAN LIVED (I. Kings, xx, xxii; II. Kings, v:6).** [Jeremiah, lii:9.]—"Then they took the king, and carried him unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him." The army of the Chaldeans pursued after and overtook King Zedekiah in the plains of Jericho. In going from Jericho to Riblah and Hamath they would necessarily pass through Damascus, for it was the most direct route between Jericho andRiblah. We give a picture of a summer house in Damascus to illustrate this important event in Jewish history. It was at Riblah that the Eyyptian king Pharaoh Necho put the youthful Jehoahaz in chains, and made Eliakim king, as we learn from II. Kings, xxiii:29-35. Nebuchadnezzar also encamped here while he directed his military operations in Palestine. This summer house in Damascus is the property of Shammiah, a very wealthy Jew.

**REVOLT IN PRISON, DAMASCUS—A CITY CONQUERED AND GARRISONED BY DAVID.** [Jeremiah, lii:25-26.]—In the Scripture above referred to, we have an account of the taking of Seraiah, the chief priest, and Zephaniah, the second priest, and others found in the city of Jerusalem, to the king of Babylon at Riblah. Damascus is upon the direct route between Jerusalem and Riblah, and the prisoners above referred to passed this city before reaching Riblah, where they were smitten and put to death by the king of Babylon. The illustration we give above is of a scene witnessed by the writer. The building to the right is the city prison. Five hundred men confined here for various offenses had mutinied, and were being shot to death from the top of the prison by the guards. We witnessed the whole scene from the veranda of our hotel which stood just across the Abana river from the prison. Several men were killed before the mutiny was quelled.

were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then[t] Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land,[2] for vine-dressers[3] and for husbandmen.

17 ¶ Also[u] the pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels,[4] and the snuffers, and the bowls,[5] and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

19 And the basons, and the fire-pans,[6] and the bowls, and the caldrons,[v] and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The[x] two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the brass[7] of all these vessels was without weight.

21 And *concerning* the pillars, [y]the height of one pillar *was* eighteen cubits, and a fillet[8] of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a [a]chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits,[9] with net-work and pomegranates upon the chapiters round about, all *of* brass: the second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the net-work *were* an hundred[1] round about.

24 ¶ And[b] the captain of the guard took Seraiah[c] the chief priest, and [d]Zephaniah the second priest, and the three keepers of the door:[2]

25 He took also out of the city an [3]eunuch, which had the charge of the men of war; and seven men of them that were near the king's person,[4] which were found in the city; and the principal scribe of the host,[5] who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And[e] the king of Babylon smote them, and put them to death in [g]Riblah, in the land of Hamath. Thus [h]Judah was carried away captive out of his own land.

28 ¶ This *is* the people whom Nebuchadrezzar carried away [6]captive: [i]in the seventh year, three thousand Jews and three and twenty:[7]

29 In[j] the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:[8]

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons:[9] all the persons *were* four thousand and six hundred.

31 ¶ And[k] it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *first* year of his reign, [l]lifted up[1] the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly[2] unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And [m]changed his prison garments; and he did continually [o]eat bread before him all the days of his life.

34 And *for* his diet,[3] there was a continual diet given him of the king of Babylon, every [p]day a portion,[4] until the day of his death, all the days of his life.

*a* 2Ch.3.15. *b* 2Ki.25.18–21. *c* 1Ch.6.14.Ezr.7.1. *d* ch.21.1;29.25;37.3.

A.M. cir. 3416. B.C. cir. 588.

*t* See on ch. 39.9,10; 40.1,7.

2 'The poor of the land' were the peasants who lived in the country villages and hamlets, and were accustomed to the cultivation and training of vines. 'The poor of the people' who were carried away to Babylon, as recorded in the preceding verse, were a different class; they were inhabitants of the city, people of idle and turbulent habits, who had been allowed to remain when the rich were taken captive, but were now removed lest they should prove dangerous.—*P.*

3 Among the causes tempting Nebuchadnezzar to invade and subjugate Judea, it is by no means improbable that a desire to obtain a vinous country may have predominated, as much as a desire to obtain ports and commerce on the Mediterranean. Such is the secret power of luxury—the deification of an appetite—over the temporal and eternal destinies of man, Phi.3.19.—*C.*

*u* 2 Ki.25.13–17. Da. 1. 2. ch.27,19,22. 2 Ki. 14.13, with 1 Ki.7.15–45,50. 2 Ch.4.2–16. Ex. 27.3.

4 Or, *instruments to remove the ashes.*

5 Or, *basons.*

6 Or, *censers.*

*v* 2 Ch.4.19–22. 1 Ki. 7.48–51.

*x* 1 Ki. 7. 41–45, 47. 2 Ch.4.12–15,18. 2 Ki.25. 16.

7 Heb. *their brass,* 1 Ki.7.47.1 Ch.22.14.

*y* 1 Ki.7. 15. 2 Ki. 25. 17.2 Ch.3.15–17.

8 Heb. *thread.*

9 1 Ki.7.16.2Ch.3.13. 2 Ki.25.17. It was five cubits, counting the net-work and pomegranates, and three without it.

* In this narrative Jeremiah gives an account of three minor deportations, not elsewhere mentioned in Scripture. But there were three others greater than these. The first in the 1st year of Nebuchadnezzar, Dan. 1. 3–6; the second in the 8th, 2 Ki. 24. 12; and the third in the 19th, 2 Ki. 25. 8; which are sufficiently distinguished from those in the 7th, 18th, and 23d years. This view is presented by Usher, and adopted by Blayney and Greenfield, &c. *C.*—Henderson reconciles the statements in this passage with those in Kings as follows:—'According to 2 Ki.24.14 the number of captives taken along with Jehoiachin amounted to 10,000, with which the statement here made, that the number was 3023, may be reconciled by comparing 2 Ki. 24. 16, where we are informed that 7000 of the 10,000 specified, ver.14, were military, leaving the sum total to be completed by the addition of the round number of 3000, which our author, giving the exact number of 3023, states to have been Jews, understanding thereby the inhabitants, exclusive of the soldiers. To the number of 4600, specified in ver. 30 before us, as the amount of those who had been taken captive at three different times, must be added the 7000 soldiers of 2 Ki. 24. 14, so that the whole will come to 11,600; and regarding these as full-grown men, if we take into account the women and children, the total estimate of those carried away to Babylon will be, according to the computation of Michaelis, about 50,000 individuals.'—*P.*

1 Heb. *the two rows,* 2 Ch.3.16;4.13.1 Ki.7.20.

2 Heb. *threshold,* ch.35.4.1 Ch.9.26.

3 Or, officer, 2 Ki. 25.19.ch.34.19.

4 Heb. *saw the face of the king,* 2 Ki. 25. 19.Es.1.14.

5 Or, *scribe of the captain of the host.*

*e* 2Ki.25.21.ch.6.13–15.Eze.11.1–11;14.1–4; 22.23–31.

*g* ch.39.5.2Ki.23.33. 2 Sa. 8. 9. Nu.13.21;34. 11.

*h* La. 1. 1, 3. Le. 26. 33. De. 4. 27; 28. 36, 64. ch.24.9.

6 At the lesser captivities, ch.6.9.

*i* 2Ki.24. 1–3.ch.25.1.

7 See note * in first column.

B.C. cir. 589.

*j* ch. 37.5.

8 Heb. *souls,* Ge. 12.5.Ex.1.5.ch.43.6.

B.C. cir. 584.

9 ver.15;ch.41.2. On three other occasions many more were carried captive, viz. Da. 1.1–3.2 Ki.24.12;25.11.

B.C. cir. 562.

*k* 2 Ki.25.27–30.

*l* Ge.40.13,20;41. 20, 31.

1 To what personal qualities or political circumstances Jehoiachin was indebted for this relaxation and favour, we are not informed. It is not even stated that he had repented, so that it might appear that 'when a man's ways please the Lord, he maketh his enemies to be at peace with him,' Pr. 16.17. The fact seems rather to be historically recorded as a specimen of what is prophetically foretold of the favour which the Gentiles will yet feel and extend towards the Jews, and of that final exaltation of the spiritual throne of their King above all the kingdoms of this world.—*C.*

2 Heb. *good things.*

*n* Zec.3.3–5.

*o* 1 Ki.2.7. 2 Sa. 9. 7–11,13.ch.15.11.

3 For his family, 2 Sa.9.10.

*p* Lu.11.3.

4 Heb. *the matter of the day in his day.*

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of the wicked, of which all the overthrows of cities and nations are but alarming preludes! Quickly should we flee from among them, that we share not in their sins and their plagues. In every affliction we suffer on earth, let us think on God, and remember his mercy and truth. And though the accomplishment of his words be ever so unlikely, let us never stagger at his promise through unbelief. Is there anything too hard for the LORD?

CHAPTER LII. REFLECTIONS.—How corrupt dignified persons, churches, and nations sometimes become! But God casts out none from his church or protection till they first cast off him. If sinners wilfully depart from him he gives them up to their own folly; and often nothing more is necessary for their destruction. Iniquity not only deserves, but hastens men's ruin upon them. And however sweet rebellion against God be at first, it is dreadful and bitter in its fruits. And the folly of parents often plunges their children into ruin. Divine ordinances, long abused, are removed at last. And external privileges, instead of excusing our sins, or exempting from miseries, become a grievous aggravation of both. Nor can our unbelief make void God's promises any more than his threatenings.—In this world all things are in a perpetual revolution; new kings, new laws, new conditions, new frames. And long nights of trouble often usher in joyful deliverances. Our times are all in God's hand, as well as the hearts of all men with whom we deal. And he can make our most wicked and infatuated oppressors to favour us whenever he sees meet.

## CONCLUDING REMARKS ON THE BOOK OF JEREMIAH.

Jeremiah, as a prophet, 'hated without a cause,' or simply for telling the truth, for denouncing sin and exhorting to holiness; and persecuted to bonds, imprisonment, and most probably to a cruel and ignominious death, may justly be regarded as an eminent type of Messiah in his prophetic office. Each typical person is one who has just a certain measure of the Spirit of Christ bestowed upon him—is placed in circumstances, to a certain extent, similar to those in which Messiah is to be

placed—and consequently exhibits a certain measure of the temper and character which, 'in the fulness of the time,' Christ was intended to exhibit, of the work he was fitted to accomplish, and of the suffering he was destined to endure. In all these respects Jeremiah was eminently a type of Messiah, whose day and kingdom he so clearly foresaw; see especially ch. 23. 5, 6; 33. 14–18. In one point of view, the character and circumstances of their respective times, there seems, no doubt, a wide difference; yet the sensual idolatry of the days of Jeremiah was not more idolatrous than the self-righteousness and traditions of the days of Christ, that had made 'void the law of God,' and converted the proud Pharisees into worshippers of themselves. The opposition, ingratitude, hatred, and cruelty with which Jeremiah was treated by his countrymen, are striking similitudes of their subsequent treatment of Messiah. All these things, however, the Lord bore patiently, and prayed for the forgiveness of them that crucified him; and here Jeremiah has been supposed to have come short, and has been accused of an impatience and vehemence indicative of the spirit of a mere man, rather than of an inspired prophet. That neither Jeremiah nor any other has ever attained the full 'measure of the stature of Christ,' will readily be admitted; but that the accusations against him are unfounded, the offspring rather of a spurious sentimentalism, than of the 'charity that thinketh no evil,' it is hoped the previous notes have demonstrated. And while it is neither right, necessary, nor permissible, to defend, or even to palliate, an error in the servants of God; it is right, and an imperative duty, to defend them against every unfounded accusation. In all the other attributes of a type Jeremiah will be seen a striking image of his future Lord, and especially in the following points:—(1) In the spirit of self-sacrifice, when he prefers the companionship of his wretched and ungrateful kindred to all the splendour and respect so generously proffered at the court of Babylon. (2) In the grief of heart he was called to endure. How accurately does he therein resemble the 'Man of Sorrows,' when he longs to weep 'day and night for the slain of the daughter of his people!' (3) In the unshrinking boldness with which he denounced sin, and the affectionate earnestness with which he called sinners to repentance. (4) In the untiring energy with which, during a long and turbulent period, he continued to prosecute the work of his ministry; so that, like his Lord, he might well nigh say, 'The zeal of thine house hath eaten me up.' All these, with other graces, combined to shadow out in the servant, what his Master would be at his appearing. And 'all these things happened for our ensamples, and they are written for our admonition, upon whom the ends of the world are come,' 1 Co. 10. 11.

As an internal evidence of the antiquity of the book, it is not unworthy of remark that the months are reckoned by numbers; first, second, &c., a mode which was not used after the captivity, for during the seventy years the Jews had learned, and afterwards continued to use, the Chaldaic names.

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# THE

# LAMENTATIONS OF JEREMIAH

Are an appendix to his predictions; written not in the foresight, but on observing the desolations which they bewail;—not for Josiah's death, of whom there is not the smallest hint in the book, but for the destruction of Jerusalem and its temple, and the unhinging of the Jewish church and state by Nebuchadnezzar. The composition is poetic and singular, each verse, in each chapter, beginning with a different letter of the alphabet, in order, as in some of the Psalms; only in the third every three verses begin with the same letter, somewhat in the form of Ps. cxix. Nothing can be conceived more tender, expressive, and affecting than the descriptions. The grand design of them is to lead the captives to repentance and humiliation for their sins before God, and to inspire them with some hopes of deliverance.

[The author's name is not mentioned in this book, and therefore some have questioned whether it proceeded from the pen of Jeremiah. There is no good reason, however, to doubt the authorship. Jewish tradition reaching back beyond the Christian era ascribes it to Jeremiah; and in a verse prefixed to the Septuagint translation, and apparently of the same date, Jeremiah is mentioned as the author. The verse is as follows: 'And it came to pass after Israel had been carried away captive, and Jerusalem had been laid waste, that Jeremiah sat weeping, and lamented with this lamentation, and said.' The internal evidence is in entire accord with the historical. The writer was manifestly an eye-witness of the troubles he laments. The language and style, too, closely resemble those of the prophecies. *P.*

The Book of LAMENTATIONS may be considered as a sequel to those prophecies of Jeremiah which related to the Chaldean invasion, and the subsequent ruin of Judea, and the captivity or dispersion of the Jews. And although by Josephus, Usher, and others, it has been considered as referring to the death of Josiah (2 Ch. 35. 25), yet the description of the 'captivity' (ch. 1. 3), of the complete ruin of Jerusalem (ch. 4. 5, 12), and of the capture of the king (ch. 4. 20), seems quite conclusive for referring the whole book to the days of Zedekiah.

The book is divided into five chapters, each of which contains a distinct subject of lamentation, subdivided into twenty-two stanzas, according to the letters of the Hebrew alphabet. In the first four chapters the stanzas begin with the letters following in alphabetical order. In the first two chapters each stanza forms a triplet, except the seventh of the first, and the nineteenth of the second, which have each a supernumerary line. In the third chapter each stanza consists of three verses, which all commence with the same letter; so that the whole alphabet is thrice repeated. In the fourth and fifth chapters the stanzas are merely couplets, the fifth chapter being the only one not alphabetically arranged.

This arrangement is not to be considered as originating merely in the personal taste of the prophet, but as divinely directed for some special purposes. Among these purposes, it may be useful to note the following. (1) The Jewish and the Christian religions (and which yet are not two, but one religion, under two forms or dispensations, and calculated for two conditions of mankind, the local and the diffused, the self-governing and the governed); these are the only religions that have ever made education—the education of all ranks, without exception, an integral and necessary part of their constitution. They are, in a word, the only intellectual forms of religion; every false form being calculated either to tolerate ignorance or foster sensuality; and every false, superstitious, and apostatical form of Judaism and Christianity being more or less perverted to the same purposes. Now the alphabet containing the elements of all intellectual education, it is not surprising that an intellectual religion should embody some of its most important documents in an alphabetical form, so that the minds of children under instruction (see De. 6. 6) might associate their first steps in learning with the holy Word of the Lord. No doubt there are those who would pronounce such association unfavourable to future religious impressions; inasmuch as the first steps in learning are generally felt as a toil, and endured but as a slavery. But this, be it remembered, depends altogether upon the temper and the manner of the instructor, who generally has it in his power, by a judicious commixture of kindness and authority, to render a really intellectual education not only tolerable, but agreeable and delightful. (2) It is by no means improbable that, by adopting the alphabetical arrangement in his 'LAMENTATIONS,' the prophet meant to inculcate that sorrow was now the proper lesson which Judah and Israel were called to study; while the threefold repetition would, not ineptly, shadow forth the long-continued succession of afflictions which they were destined to undergo. Nor is it contrary to the emblematical manner of the prophets to conclude, that the dropping of the alphabetical form in the last chapter—which consists of an earnest prayer—was intended to show, that when Judah and Israel should return and call upon the name of the Lord, then should their lesson of sorrows have an end, and the joy of their heart be renewed, ver. 15, 21. (3) This alphabetic elegy, this funeral dirge of Zion, may well remind the believer of Him who came near 'the city, and wept over it.' And by comparing ch. 5. 18, 19, with Ps. 102. 25, and He. 1. 10–12, the LORD, before whom the prophet pleads and bemoans the melancholy ruin of his church and his country, is found to be the 'King of Zion,' the Lord Christ, who, in the book of Revelation, ch. 1. 8, is styled the Alpha and Omega, the whole alphabet, as it were the study and instructor of his church. *C.*]

## CHAPTER I.

**1** *The miserable estate of Jerusalem by reason of her sin.* **12** *She complaineth of her grief,* 18 *and confesseth God's judgments to be righteous.*

HOW doth the city [a]sit solitary, *that* [b]*was* full of people! *how* is she become [c]as a widow! she *that was* [d]great[1] among the nations, *and* princess among the provinces, *how* is she become [e]tributary!

2 She [g]weepeth sore in the night, and her tears *are* on her cheeks; [k]among all her lovers she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies.

3 Judah[i] is gone into captivity, because of affliction, and because of great[2] servitude; [j]she dwelleth among the heathen, she findeth no rest: all [k]her persecutors overtook her between the straits.[3]

4 The[l] ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; [m]her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her[o] adversaries are the chief, her enemies prosper: for [p]the LORD hath afflicted her for the multitude of her transgressions: [q]her children are gone into captivity before the enemy.

6 And from the daughter of Zion [r]all her beauty is departed: [s]her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem [t]remembered, in the days of her affliction and of her miseries, all her pleasant[4] things that she had in the days of old, when her[u] people fell into the hand of the enemy, and none did help her: the adversaries [v]saw her, *and* did mock at her sabbaths.

8 Jerusalem[x] hath grievously sinned; [y]therefore she is removed:[5] all that honoured her, despise her, because [z]they have seen her nakedness; yea, she sigheth, and turneth backward.

9 Her[a] filthiness *is* in her skirts; she [b]remembereth not her last end; therefore she [c]came down wonderfully: [d]she had no comforter. O LORD, behold my affliction; for the enemy hath magnified[e] *himself.*

10 The adversary [g]hath spread out his hand upon all her pleasant[6] things: for she hath seen *that* [h]the heathen entered into her sanctuary, whom thou didst command *that* [i]they should not enter into thy congregation.

A.M. cir. 3416.
B.C. cir. 588.

CHAP. I.

*a* Is.3.26; 47.8. Je.9.11;39.8;52.27.
*b* Ps.48.2;122.1-6.
*c* Ho.9.12. ch.4.20. Is.47.7,8.
*d* 2 Sa. viii. x. 2 Ch. xvii.xxvi.; 9.26. Ezr.4.20.
1 In the days of David and Solomon Judea was truly a great kingdom; Philistia, Moab, Edom, and Syria being her tributaries.—*C.*
*e* 2 Ki.23.33,34;24.1.
*g* Je.13.17;9.1. Is.22.4, with Job 7.3. Ps.6.6; 77.2,6.
*h* Je.4.30;22.20-22;30.14,15. Mi.7.5. Eze.16.35-59; 23.22-49. Ps.137.7. ver.19,9,16,17,21.
*i* Je.39.9;52.15,27-30.
2 Heb. *for the greatness of.*
*j* ch.2.9. Le.26.36-39. De.28.64-67. Is.48.22.
*k* Je.16.16;52.8.ch.4.18.
3 The sense is that the invading armies penetrated all the mountain fastnesses—the ravines and glens which lead up to Jerusalem, and there attacked and overcame the poor affrighted Jews. When Zedekiah and a few of his troops attempted to escape from the besieged city, they were pursued down the ravine of the Kidron, and captured in the plain of Jericho. Thus 'her persecutors overtook her between the straits.'—*P.*
*l* Je.14.2. Mi.3.12. ch.5.18;2.6,7. Eze.7.20-22.
*m* ver.11,12,16,18-20;ch.2.10,11,18,19,21; 3.1-19.
*o* De.28.43,44. Je.xxxix.lii.; 12.1. Job 12.6.ch.2.17.
*p* Le.26.14-39. De.28.15-68. Is.i.-v.ix.lix. Je.ii.-xxiii. Eze.iii.-xxiv. Mi.i.-iii. vi. vii. Zep.i.-iii. Je.23.14. Da.9.7,11,12,16. Je.30.14,15;52.28.
*q* Je.52.27-30;39.9.
*r* Je.52.13. ch.2.7;4.11. Eze.7.20-22; 24.21. Mi.3.12. Ps.26.8; 96.9; 110.3.
*s* Je.48.41;39.4;52.7,8,11. Le.26.36.
*t* Ps.42.4;77.3.
4 Or, *desirable,* ver.10. Ex.xii. to Jos.xxiv. 1 Ch.xii. to 2 Ch.xxxv.
*u* Je.xxxix.lii. 2 Ki.xxiv.xxv. 2 Ch.xxxvi.
*v* Mi.4.11. Le.26.34. Ps.137.3.
*x* Is.i.-iii.v.lix. Je.ii.-xxiii.; 30.15. Eze.vii. viii. xvi. xx.xxii. xxiii. Zep.3.1-6, &c.
*y* 1 Ki.8.46.
5 Heb. *become a removing* or *wandering.*
*z* Ho.2.9,10. Eze.16.37;23.29. Je.13.22,26.
*a* ver.17. Is.3.9. Je.2.34. Eze.24.7,8. Je.13.27;30.15.
*b* Ro.6.21. De.32.29. Is.47.7.
*c* ch.5.8,16. Is.3.8. Je.13.18.
*d* ver.2,17,21.
*e* De.32.27. Ps.35.26; 38.16; 140.8. Je.48.26, 42. Zep.2.10.
*g* Je.4.20;9.19;20.5. Pr.11.4.
6 Or, *desirable, i.e.* furniture of the temple, &c.
*h* Ps.74.4-8;79.1-7; 80.13. Is.64.11; 63.18; 43.28. Eze.7.20-22. Je.51.51;52.13.
*i* De.23.3. Ne.13.1. Eze.44.7. Mar.13.14. Ac.21.28.

A.M. cir. 3416.
B.C. cir. 588.

*j* ver.19;ch.2.12;4.4-10. Je.38.9;52.6; 10.9. De.28.52-57. 2 Ki.6.25.
7 Or, *make the soul to come again.*
*k* Ps.25.15-19. ver.20; ch.2.20; 3.45-54. 1 Co.4.13.
*l* Job 40.4.
8 Or, It is.
9 Heb. *by the way.*
*n* ch.2.13;4.6,11. Da.9.12. Je.24.9,10; 25.9-11.
*o* De.32.22. Je.6.11; 7.22;22.6,7;39.8.
*p* Ho.7.12. Ps.57.6. Eze.12.13; 17.20; 32.3. ch.4.17-20.
*q* ver.1,3,4. Je.9.11; 4.19-29;52.13,14.
*r* Ge.27.40. De.28.48. Is.9.4;10.27; 14.25; 47.6. Je.2.20; 27.8,11; 30.8. Eze.34.27. Pr.5.22.
*s* Je.24.8-10;25.9;39.1-9; lii.2 Ch.xxxvi.
*t* Ho.5.14.
*u* Ps.119.118. Is.28.18. 2 Ki.24.14-16; 25.4, 18-21. Je.4.11;25.9. Ho.9.13. 2 Cp.1.7,8.
*v* Is.63.3. Re.14.19, 20; 19.15, with Je.13.14;18.17.
1 Or, *the wine-press of the virgin,* &c.
2 Every metaphor calculated to impress the eastern mind with the idea of utter subjection, intense suffering, and humiliating punishment, is here employed by the prophet, to show how fully the divine judgments had been poured out on Israel. In ver. 13 inflammation of the bone is the emblem of the extreme mental anguish; in ver. 14 the yoke on the neck indicates slavery; in ver. 15 the treading in the wine-press shows the crushing tyranny to which the people were exposed by their triumphant oppressors.—*P.*
*x* ver.2,9. Je.4.19; 9.1;13.17; 14.17. ch.2.11, 18;3.48,49.
3 Heb. *bring back.*
*y* ver.5,6; ch.2.4,11, 20-22;4.2-10. Je.9.1,21. Ho.9.12.
*z* Je.4.31. ver.2,9,19, 21.
*a* ver.5,10; ch.2.1,8, 17,22. 2 Ki.24.2-4. Am. 3.6. Je.6.3-6;16.16.
*b* Ho.8.8.
*c* Le.15.19-27. Eze. 36.17. Je.50.7.
*d* Da.9.7,14. Ne.9. 33. Ps.119.75,137;145. 17.
*e* Ps.107.11. Da.9.5-11. Is.59.1-13;24.5; 5.1-25. Eze.xvi.xxii.xxiii.
4 Heb. *mouth.*
*g* ver.12. De.29.22-28. Je.22.8,9.ch.4.12.
*h* ver.5,6. De.28.41.
*i* Je.2.28;30.14;14.13-16. ver.2. Job 19.13-19.
*j* ver.11. Je.15.2,3;16.4.ch.4.1.
5 Reference is here made to the great straits to which all classes of the people, high and low, rich and poor alike, were exposed during the siege. History establishes the facts here and elsewhere mentioned in the sacred writings.—*P.*
*k* See ver.9,11.
*l* Is.16.11. Je.48.36;4.19. ch.2.11 Ho.11.8. Job 30.27.
*n* Ps.51.3,4.
*o* See ver.18. Is.59.1-15;5.1-24;24.5. Je.ii.-xxiii. Eze. xvi. xx.-xxiii.
*p* De.32.25. Eze.7.15. Je.9.21,22. ver.11, 19;ch.4.9,10.
*q* ver.12,18,16,17,19, 9.

11 All her people sigh, [j]they seek bread; they have given their pleasant things for meat to relieve the soul:[7] see,[k] O LORD, and consider; for I am [l]become vile.

12 ¶ *Is it*[8] nothing to you, all ye that pass by?[9] behold, and see if [n]there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From [o]above hath he sent fire into my bones, and it prevaileth against them: [p]he hath spread a net for my feet; he hath turned me back; [q]he hath made me desolate *and* faint all the day.

14 The[r] yoke of my transgressions is bound by his hand; they are wreathed, *and* come up upon my neck; he hath made my strength to fall; the Lord [s]hath delivered me into *their* hands, *from whom* [t]I am not able to rise up.

15 The Lord [u]hath trodden under foot all my mighty *men* in the midst of me; he hath called an assembly against me to crush my young men: the Lord [v]hath trodden the [1]virgin, the daughter of Judah, *as* in a wine-press.[2]

16 For[x] these *things* I weep: mine eye, mine eye runneth down with water, because the comforter that should relieve[3] my soul is far from me: [y]my children are desolate, because the enemy prevailed.

17 Zion[z] spreadeth forth her hands, *and there is* none to comfort her: [a]the LORD hath commanded concerning Jacob, *that* his adversaries *should be* [b]round about him: Jerusalem is [c]as a menstruous woman among them.

18 ¶ The[d] LORD is righteous; for [e]I have rebelled against his commandment:[4] hear,[g] I pray you, all people, and behold my sorrow: [h]my virgins and my young men are gone into captivity.

19 I[i] called for my lovers, *but* they deceived me; [j]my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.[5]

20 Behold,[k] O LORD, for I *am* in distress; [l]my bowels are troubled: mine heart is turned within me: [n]for I have [o]grievously rebelled: [p]abroad the sword bereaveth, at home *there is* as death.

21 They[q] have heard that I sigh; *there is* none to comfort me: all mine enemies have heard

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CHAPTER I. Ver. 13, 14. By his devouring judgments he has consumed all our strength. He has entangled us so that we cannot escape. He has most furiously debased and destroyed us and all that we had. The punishment and bondage which we undergo for our sins, are bound so fast on us that we cannot shake them off: and our sufferings are so twisted together that we cannot break through them and escape.

Ver. 1. *How doth the city sit solitary!* When Jerusalem was taken by Titus Vespasian, the Roman emperor had a coin struck, upon which is a palm-tree, the emblem of Judea, and beneath it a solitary woman, the emblem of Jerusalem, sitting with her head leaning sadly upon her hand, with the legend, '*Judea capta.*'—*How is she become as a widow!* Deprived of her earthly king, who is a captive, and rejected, and outcast from her God,—a widow indeed; for 'her Maker was her husband,' Is. 54. 5.—*How hath she become tributary!* First to Pharaoh-necho, king of Egypt, and now to the emperor of Babylon. *C.*

Ver. 3. *Because of great servitude.* As a punishment for her sins in not emancipating her slaves. See Je. 34. 17; Ne. 5. 1–13. And O that slave-holding nations, called Christian, would take warning from the recorded judgments of the slave-holding Jews! *C.*

Ver. 7. *Did mock at her sabbaths.* The offence of the Sabbath is not its existence;—for all nations are willing to keep days of rest and festival. Its offence is its strictness, and its religious separation from all unnecessary secular employments and vain amusements. And it is well worthy of remark, that in every effort made for the 'better observance of the Lord's-day,' which is the 'Christian Sabbath,' a system of 'mocking' similar to that of the days of Jeremiah has uniformly been employed as one of the chief weapons of libertine opposition. *C.*

Ver. 11. *Their pleasant things.* Their jewels, to which the civilized nations of the East are strongly attached, either as personal ornaments or family relics, and with which they will not part unless in the last extremity of hunger. *C.*

Ver. 12. *All ye that pass by.* An appeal to all travellers, whether those who originally visited, or continue to visit, the actual ruins of Jerusalem and Judea, or to those who read at a distance the account of these ruins, either as matter of curiosity, historic research, or prophetical illustration. The parable of the traveller, Lu. 10. 30, who lay plundered, wounded, and half-dead, while the priest, the chief official of mercy, only glances at him, and 'passes by on the other side;' and the Levite, the priest's subordinate agent, 'comes and looks upon him,' and then, like his superior, also 'passes by on the other side,' forms an apt illustration of the grounds of this complaint; and, alas! too true a picture of the cold-blooded charity of the world—a charity which Christianity has done much to vitalize; but which still comes far short of the glory of the living God. *C.*

Ver. 21. *They are glad,* &c. To be indifferent to the calamity

of my trouble; they [q]are glad that thou hast done *it:* [s]thou wilt bring the day[6] *that* thou hast called,[7] and they shall be [t]like unto me.

22 Let[u] all their wickedness come before thee; and do unto them as [v]thou hast done unto me[8] for all my transgressions: for [x]my sighs *are* many, and my heart *is* faint.

## CHAPTER II.

1 *Jeremiah lamenteth the misery of Jerusalem.* 20 *He complaineth thereof to God.*

HOW hath the Lord [a]covered the daughter of Zion with a [b]cloud in his anger, *and* cast[c] down from heaven unto the earth the beauty[d] of Israel, and remembered not his [1]footstool[2] in the day of his anger!

2 The Lord [e]hath swallowed up all the habitations of Jacob, and hath [g]not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to[3] the ground: he [h]hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger [i]all the horn of Israel: he [j]hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He [k]hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye[4] in the tabernacle of the daughter of Zion: he [l]poured out his fury like fire.

5 The Lord was as an enemy; he hath [m]swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away[5] his [6]tabernacle,[7] as *if it were of* a garden; he hath destroyed his places of the assembly: the LORD hath[o] caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger. [p]the king and the priest.

7 The[q] Lord hath cast off his altar, he hath [r]abhorred his sanctuary, he hath given up[8] into the hand of the enemy the walls of her palaces; [9]they have made a noise[1] in the house of the LORD, as in the day of a solemn feast.

8 The LORD [s]hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a [2]line,[3] he hath not withdrawn his hand from [4]destroying:[5] therefore he made the rampart and the wall to lament;[6] they languished together.

9 Her[t] gates are sunk into the ground;[7] he hath destroyed and broken her bars: [u]her king and her princes *are* among the Gentiles: [v]the law *is* no *more;*[8] her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion [z]sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.[9]

11 Mine[y] eyes do fail with tears, my bowels are troubled, my [z]liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon[1] in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.[2]

13 What[a] thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for [b]thy breach *is* great like the sea;[3] who can heal thee?

14 Thy [c]prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but

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A.M. cir. 3416
B.C. cir. 588.

*q* Ps.38.16; 40.15; 35.15.Eze.25.3,6.ch.36.2.
*s* Is.xiii.–xxi. xxiii xlvi. xlvii. Je. xlvi.–li. Eze. xxv –xxxii., &c. Ps.37.13.Pr.24.16.
6 The day of retribution upon the enemies of Jerusalem, who rejoice in her overthrow.—*C.*
7 Or, *proclaimed.*
*t* ch.4.21,22. Ps. 137 8,9.Je.51.24,49.Mi.7.9, 10.
*u* Ps.76.6;109.15;137. 7–9. Is. 51.22,23. Je.10. 25; 25.28,29.De.32.41.
*v* Lu.23.31.
8 See notes on Ps. 5.10;35.8.—*C.*
*x* ver.2, 4, 13, 16. ch. 2.10,11;3.17. Ps.12.5.

CHAP. II.

*a* ch. 3, 43, 44. 2 Ch. 36.16,17. Is.8.21,22.
*b* Joel 2.2.
ch.1.6. Eze.7.20–22; 24.21. 1 Sa. 4. 21. Mat. 11. 23. Is. 64. 11. Je. 17. 12.
*d* 2 Sa.1.19.
1 1 Ch.28.2. Ps. 99.5; 132.7, *i.e.* the temple.
2 The ark of the covenant, on which was the mercy-seat. See note on 1 Ch.28. 2.—*C.*
*e* ver.17. Mi.3.12. Je. 4.20–29. De.29.18–28. 2 Ch. 36. 16–20. Is. xxiv Eze. 5. 8–17; vi.vii.; 16. 36–43; 20. 47; 22. 31; 23. 22–47.
*g* Je.13.14.
3 Heb. *made to touch.*
*h* Is.43.28. Ps. 89.39, 40. De.29.24.
*i* Job 16.15. Ps.75.10; 89.24;92.10;132.18.
*j* Ps.74.11; 89.46. Je. 48.25.
*k* ver.5. Job 13.24. Is. 63.10. Je.30.14. ch. 3.3. Eze.v.–vii. 2 Ki. 24. 2–4.
4 Heb. *all the desirable of the eye.*
*l* Is.42.25. Je.6.11;15. 3,6.Eze.20.47.
*m* Is.3.12. 2 Ki. 25. 9. Je.9.11,21,22; 15.1–4. 2 Ch.36.16,17.
5 Ps.80.12; 89. 40. Is. 5.5;21.8;63.18;64.11. As a hovel in a garden.
6 Or, *hedge.* Job 1.10.
7 And, as if Jerusalem were a mere garden, he has taken away his 'tabernacle,' as the gardener removes his watch-tent or cottage when his fruits have been gathered.—*C.*
*o* ch.1.1,4. Ps.137.1-4.

*These are the universal emblems of sorrow and mourning in the East. When bereavement comes upon a family, the leading members seat themselves on the ground, throw aside all ornaments, uncover the head and loose the hair, and then throw dust and ashes over the whole persons while they give utterance to piercing cries.—*P.*

A.M. cir. 3416
B.C. cir. 588.

*p* Je. 52. 11–27. Eze. 12, 12, 13; 17. 18; 19. 12. ch.5.12;4.16. Is.43.28.
*q* Eze.7.20–22;24.21, 25. Je. 52. 13. Ps. 79. 1. ver.1.
*r* Le.26.31–44.
8 Heb. *shut up.*
9 Ps. 74. 3–8. Eze. 7. 21,22. The Chaldean soldiers loudly roar in the temple.
1 The enemies in mockery have imitated the temple-music of the festivals.—*C.*
*s* Is.5.5. Je.5.10.
2 2 Sa.8.2. Is.34.11 2 Ki.21.13,14. Am.7.7,8. To measure it out for destruction.
3 As with a line he has measured out his inheritance, and devoted it to destruction.—*C.*
4 Heb. *swallowing up.*
5 The metaphors here employed convey the idea of utter destruction, a destruction which does not cease until every part and fragment had been overthrown as completely as if it had been measured out to the destroyers.—*P.*
6 Instead of the shout of courage and defiance, the walls and ramparts echoed to the voice of lamentation.—*C.*
*t* Le.26. 30–35. Is. 3. 25,26; 6.11,12. Je. 44.6, 22; 51.30.
7 The rubbish has so accumulated that the gates appear sunk into the ground.—*C.*
*u* ch.4.16, 20. Je. 52. 8,9. De.28.36. 2 Ki. 24. 12–16; 25.7.
*v* 2 Ch.15.3. Am.8.11. Ps.74.9. Eze.7.26.
8 The law is read no more; and for the want of judges and power, it is administered and enforced no more.—*C.*
*x* ch.3.28. Is.3.26;47. 1, 5. Job 2.12. 2 Sa. 13. 19. Eze.6.11;21.12,14. 2 Sa.1.2,11,24.
9 See note * in first column.
*y* ch.1.16,22; 5.17; 3. 48–51. Je.4.19. Ps. 6. 7; 31.9.
*z* Job 16.13. Ps.22.14.
1 Or, *faint*, ver. 19; ch.4.4,9.
2 They died in their mothers' arms for hunger.
*a* Job 5. 1. ch. 1. 12. Da.9.12. De. 29.18–28. Je. 24. 8–10; 44. 6, 22. Am.3.2.
*b* Je.8.22;30.12,15;51. 42. 2 Ch.36. 16. Job 19. 10,11.
3 Thy breach is not partial, so that it might be built again, but a total ruin rolls in upon thee, as the 'sea' overwhelmed the doomed cities of the plain.—*C.*
*c* Je.2.8;5. 31; 14. 13, 14;23.16,22,26; 29.8,15; 27.14, 15, with Is. 58.1. Eze.13.2,3;16.2.

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of strangers, careless about relieving friends, and joyous at the fall and distress of enemies, are some of the most common and most decided symptoms of the 'desperate wickedness' of the carnal and unrenewed heart. *C.*

REFLECTIONS.—Alas! how great is the desolation when God withdraws and we are deprived of a magistracy or ministry. Great is the slavery, the sorrow, the contempt, the poverty to which sin brings men. And what neglect, profanation, and derision of everything sacred it occasions! If we wilfully depart from God, the *rest* of our soul, we must not hope to find rest in anything else. And all afflictions are doubly heavy when we apprehend them coming from an incensed God. Affluence abused is the ready way to pining want: and cruel oppression of others prepares the like misery for ourselves. When sins become numerous and notorious, it is proper that God should rise to punish them. And amidst desolating judgments, nothing is more painful to gracious souls than the violation and contempt of God's ordinances, and the loss of those comforts which they once enjoyed in him and his favours. But it is a mercy that we may apply to him in hope, when all our friends forsake us, and our enemies abuse us. And it is doubly bitter if he then keeps himself at a distance.—But if comforts be withdrawn, children murdered, friends turn enemies or be buried in death, if sword, famine, and pestilence devour, or if enemies insult, it is but the just punishment of our iniquities. No fiery judgments devour, no entangling providences befall, no servitude or misery crushes, but what are all framed out of our own transgressions. Let us therefore always justify God, and blame ourselves: and the more that created friends, confidences, and comforts disappoint us, let us the more earnestly supplicate his favour. A praying heart and a prayer-hearing God will quickly produce the destruction of our enemies and our own deliverance. And after he has glorified himself in our corrections, he will magnify himself in the tremendous ruin of our destroyers.

CHAPTER II. Ver. 13, 14. What can equal your calamity? Your breaches are like those made by the sea, great and incurable. Your prophets of your own choosing, instead of charging your sins faithfully upon you to bring you to repentance, and so prevent those judgments, preached their own flatteries, which hardened you in your sins, and hastened your ruin.

Ver. 1. *Cast down from heaven unto the earth.* Believers can always say, 'Our conversation (our citizenship) is in heaven.' And this 'conversation,' or citizenship, is twofold—inward, that of faith; outward, that of church-fellowship and enjoyment of ordinances. From this inward citizenship, as a right, the believer is never 'cast down;' but of all its outward benefits, as an enjoyment, he may be, and often is, deprived. But while through all storms the true believer clings to the Saviour by whom he has been 'apprehended,' there are individuals, multitudes, and churches who are judicially 'cast down from heaven unto the earth,' are deprived of church-fellowship and ordinances; because never having had the root of faith, but the mere leaves of profession, they are condemned to wither away as severed branches, and all their 'beauty' perishes. *C.*

Ver. 2. *Swallowed up all the habitations of Jacob.* The flood of invasion that in wrath has passed over the land, has swept away in its violence, and 'swallowed up' in its depths, all the habitations, the villages, and cities of the land. See Wylie's *Modern Judea*, ch. x. *C.*

Ver. 11. *My liver.* The learned editor of the *Pictorial Bible* considers this expression metaphorical, and as used in the same way as the heart is used for the affections of the mind. But there seems no necessity for this figurative sense, for the word 'liver,' may be translated 'bile,' and the expression will import some grievous form of cholera, produced by excessive grief and unwholesome and insufficient food. See ver. 12; ch. 1. 11. *C.*

Ver. 16. The causes of this deep-rooted antipathy may have been many, arising from the recollections of the conquests gained over them by David, and from collision of commercial interests, &c. But the chief cause is to be sought in the hatred of the heathen against the religion of the Jews. For while heathenism has generally been tolerant of heathenism, it has uniformly been intolerant of Judaism and Christianity. *C.*

Ver. 17. *He hath caused*, &c. God did not efficiently 'cause' the cruel and vengeful disposition of the enemies of Jerusalem; but by his judgments upon her sins, he gave them occasion of joy; and in that sense, but in no other, did he 'cause' them to rejoice. *C.*

Ver. 19. *The top of every street.* This expression is used ch. 4. 1; Is. 51. 20; Na. 3. 10, and is, most probably, to be explained by the fact, that Jerusalem was built upon hills, on the tops of which the streets generally terminated in public market-places, or bazaars, whither the children had gone in search of food. *C.*

REFLECTIONS.—Terrible is the issue when God becomes our enemy and fights against us: and corre-

have seen for thee [d]false burdens, and causes of banishment.[4]

15 All that pass by[5] clap[e] *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call [g]the perfection of beauty, the joy of the whole earth?

16 All thine enemies [h]have opened their mouth against thee: they hiss and gnash the teeth: they say, [i]We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

17 The LORD hath done *that* which he had devised; [j] he hath fulfilled his word that he had commanded in the days of old: [k]he hath thrown down, and hath not pitied: and [l]he hath caused *thine* enemy to rejoice over thee; he hath set up the horn of thine adversaries.[6]

18 Their[m] heart cried unto the Lord, [o]O wall of the daughter of Zion, [p]let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye[7] cease.

19 Arise,[q] cry out in the night; in the beginning of the [r]watches [s]pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, [t]that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider [u]to whom thou hast done this. Shall the women [v]eat their fruit,[8] *and* children [9]of a span long?[1] shall[x] the priest and the prophet be slain in the sanctuary of the Lord?

21 The [y]young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called, as in a solemn day, my terrors[z] round about; so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up [a]hath mine enemy consumed.

A.M. cir. 3416.
B.C. cir. 588.

*d* Is.3.12; 30.10. Je. 23.14–17,31,32;27.9,10.

4 The former captivities, for they were successive (see Je. 52. 28), the false prophets attributed to false causes—to any cause but the true one—the judgment of God against the national sins.—*C.*

5 Heb. *by the way.*

*e* ch.1.8. Job 27.23. 1 Ki.9.8. Eze.25.6. Is.37. 22.2 Ki.19.21. Ps.44.14.

*g* Ps.50.2; 48.2, with 79.1. Is.64.11.

*h* Job 16.9,10. Ps.22. 13.ch.3.46. Ps.56.2; 35. 15,16,21,25; 22.6,7. Ac. 7.54.

*i* Je.50.7,17,33;51.34, 35. Eze. 25.3,6,8,12,15; 35.5,10, 12, 13, 15; 36.5. Ob.10–14. Zep.2.8,10.

*j* Je. 18. 11. Mi. 2. 3. Le.26.14–39. De. 28.15 –68; 29.18–28; 31.16,17; 32.15–27.

*k* ver. 1–9; ch. 1. 17. Eze.v.–vii.

*l* See ch.1. 5, 15. De. 28.43, 44. Ps. 38. 16; 89. 42.

6 It would seem that by some error of an early copyist the order of ver. 16, 17 has been reversed. This is shown by the Hebrew letters at the beginning of the verses, each verse in this chapter commencing with a letter of the Hebrew alphabet in regular order. It is also shown by the sense. If ver. 17 be read first, the full force of ver. 16 will become more apparent.—*P.*

*m* Is.26.16. Ps.78.34.

*o* ver.8. Hab.2.11. Is. 64.11.

*p* ch. 1. 2, 4, 16. Je. 4. 19,31; 9.1; 14.17.

7 *Apple of thine eye.* Literally, 'daughter of thine eye: 'A tear (*Pictorial Bible*).—*C.*

*q* Is.64.7; 6.9. Ps.6.6; 63.6; 119.55, 147, 148.

*r* Ju.7.19. Mar.13.35. Lu.12.38. Mat.14.25.

*s* Ps. 62. 8. 1 Sa. 7.6. Ps.28.2.

*t* Eze.5.10,16. ver.11, 12; ch. 4. 1, 9. Is.51.20. Na.3.10.

*u* Ex.32.11. De.9.26. Is.63.19. Je.14.19,21.

*v* ch.4.10. Eze. 5.10. Le.26.29. De.28.53. Je. 19.9.

8 See note * below.

9 Or, *swaddled with their hands.*

1 'The little ones they have dandled on their hands.'—*Blayney.*

*x* Je.5.31; 9.21,22; 14. 14,18. ch.3.43; 4.13, 16; ver.17. Is.43.28. Eze.v. –vii.ix.,20.47. 2 Ch. 36. 16,17. Ps. 79.1–3; 74.7.

*y* 2 Ch.36.17.

*z* Je.6.25; 20. 3; 46.5; 49.19; 16.16; 15.3. Is. 24. 17,18. Am.2.13–16; 9.1–4.

*a* Je.16.2–4. Ho.9.12, 13, 16. 2 Ki. xxiv. xxv. Eze.v.–vii.ix. xvi. xxi. xxiii. 2 Ch.36.16,17.

* By comparing this expostulation with ch.4.10, it will be seen how literally, and how awfully God realized the threatening denounced against idolatry and apostasy, Le.26.29. De.28. 53. Je.19.9.—*C.*

A.M. cir. 3416.
B.C. cir. 588.

## CHAP. III.

*a* Je.15.10,17,18; 20. 7–10; 26.8–16; 36.26; 37. 15; 38.6.

1 'The subject of this elegy,' says Henderson, 'is the personal experience of Jeremiah, on which he expatiates in the most touching strains in order partly to give vent to his own feelings, and partly to excite corresponding emotions in the breasts of his exiled countrymen. From the lively recollections which he had of the severe trials that he had endured in the course of his prophetic ministry, the merciful interpositions of the Lord on his behalf, and the indisputable right of the most High to inflict suffering on sinful men, he proposes himself as an example from which they might receive instruction, and be induced, in the exercise of repentance and prayer, to hope for a restoration from their captivity.' This seems to me to be the true object of this touching elegy.—*P.*

*b* Je.13.16. Am. 5.20. Is.59.9, 11. ver. 53, 55; ch.2.1, *i.e.* great misery and grief.

*b* Is.63. 10; 1. 25. Ps. 38.1,2,6; 88.7,16. ch.2. 1 –7.

*c* Job 16.8. Ps. 31.10; 32.3; 51.8. Is.38.13. Je. 50.17. ver.11.

*d* ver.7,9. Is.29.3. Job 19.12.

*e* ver.2,53, 54. Ps. 88. 5,6; 143.3.

*g* ver. 5,9. Job 19.8; 3. 23. Ho.2.6. Ps.88.8.

*h* Is.49.24,25. ch.5.5, 14. Da.9.12. ch.1.14.

*i* ver.44. Job 19.7; 30. 20. Hab. 1. 2. Ps. 80.4; 22.2.

*j* ver.5,7,11. Ps.88.8. Le.26.27,28. ver 7.

*k* Job 10.16. Is.38.13. Ho.5.14; 6.1; 13.7,8.

*l* Ho.6.1. Je.21.4–7,9. 11; 15.2–4. 2 Ch. 36. 16, 17.

*m* Job 16.12, 13; 7.20; 6.4. Ps.38.2. Mi.7.9.

3 Heb. *sons.*

*o* Je.20. 7–10. Ps. 44. 13; 79.4. 1 Co. 4. 9. Job 30.9. Ps. 69. 12,20. ver. 63.

4 Heb. *bitternesses.*

*p* Job 9.19. ver.19. Is. 51.17–22. Je. 25. 15, 16, 18,27; 9.15. Ps. 60.3; 75. 8.

5 Bitter sufferings.

*q* Pr.20.17. Mat. 7.9. Ps.102.9. Job 6.7. Mi.7. 8–10.

6 With gritty bread, such as the eastern traveller often finds as the only relief of his hunger. Here it is the emblem of poverty, inhospitality, and affliction.—*C.*

7 Or, *rolled me in the.*

## CHAPTER III.

1 *The prophet bewaileth his own calamities;* 22 *he acknowledgeth God's mercies and truth to be a proper ground of patient hope:* 37 *he maketh humble confession of the sins which had drawn down God's severe judgments:* 55 *he prayeth to be avenged of his enemies.*

I *AM* the man [a]*that* hath seen affliction by the rod of his wrath.[1]

2 He hath led me, and brought *me into* darkness,[a] but not *into* light.

3 Surely [b]against me is he turned; he turneth his hand *against me* all the day.

4 My[c] flesh and my skin hath he made old: he hath broken my bones.

5 He[d] hath builded against me, and compassed *me* with gall and travail.

6 He[e] hath set me in dark places, as *they that be* dead of old.

7 He[g] hath hedged me about, that I cannot get out: he hath made my [h]chain heavy.

8 Also [i]when I cry and shout, he shutteth out my prayer.

9 He[j] hath inclosed my ways with hewn stone: he hath made my paths crooked.

10 He[k] *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He[l] hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He[m] hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows[3] of his quiver to enter into my reins.

14 I[o] was a derision to all my people, and their song all the day.

15 He hath filled me with [4]bitterness, [p]he hath made me drunken with wormwood.[5]

16 He hath also [q]broken my teeth with gravel stones,[6] he hath covered me with[7] ashes.

17 And [r]thou hast removed my soul far off from peace: I [s]forgat prosperity.[8]

18 And I said, [t]My strength and my hope is perished from the LORD:

19 Remembering[9] mine[u] affliction and my misery, the wormwood and the gall.

*r* Ru.1.20,21. ch.1.16; 2.2,17,22. *s* Ge.41.30, with Is.65.16. Pr.31.7. 8 Heb. *good.*
*t* Ps.31.22; 116.11. Eze.37.11. 9 Or, *remember.* *u* ch.1.7. Je.9.15. Da.9.12.

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spondent to the counsels of his heart are the judgments of his hand. Justly he debases by his judgments those who had debased themselves by their sins, and mingles the blood of sinners with their sacrifices; yea, deprives of sabbaths and solemn ordinances those who would not religiously observe them. Grievous sorrows follow upon grievous sinning. And men must either mourn over their sins or over the dreadful effects of them. Alas! what a fearful curse it is to be given up to the delusions of unsent and hypocritical ministers! nor is anything more destructive and damning. It is highly proper, in trouble, to observe the exact agreement between God's judgments and his word; and to ease our broken hearts by pouring our complaints into his bosom. He alone can help us; and none ever truly sought him in vain.

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CHAPTER III. Ver. 3, 7, 9, 43, 53. He has so plunged and fixed me in miseries that it is impossible for me to get out; and my attempts to obtain relief do but render me still more and more miserable.—We are quite overwhelmed with trouble, and brought into a most desperate and remediless condition.

Ver. 1. *The man.* 'The strong, the mighty man.'—An attentive consideration of this chapter will suggest, at least the probability, that it is a prophetic picture of the suffering Messiah, drawn for the instruction of Zion in the duty of humiliation and patience under the hand of the Lord. This interpretation of the chapter is suggested on the following grounds:—(1) The title, which is, literally, 'mighty man.' (2) The fact of his deep afflictions, Col. 4. 24. (3) The cruel mockery of his people, ver. 14; Mat. 27. 29. (4) The gall he gets to drink, Mat. 27. 34. (5) The cheek he turns to the smiter, ver. 30; Jn. 19. 3. (6) His sympathetic weeping, ver. 48; Lu. 19. 41. (7) His assertion that he was persecuted 'without cause,' ver. 52; Jn. 15. 25. (8) His life being 'cut off,' ver. 53, 54; comp. Is. 53. 8. (9) His redemption from death, ver. 58; Ps. 16. 10; Ac. 2. 24–36. (10) His fearless appeal to his judge, ver. 59; Jn. 8. 40; He. 9. 14. (11) The continuous plotting of his enemies, ver. 61, 62; Mat. 2. 16–20; 3. 15. (12) The corresponding language of his companions, the apostles, ver. 45; comp. 1 Co. 4. 13; also Ps. 44. 22, with Ro. 8. 36. (13) The experience of all believers, that the only argument that can reach the judgment or the heart of the afflicted, is derived from a recital and view of the sufferings of Christ, He. 12. 1–3. (14) That Christ and his sufferings are similarly introduced in the Psalms and the Prophets. The only objection to this interpretation arises from comparing ver. 4 with Jn. 19. 36. But the breaking of his bones there denied is the act of his enemies, the breaking in ver. 4 is the act of God: and, when compared with Ps. 51. 8; Is. 38. 13; Je. 50. 17, will be seen to be the emblem of extreme affliction, such as our Lord endured when he 'bore our griefs and carried our sorrows, was wounded for our transgressions, and bruised for our iniquities.' *C.*

Ver. 27. *The yoke.* 'Afflictions' (*Aben Ezra*). It is rather the yoke of willing service, Mat. 11. 29, 30, which the believer puts on when he acknowledges Jesus to be Master and King; and in which service afflictions may be, and generally are, more or less included.—*Note,* There are many blessings attendant upon early conversion, such as, (1) The follies of youth, and sins of riper years, which it prevents. (2) The many bitter weepings which are prevented by preservation from these follies. (3) The blessings to others which the instruction and example of early piety so frequently conveys. (4) The blessed hope which it works in the believer's own experience of continued mercy, Ps. 77. 6; Ro. 5. 4. (5) The continued opportunities which it furnishes, when days are lengthened, for glorifying God in the various periods or relations of life; and (6) The nearer resemblance to Christ into which it brings the believer.—*Note,* Let the aged sinner know that it is never too late—but, let the youthful remember, it is never too early—to believe and turn to the Lord. *C.*

Ver. 35. The verse condemns all oppression wherein men take advantage either of the mere letter or imperfection of a human law to inflict an injury in the name of law, and as in the presence of 'the most High,' by whom kings reign and princes decree justice. *C.*

Ver. 39. *Wherefore doth a living man complain?* Seeing the chief blessing, life, is still continued; and seeing that afflictions are intended for correction, why should man murmur at what he either wants or suffers? Why should the sick man reject the medicine, or accuse the Physician of cruelty? Is. 45. 7; Am. 3. 6; He. 12. 6. *C.*

Ver. 51. *Mine eye affecteth mine heart.* What my eye sees 'preys upon my heart.'—*Note,* Fools make a mock, a sport, a jest, an entertainment of sin: but the eye that sees sin as Jesus saw it—as God sees it—must often weep as Jesus wept. *C.*

Ver. 64–66. That ver. 64–66 may be rendered in the future, as

20 My soul hath *them* still in remembrance, and is humbled[1] in me.

21 This[v] I recall to my mind,[2] therefore[3] have[w] I [4]hope.[5]

22 ¶ *It*[y] *is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* [z]new every morning: great *is* thy [a]faithfulness.

24 The LORD *is* [b]my portion, saith my soul; therefore will I [c]hope in him.

25 The[d] LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It*[e] *is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It*[g] *is* good for a man that he bear the yoke in his youth.

28 He[h] sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He[i] putteth his mouth in the dust; if so be there may be hope.

30 He[j] giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For[k] the Lord will not cast off for ever:

32 But though [l]he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For[n] he doth not afflict [6]willingly,[7] nor grieve the children of men.

34 To[o] crush[8] under his feet all the prisoners of the earth,

35 To[p] turn aside the right of a man before the face of the Most High,[9]

36 To subvert a man in his cause, the Lord approveth not.[1]

37 ¶ Who[q] *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out[r] of the mouth of the Most High proceedeth not evil and good?[2]

39 Wherefore doth a living man complain,[3] a man for the punishment of his sins?

40 Let[s] us search and try our ways, and turn again to the LORD.

41 Let[t] us lift up our heart with *our* hands unto God in the heavens.

42 We[u] have transgressed and have rebelled: thou[v] hast not pardoned.

A.M. cir. 3416.
B.C. cir. 588.

1 Heb. *bowed.*
*q* ver.22–36. Ps. 130. 7,8;131.3. Hab.2.3.
2 Heb. *make to return to my heart.*
3 Or, *nevertheless,* ver.24.
*r* Ps.77.5, &c.
4 'This I revolve in my mind; therefore shall I have hope that the mercies of JEHOVAH are not exhausted—that they fail not.'—*Boothroyd.*
5 See note * below.
*y* Ge.32.10. Ps.57.10; 100. 4; 103. 17; cvii. cxxxvi. Is. 1. 9; 33. 2. Ezr.9.8,9,15. Mal. 3.6. Zep. 3. 5. Job 7. 17, 18. Ne.9.31.
*z* Zep.3.5. Ps.cxxxvi. cvii.
*a* Ps.89.1,2. Heb.10. 23;6.14–18. 1 Th. 5. 24. Tit.1.2.
*b* Ps.16.5; 73.26; 119. 57. Je.10.16.
*c* Ps.130.7.
*d* Ps.40.1–5;73.1;103. 17;84.11, 12. Mat. 7. 7–11. Is.40.31;30.18. Mi.7. 7–9.
*e* Ps.130.5–8; 37.1–7; 119.165,174. Ge.49.18.
*g* Mat.11. 29, 30. Ps. 94.12. He.12.5–12. Re. 3.19. Job 33.19–29.
*h* Je.15.17. Ps.102.7; 39.9. ch.2.10.
*i* Job 40.4;42.5,6. Joel 2.14. Zep.2.3.
*j* Is.50.6. Mi.5.1. Mat. 5.39;26.67. Je.20.7–10.
*k* 1 Sa. 12. 22. Ps.94. 14. Is.54.7–10;57.15–18. Mi. 7. 8,9, 18, 19. Je.31. 20.
*l* Ps.30.5.
*n* Eze. 18. 32; 33. 11. Ho.11.8. Je.31.20. He. 12.9,10.
6 Heb. *from his heart.*
7 God does not afflict for the sake of afflicting, but for preventing or correcting evil, cherishing grace, and preparing for advancement in glory, 2 Co.4.17.—*C.*
*o* Je.50.17, 33, 34; 51. 33–36.
8 *To crush*—as men often do in selfishness, tyranny, or malice.—*C.*
*p* Zec.1.15,16. Pr.18. 5;17.15. Ps.12.5. De.32. 36,40–43.
9 Or, *a superior.*
1 Or, *seeth not.*
*q* Ps.33.9. Pr.16.9. Ja. 4.13,15.
*r* Job 1. 21; 2. 10. Ps. 75.7. Is.45.7. Am.3.6.
2 Do not blessings and judgments, at all times righteously, arise from the will of God?—C.
3 Or, *murmur,* Pr. 19.3. Re. 16.9,11. 1 Co. 10.10. Jude 16. Mi.7.9.
*s* Ps.4.4;119.59. Zep. 2.1. Hag.1.5,7.1 Co.11. 28.2 Co.13.5.
*t* Ps.25.1;86.4; 143. 8; 28.2;63.4;141.2.
*u* Ne.9.26. Da.9.5.
*v* Je.5.7,9,29; 15.4. 2 Ki.24.4.
* The transition from the despondency which is the usual consequent of intense suffering and persecution, to faith and hope, is here very striking and instructive. The moment the prophet takes a right and full view of himself—of the utter sinfulness of his own heart, he feels conscious that great as his sufferings have been, they have been yet far less than he deserved. He is therefore forced to exclaim, 'It is of the Lord's mercies that we are not consumed'—utterly and finally cut off; and this feeling then becomes the basis of hope.—*P.*

A.M. cir. 3416.
B.C. cir. 588.

*x* ch.2.1,2,17,21. Eze. v.–vii. ix. 2 Ch.36.16,17.
*y* See ver.8. Ps.88.13, 14;80.4;22.2.
*z* 1 Co.4.13. ch. 1.17; 2.15; ver.14.
*a* ch.2.16. Ps.79.4;44. 13,14;89.41,50.
*b* Is.24.17, 18. Je. 48. 43,44. Is.51.19. Am.9.1 –4. Eze. v.–vii. ch.i.ii.
*c* ch.1.16;2.11,18. Ps. 119.136;77.2. Je.9.1;14. 17;4.19.
*d* ch.1.12,20;2.20;5.1, 21. Is. 63. 15; 64. 1. Ps. 102.13–20;123.2. Lu.18. 1–8. Is.62.1,6,7.
4 Heb. *my soul.*
5 Or, *more than.*
*e* ver.48. Je.9.1.
*g* Je.37.16; 38.6;50.7, 17.
*h* Ps.35.7,19;69.4;109. 3;119.161. Jn.15.25.
*i* ver.6. Je. 37.20; 38. 9,10. Da.6.17. Mat.27. 66.
6 The dungeon of the tomb, to which 'a great stone' was rolled, and then sealed, Mat.27.60,66.—*C.*
*j* Ps.69.1, 2; 124. 4–8; 18.4,5,16.
7 *Waters.* Waves of affliction, the deluge of death, Ps. 69.1,2;124.4,5.—*C.*
*k* Ps.31.22. Is. 38.10, 11. Eze.37. 11. ver. 18. Jonah 2.3,4,7.
*l* Ps.130.1;40.1;18.4–21;116.1–6;142.4,5. ver. 53. Jonah 2.2,3.
8 Depths of calamity, Ps.130.1.—*C.*
*n* Ps. 6. 9; 18. 6; 34. 6; 116.1,2. Is.37.17. Ps.31. 2. Da.9.18.
*o* Ro. 8. 26. Ja. 5.16. Ps.130.1,2;143.4,7.
9 *Breathing*—sighing.—*C.*
*p* Ja.4.8. Ps.102.2. Is. 58.9;65.24.
*q* Re.1.17, 18. Is. 41. 10,14;43.1,2.
1 The lesson here taught is very cheering. Afflictions are sent until the soul is thoroughly humbled, until it is brought to feel and acknowledge its utter vileness and helplessness—then the moment it turns to God in penitence and faith, seeking pardon, acceptance, and help, that moment the rod is removed, and blessings begin to flow from the fountain of divine mercy. —*P.*
*r* Ps.35. 1–4; 43. 1, 2. Je.1.8; 15.11,20, 21; 51. 36.
*s* Je.11.19, 21; 15. 10; 18.18,23; 20.7–10; xxvi. xxxvi.,&c.
*t* Ps.9.4;43.1;26.1;35. 1,23.
*u* Je. 1. 18; 11. 19–21; 15. 10; 18. 18,23; 20. 7–10; xxvi. xxxvi.–xxxviii. Is. 37.4. Ps.44. 10–16.
*v* Ps.139.2. De.6.7.
*x* ver.14. Job 30.9. Ps. 35.15,16;69.12;44.14.
*y* Ps.28.4. Je.5.29;11. 20; 17. 18; 18. 18–23; 50. 29;51.24.2 Ti.4.14.

43 Thou[z] hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, [y]that *our* prayer should not pass through.

45 Thou hast made us *as* the [z]offscouring and refuse in the midst of the people.

46 All our enemies [a]have opened their mouths against us.

47 Fear[b] and a snare is come upon us, desolation and destruction.

48 Mine[c] eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till[d] the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart[4] because [5]of [e]all the daughters of my city.

52 Mine[g] enemies chased me sore, like a bird, [h]without cause.

53 They[i] have cut off my life in the dungeon, and cast a stone[6] upon me.

54 [j]Waters[7] flowed over mine head; [k]*then* I said, I am cut off.

55 ¶ I[l] called upon thy name, O LORD, out of the low dungeon.[8]

56 Thou[n] hast heard my voice; hide not thine ear at my [o]breathing,[9] at my cry.

57 Thou[p] drewest near in the day *that* I called upon thee: thou saidst, [q]Fear not.[1]

58 O Lord, thou hast pleaded the causes of my soul; thou [r]hast redeemed my life.

59 O LORD, thou hast seen [s]my wrong; [t]judge thou my cause.

60 Thou hast seen [u]all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their [v]sitting down, and their rising up; I *am* [x]their music.

64 Render[y] unto them a recompense, O LORD, according to the work of their hands.

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declaratory and not imprecatory, is certain; but similar scriptures quoted from the Old into the New Testament, being thus rendered into the Greek, which does not admit the uncertainty of the Hebrew (see Ps. 69. 25; 109. 8: comp. with Ac. 1. 20), seem to require the authorized version to be retained, on the sound principle of analogy, and to call for exposition, rather than authorize escape from an apparent difficulty or objection. See for this exposition, and defence of similar prayers, Ps. 5. 10; 35. 8. *C.*

REFLECTIONS.—How tremendous are the fatherly corrections of JEHOVAH! and very criminal must be the sins which so provoke him against the objects of his love. The children of light, and heirs of joy, sometimes walk in the greatest darkness of calamity and grief, and even despondency: and many and diversified are God's arrows of affliction, flying swift and piercing deep. But if men will walk in crooked paths of iniquity, it is but just that God should cross their designs and break their measures; and if they will regard iniquity, it is just in him to shut out their prayers, than which few things are more galling to a gracious heart.—Saints can never enter the lowest hell, being preserved by grace: but by multiplied troubles from God, from devils, and from men, they may have a hell upon earth. Yet God will deliver his people and churches in due time, when they are thoroughly melted and purified in his furnace. In their worst cases they are neither helpless nor hopeless. Let us therefore always acknowledge him kind and faithful. If our troubles be heavy and sharp, let us eagerly claim and live upon him as our portion, and comfort ourselves with his compassion, and with a persuasion that all he does is the fulfilment of his gracious Word, on which he has caused us to hope. Let us complain to God, but never complain against him. And let us earnestly work together with God, and labour to promote the same self-debasing and soul-sanctifying ends. Experience of former kindness should encourage us to hope for more. And having cast our burdens on the Lord, we should continue waiting instant and patient in prayer; and at last we shall find an answer of peace. There is no prison so deep or dark but God can bring us out of it; no enemy so strong but God can destroy; and no request of faith so silent but he will hear it for our good. But woe to those, however powerful, haughty, merry, or scornful, against whom God's favourites plead! And think, my soul, what of all these troubles Jesus underwent—in infinite love underwent—and all for me!

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CHAPTER IV. Ver. 13–15. Their priests and prophets have persecuted the Lord's prophets, and have ruined the nation by flattering them in their sins. They formerly wandered from God's law in acts of violence and murder, and now they cannot walk in the streets without polluting themselves by dead bodies.—Yea, every one, even the heathens, abhor them as unclean lepers, or persons too despicable to live on the earth.

Ver. 3. *Sea-monsters.* The word so translated is a general name for all large and cruel animals, whether of the land or water. Among sea-animals the phocæ are remarkable for maternal tenderness; amongst land-animals, the bear. So wonderfully has God distributed these preservative instincts amongst

65 Give them sorrow[2] of heart, thy [s]curse unto them.

66 Persecute[a] and destroy them in anger from [b]under the heavens of the LORD.

## CHAPTER IV.

*1 Zion bewaileth her pitiful estate. 13 She confesseth her sins. 21 Edom is threatened, and Zion comforted.*

HOW is [a]the gold become dim! *how* is the most fine gold changed! the [b]stones of the sanctuary [c]are poured out in the top of every street.[1]

2 The[d] precious sons[2] of Zion, comparable to fine [e]gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea-monsters[3] draw out the breast, they give suck to their young ones: [g]the daughter of my people *is become* cruel, [h]like the ostriches in the wilderness.

4 The[i] tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, *and* [j]no man breaketh *it* unto them.

5 They that did feed delicately are [k]desolate in the streets; they that were brought up in scarlet [l]embrace dunghills.[4]

6 For the punishment of the iniquity[5] of the daughter of my people [m]is greater[6] than the punishment of the sin of Sodom, that was overthrown as in a moment,[7] and no hands stayed on her.

7 Her Nazarites[8] were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their[o] visage is blacker than a coal;[9] they are not known in the streets:[1] their[p] skin cleaveth to their bones; [q]it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away,[2] stricken through for *want of* the fruits of the field.

10 The[r] hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

A.M. cir. 3416.
B.C. cir. 588.

2 Or, *obstinacy.*
*z* De.27.15–26; 28.16–18. Is.24.6;43.28; 34.6. Je.l.li.
*a* See Je.17.18;18.20–23, or Ps. 137. 8, 9. Is. xiii. xiv. xxi. xlvii. Je. l.li.
*b* Je.10.11, with Ps.8. 3;115.16. Is.66.1.

CHAP. IV.

*a* 1 Ki.6.22. Mat.23.16,17.ch.5.18, or ch.2.20;ver.16.
*b* 2 Ki.25.9,10.
*c* Je.52.13. Mat.24.2. ch.5.18.
1 Here and there, ch.2.19.
*d* ver.16;ch.1.4;2.10, 20,21;5.12. Je.19.11;22.28. Is.30.14.
2 In evil times, good men are often not merely despised but persecuted; and, no matter how precious in the sight of God, are devoted to destruction by men. —*C.*
*e* 2 Ti.2.20.
3 Or, *sea-calves*, Is. 27. 1. Ge. 1. 21. Job xl. xli.
*g* ver. 4,10; ch. 2. 20. Je 19.9. Eze.5.10. Le. 26,29. De.28.53–57.
*h* Job 39.13–16. Ro. 1.31.
*i* ch. 2. 11, 12; 1. 11. Am. 8.11,12. Ps. 22.15; 137.6.
*j* De.32.24.
*k* Am. 4. 1. ch. 2.10–12. Je.9.21,22. Is.32.10.
*l* Job 24.8. La.15.16. Je.8.39.22. Ps.89.10.
4 The child, instead of embracing its mother, is cast on the dunghill to perish.—*C.*
5 Or, *iniquity*, Ro. 7.13.
*m* Am. 3. 2. Eze. 16. 35–52. Da.9.12. Lu.12. 47. Jn.15.22.
6 Sodom perished at once—the daughter of Zion died many deaths, through famine, sickness, plunder, loss of children, and exile.—*C.*
7 Ge. 19. 25, not as ver. 9, *i.e.* was not kept in lingering misery as we are.
8 Or, *distinguished ones*, Ge.49.26. De.33. 16. Na.3.17.
*o* Na. 2. 2. ch. 5. 10; ver. 4. Job 30. 27–30. Je.14.2.
9 Heb. *darker than blackness*, by reason of famine, care, and fear.
1 The effect of the famine, toils, and dangers of a protracted siege, in changing the complexion and appearance, has often been noticed by the historians of such calamities.—*C.*
*p* Job 19.20. Ps.102.5.
*q* Ps. 119. 83; 22. 15; 102.4,11.
2 Heb. *flow out*, Le. 26. 39. As mortally wounded as if stabbed through the heart.
*r* Is.49.15. 1 Ki.3.26. De. 28. 53–57. 2 Ki. 6. 28,29. ch.2.20. See on ver.3. Eze.5.10.

* Allusion is here made to the fact that during the time when the Babylonians were besieging Jerusalem the Jews were looking for help and deliverance from Egypt. Instead of trusting in and praying to their Omnipotent God, they sought assistance from a weak earthly monarch.—*P.*

A.M. cir. 3416.
B.C. cir. 588.

*s* Je.6.11; 9.9,11; 13. 14; 14.16; 15.1–4; 17. 4; 19.3–8; 21.4–7,14; 7.20. De. 32. 22. Eze. 20. 47, 48.
3 De.29.24–28. 1 Ki. 9. 8. Je. 22. 8. They could never have thought a city so fortified, and protected of God, could have been ruined.
4 Jerusalem was not only fortified by art, but by nature, which, thus combined, rendered its capture most improbable: but it was defended by a people so warlike and determined, that it seemed absolutely impossible. Yet it fell, for sin was in it, and the judgment of God was upon it—*C.*
*t* Zep.3.3,4. Je.5.31; 6.13; 23.11. Eze. 22.26, 28.ch.2.14. Is.9.16.
*u* Mat.23.31,37.
*v* Is.8.15;59.10. Je.2. 34. Mat.15.14. Na. 3.3.
5 *Blind* through prejudice against truth, and love of their traditions, by ignorance of the righteousness of God, and the vain and sinful attempt of establishing their own.—*C.*
*x* Nu.19.16.
6 Or, *in that they could not* but *touch.*
7 Or, *ye polluted.*
*y* Mi.3.5,7. De.29.25–28. Je.15.4; 17.4; 22.8, 9. Ho.9.3.
8 'Depart, ye unclean, men cried to them; depart, depart, touch (us) not. When they fled and wandered, men said among the nations (Gentiles), They shall not sojourn.' (*Boothroyd*). They had been so guilty of shedding blood that even heathens refused them an asylum.—*C.*
9 Or, *face.*
*z* Le. 26. 33–39. De. 28. 25, 64–68. Je. 24. 9; 15.4.
*a* ch. 5. 12; 2. 9, 10. 2 Ki. 25. 18–21. 2 Ch. 36. 17.
*b* Je.4.14; 2.18,36; 8. 20; 37.5–7; 22.20. Is.20. 5,6; 30.1–7; 31.1–3. Eze. 29.6,7,16.
1 See note * in first column.
2 *i.e.* the Chaldeans, Je.16.16; 39.4,5; 52.7–9. 2 Ki.25.4,5. Ps. 140.11.
*c* Eze. 7.2–12; 12. 28. Am.8.2. Je.xxxix.
*d* De. 28.49. Je.4.13; 52.8. Hab.1.6–9. ch. 3. 52. Ho.8.1. Is.5.26–28; 30.16,17. Am.2.4.
3 Compare De. 28. 49, with Je. 4.13; 52. 8. —*C.*
4 Or, *lower grounds*, Is.63.13,14. Joel 1.14.
*e* 1 Sa. 26. 19. Ps. 89. 20,21.
*g* Eze.12.13; 19.4,8. Je.39.5;52.8,9. 2 Ki.24. 12–15;25.5.
5 See Je.39.5.—*C.*
*h* Ec.11.9. Ps.137.7. Ob.10. Je.49.7;25.26.
*i* Je. 25. 15, 16, 21, 27; 49.7–27. Eze.25.12–14; xxxv. Ob.1,10,15.
*j* Is.40.2. Je.46,27,28; 50.18–20. Eze.37.24–26.

**11 The[s] LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.**

12 The kings of the earth, and all the inhabitants of the world, would not have [3]believed that the adversary and the enemy should have entered into the gates of Jerusalem.[4]

13 For[t] the sins of her prophets, *and* the iniquities of her priests, that [u]have shed the blood of the just in the midst of her,

14 They have [v]wandered *as* blind[5] *men* in the streets, they have polluted themselves with blood, so that [x]men could not touch[6] their garments.

15 They cried unto them, Depart ye; *it* is unclean;[7] depart, depart, touch not: when they fled away and wandered, they said among the heathen, [y]They shall no more sojourn *there*.[8]

16 The anger[9] of the LORD [z]hath divided them; he will no more regard them: [a]they respected not the persons of the priests, they favoured not the elders.

17 As for us, [b]our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.[1]

18 They[2] hunt our steps, that we cannot go in our streets: [c]our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are [d]swifter than the eagles[3] of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.[4]

20 The breath of our nostrils, [e]the anointed of the LORD, [g]was taken in their pits,[5] of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice[h] and be glad, O daughter of Edom, that dwellest in the land of Uz: [i]the cup also shall pass through unto thee; thou shalt be drunken, and shalt make thyself naked.

22 The[j] punishment of thine iniquity[6] is accomplished, O daughter of Zion; he [k]will no more carry thee away into captivity: he [l]will visit thine iniquity, [n]O daughter of Edom; he will discover[7] thy sins.

6 Or, *Thine iniquity.* *k* Is.52.1; 54.9; 51.22; 60.18. Je.31.40. Eze.37.28.
*l* See ver.21. *n* Ps.137.7. 7 Or, *carry* thee *captive for.*

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the lower creatures; which here serve as a lesson of reproof to man their appointed ruler.—*Cruel, like the ostriches in the wilderness.* On the least noise (says Dr. Shaw) or trivial occasion, the ostrich forsakes her eggs or her young ones, to which, perhaps, she never returns; or if she does, it may be too late to restore life to the one, or preserve it to the others. The Arabs often meet with a few of the little ones, half-starved, straggling and moaning about, like so many distressed orphans, for their mother. *C.*

Ver. 7. *Nazarites.* The word either applies to those who were separated to God by a religious vow, Nu. 6. 2–20, or who are separated from their brethren by providential occurrences, Ge. 49. 26. The tenor of the description here would seem to refer it to those who were separated from their brethren by elevated rank. *C.*

Ver. 13. *Iniquities of her priests.* The priests, who should have been the ministers of mercy and justice, were the principal persecutors of Jeremiah, Je. 20. 1. Their successors were afterwards the chief persecutors of Christ, Mat. 27. 1. Again, the heathen priests and their satellites were the persecutors of the apostles and the primitive church, Ac. 4. 1–3. And finally, the priests of Rome were, and have been, the persecutors of the fathers and continuators of the blessed Reformation. *C.*

Ver. 16. *The Lord hath divided them: he will no more regard them.* How does this consist with the opinion of a Jewish restoration to Canaan? Perfectly. JEHOVAH 'will no more regard them' as a people—the restoration will be of the 'remnant according to the election of grace,' from whom the nation will be reconstructed, 2 Ki. 19. 31; 2 Ch. 30. 6; Ezr. 9. 8; Is. 11. 11–16; Je. 23. 3; Eze. 6. 8; Ro. 9. 27; 11. 5.—*They respected not,* &c. Who? Either the false prophets and their partisans, who respected not the true prophets and elders, ver. 13, 14, or the heathen nations among whom the people were scattered, ver. 15, who despised their persons, office, and religion. *C.*

Ver. 20. *Under his shadow,* &c. Either among the heathen that were now, to a considerable extent, commingled with them in the land, and most probably in possession of their principal garrisons; or among the surrounding heathen nations, from whose aggressions they expected Zedekiah's policy, and conformity with heathenism, 2 Ch. 36. 14, would preserve them, or from whose power they expected his arm might deliver them, 2 Ch. 36. 13. *C.*

Ver. 21. *Rejoice and be glad, O daughter of Edom.* This is commonly interpreted as an irony; but such a figure seems very inconsistent with the serious and melancholy mood of the prophet's mind. Is it not rather a call to the representative of the 'widows' and 'fatherless children' of Edom, whom God promised to 'preserve' amidst the ruin of their country, Je. 49. 11, to 'rejoice' sympathetically and sincerely at the accomplished punishment of Zion, ver. 21, and that blessed restoration from which she will never more be carried into captivity, see ver. 22; intimating, that though Edom will never be restored as a nation, her 'daughter' will rejoice as a participator in the blessings of Zion? *C.*

REFLECTIONS.—When God forsakes a people, their honour leaves them. And if rulers will not act for God, it is but just that he should make them contemptible. They who live in the greatest plenty and pomp know not to what straits they may be reduced before they die. And delicate and high living renders hardships doubly grievous when they come to be experienced. God's judgment on his own people often astonishes his and their enemies. And scarcely ever does the judgment of God light upon nations and churches without clerical wickedness having a distinguished share in procuring it. No wonder then that the very monsters of wickedness at last contemn and abhor unfaithful ministers. There is no escaping from the judgment of God appointed for us. If we make creatures our trust, or the breath of our nostrils, God, who is our life, will confound them, and disappoint us.

## CHAPTER V.

*A pitiful complaint of Zion in prayer unto God.*

REMEMBER,[a] O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is [b]turned to strangers, our houses to aliens.

3 We are [c]orphans and fatherless, our mothers *are* as widows.

4 We[d] have drunken our water for money: our wood is sold[1] unto us.

5 Our[e] necks *are* under [2]persecution: [g]we labour, *and* have no rest.

6 We have given the [3]hand[4] *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our[h] fathers have sinned, *and* [i]*are* not; and we have borne their iniquities.

8 Servants[j] have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread [k]with *the peril of* our lives, because of the sword of the [5]wilderness.[6]

10 Our[l] skin was black like an oven, because of the terrible[7] famine.

A.M. cir. 3416.
B.C. cir. 588.

CHAP. V.

*a* ch. 2. 15; 3. 61. Ps. 44.14–16;79.4;74.1–4,18–23; 89. 50, 51; 123. 3,4. Ne.1.3;4.4.

*b* Ps.79.1,2. De.28.30–52. Ps.44.11,12. Is.63. 19. Je.10.25.

*c* Ps.142.4. Ho.14.3.

*d* Le. 26. 26. De. 28. 48. Eze.4.16,11. Is.3.1.

1 Heb. *cometh for price.*

*e* Je.28.13. De.28.48, 65, 66. Le.26.36.

2 Heb. *On our necks are we persecuted.*

*g* Ne.9.36,37.

3 Is.30.1–6;31.1–3;57. 9. Eze.17. 18. Je. 2. 18, 36, with Ho. 7.11; 9. 3; 12. 1, made leagues with, or served.

4 Become their tributaries and slaves. —*C.*

*h* Je.31.29. Eze.18.2. Mat. 23. 32, 35, 36. Ex. 20.5. Le.26.39.

*i* Ge.42.13. Ps.39.13.

*j* Ne.5.15. De.28.43, 48. Pr.30.22. Is.19.4.

*k* 2 Sa.23.17. De. 28. 52, &c.

5 Or, the plain.

6 The predatory Arabs of the desert are so appropriately named. *C.*—3 In procuring the necessaries of life from those parts of the country which lay at a distance from the metropolis, while the flocks and herds were feeding, they were exposed to attacks from robber-Arabs in the desert' (*Henderson*).—*P.*

*l* Job 30. 30. Ps. 119. 83. ch.4.8.

7 Or, *terrors* or *storms of.*

A.M. cir. 3416.
B.C. cir. 588.

*n* Is.13.16. Zec.14.2. De.28.30,41;22.25.

*o* ch.4.16;2.10. Je.52. 10,24–27. Is.47.6.

8 *Their hand.* It may signify the hand of the enemy; but, more probably, refers to a mode of punishment still practised in barbarous eastern countries, in which a slave and sometimes even a refractory child is cruelly suspended by the hand. —*C.*

*p* Ju.16.21. Ex.11.5. Is.47.2. Mat.24.41.

9 Carry the grist.

1 Excessive burdens.

*q* 2 Ki. 25. 18–21. ch. 4.16;1.4;2.9,10,21.

*r* Is. 16. 10; 24. 8–11. Je.7.34;16.9;25.10. Re. 18.22,23.

2 Heb. *the crown of our head is fallen,* i.e. our dignity, Job 19.9. Ps.89.39,40.

*s* ch.1. 8; 4.13. Je. 2. 19;4. 18. Is.3.9,11.

*t* ch.1.22; 2.11; 3.48–50. Je.9.1,20,21.

*u* Je. 17. 3, 12; 52. 13. Mi.3.12. Eze. 7. 20–22; 24.21. 1 Ki.9.7,8.

*v* Hab.1.12. Ps. 9. 7; 29.10; 10.16; 102.12,28; 145.13;146.10.

*x* Ps.10.1;13.1;44.24.

3 Heb. *for length of days.*

4 Je.31.18; 32. 39, 40; 33. 11. Ps. 80. 3, 7, 19. Hab.3.2. Restore our wonted prosperity.

5 Or, *For wilt thou utterly reject us?*

*y* Ps.60.1; 44.9; 79.5; 89. 39–46. Je. 15. 1–4. De.32.22–27. Ho.1.6.

6 'But wilt thou altogether reject us?' —*Boothroyd.*

11 They[n] ravished the women in Zion, and the maids in the cities of Judah.

12 Princes[o] are hanged up by their [8]hand: the faces of elders were not honoured.

13 They[p] took the young men to grind,[9] and the children fell under the wood.[1]

14 The[q] elders have ceased from the gate, [r]the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen *from* our head:[2] woe unto us, [s]that we have sinned!

17 For[t] this our heart is faint; for these *things* our eyes are dim.

18 Because[u] of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, [v]remainest for ever; thy throne from generation to generation.

20 Wherefore[x] dost thou forget us for ever, *and* forsake us so long time?[3]

21 Turn thou us unto thee,[4] O LORD, and we shall be turned; renew our days as of old.

22 But[5] thou hast [y]utterly rejected us;[6] thou art very wroth against us.

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Yet the troubles of the godly will continue no longer than till they have accomplished the purification intended by them. But such as ridicule and insult Jesus Christ and his people or ordinances, will at last render themselves ridiculous and miserable. And in the end their sin shall be discovered and punished, however secret and hidden.

CHAPTER V. Ver. 4. *Our water.* The primitive history of Israel is much connected with wells, as may be seen in the history of Abraham, some of whose chief movements are associated with their names. See Ge. 21. 25, 30; 24. 13; 26. 15, 18. And the bringing of water into Jerusalem by conduits has not been thought unworthy of a place in the history of Israel's kings, 2 Ki. 20. 20; 2 Ch. 32. 30. The buying of the water of their fathers' wells seemed, therefore, to Israel, a grievous act of usurpation and oppression. It is clear the reference must be to a Chaldean impost upon the water in Jerusalem; for when carried away, the captives 'sat by the streams of Babel,' and had water in abundance.—*Our wood.* The Jews allege an ordinance of Joshua rendering certain forests common property, where all might cut such wood as they required for fuel; and such a law or custom prevails in all woody and thinly peopled countries, where the export of timber is not a trade, and where the clearing of the land for pasture or tillage is a principal object of the owner. The invaders, however, took exclusive possession of the forests. See Ne. 2. 8. *C.*

Ver. 7. How does this accord with Eze. 18. 1–28? The persons reproved by Ezekiel justified themselves, and cast the blame of their sufferings back upon their fathers. The confession of Jeremiah justified God, ch. 1. 18–20; 3. 37–42, and acknowledged that the accumulating sins of former ages had now come to such a crisis that mercy could no longer delay the hand of judgment. See ver. 16. *C.*

Ver. 18. *The foxes walk upon it.* The Scottish Deputation to Palestine (for inquiring into the state, and taking measures for the enlightenment and conversion, of the Jews) witnessed this fact in 1840; where they also found 'Zion ploughed like a field,' Je. 26. 18; Mi. 3. 12, and brought with them specimens of the barley that grew on the site of her palaces and towers. *C.*

REFLECTIONS.—Alas! what hurt sin has done! through it this world is but a scene of awful changes! And peculiarly terrible is the misery of ravaged and conquered nations. But under all our trouble, it is a comfort to reflect that God sees all that comes upon us; and that, if we patiently and penitently suffer for the sins of our fathers, he will quickly return to us in mercy: yea, there is a Canaan above, of which none can deprive us; and though God frown, he will not forget us. If our earthly provision be scanty, our abundant spiritual provision can more than balance its defects; and if the Son has made us free, we shall be free indeed; yea, honoured, glad, and glorious for evermore. If the honour of his oracles and ordinances on earth go nearer our heart than our secular interests, he will quickly transport us to his sanctuary above, where we shall be ever with the Lord. His mercy may be hid, but it is not clean gone; and there is enough in it to redress all our grievances. If by his grace he renew our hearts, he will by his favour renew our days and restore our wonted prosperity. Let me therefore, under my afflictions, complain to, and plead with, my God; but never quarrel with his conduct, discredit his love, or despair of his favours.

## CONCLUDING REMARKS ON THE BOOK OF LAMENTATIONS.

For every possible circumstance of human life, the Scriptures seem to furnish, not merely a text, or a portion, but an entire book: Genesis furnishes genealogy; Exodus, emigration; Leviticus, religious rites; Numbers, organization; Deuteronomy, such repetition, explanation, and commentary, as the frailty of humanity requires; Joshua, conquest and government; Judges, a country often falling into sin and thraldom, but struggling for independence; Ruth, special providence; Samuel, the influence of a pious maternal education on the prophet and judge; the evil of an ungoverned temper in Saul; the blessing of self-restraint (not from himself arising, but from providence and grace) in David; Kings and Chronicles, a mirror for kings and nations; Ezra and Nehemiah, mirrors for patriotic reformers; Esther, a mirror for queens; Job, for men in adversity; Psalms, a mirror for hearts; Proverbs, mirror for parents in the work of private education; Ecclesiastes, for preachers in the work of public instruction; the Song of Solomon, for husbands and wives; Isaiah, reproof and encouragement for the church; Jeremiah, warning to the state; Lamentations, the sorrows of God's people for both church and state overturned by national sins.

It were easy to pursue such specialities to 'Revelation,' of which the particular object is to place and preserve the church in her proper attitude of prayer and watchfulness until the coming of her Lord. But it is needful to forbear.

'Wicked men and seducers wax worse and worse.' And so do nations, when any evil principle or object, such as profanity, sabbath desecration, licentiousness, covetousness, hasting to be rich, or lust of power and conquest, take possession of rulers or people. And so likewise do churches degenerate, when, under the specious pretence of 'free inquiry,' a false philosophy supersedes revelation—when a partial morality is substituted for universal holiness—a cold formality, for fervent devotion—when a sordid worldliness controls liberality, and an indulgent luxury banishes self-denial—when the love of ease, and the lust of power, combine to 'lay heavy (ritual) burdens upon men's shoulders,' but 'refuse to touch them with one of their fingers'—when Christ is followed, not for the 'miracles' he has performed, but for the 'loaves and fishes' he owns and distributes—when profession is all, and practice nothing; and finally, when obedience to the church is substituted for allegiance to her King, then may God spare for a little, amidst many warnings—but such 'vessels of wrath' are fitting themselves for destruction, and judgment is whetting its sword to begin at the house of the Lord.

In all such melancholy cases of defection, there is generally, however, a remnant 'that sigh and that cry for all the abominations that are done in the land:' and who live to lament over the ruin they have foreseen, and against the coming of which they vainly lifted up the voice of expostulation or warning. Such was Jeremiah. In the midst of a demoralized state, he warned kings and nobles, and lived to see and weep over their fall. In the midst of a heretical and idolatrous priesthood, he continued to preach JEHOVAH, to denounce idolatry, and to exhort to repentance; and he lived to see the vessels of the holy temple, which its priests had profaned, transferred to the temple of Bel, and the temple of Jerusalem itself reduced to the ruin he had foretold. And his book of Lamentations remains as the manual of sorrows uttered over a state misgoverned, impoverished, and ruined, by self-sufficient, covetous, and oppressive rulers—and a church infected, misled, and betrayed, by an immoral, heretical, and time-serving ministry. *C.*

# THE BOOK OF THE PROPHET

# EZEKIEL.

Ezekiel was also a priest; and prophesied among the captives in Chaldea while Jeremiah prophesied in Judea and Egypt. His predictions, especially the first* last nine chapters, are extremely figurative. But if we search them with reverence, humility, and diligence, we may from them find much encouragement to our faith and hope in God; even as in natural things we may reap much benefit from those, the nature, connections, and influences of which we do not well understand. We have in them (1) His divine call to his prophetical office, i.–iii. (2) His visions and messages of reproof and threatening to the Jews, iv.–xxiv. xxxiii. (3) His predictions of ruin to the enemies of the Jews; particularly the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and Turks, xxv.–xxxii. xxxv. xxxviii. xxxix. (4) Promises of mercy to the Jews after their captivity in Babylon and their present dispersion; which are likewise typical of the glorious privileges of the gospel church, xxxiv. xxxvi.–xlviii.

[Ezekiel and Jeremiah were both priests; were contemporaries, and prophesied mostly of the same events. Ezekiel, however, was carried captive to Babylon, and dwelt on the banks of the Chebar, a tributary of the Euphrates. Jeremiah remained in Judea, so that, in each country, God had his faithful witness. The prophecies of Ezekiel extend to a wide field, including not merely the Jews, but also the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and the northern nations, governed by Gog, designated the chief prince of Meshech and Tubal. Like the other prophets, he sets forth under various emblems the times and the glories of Messiah. He began to prophesy in the fifth year of his captivity, and continued in the faithful discharge of his duties for about twenty years. *C.*

Ezekiel was among the captives taken to Babylon with Jehoiachin in B.C. 599, when Nebuchadnezzar captured Jerusalem and carried away the treasures of the temple. His residence was at Tell Abib, on the banks of the river Chebar, in Mesopotamia. His prophetic mission began in the fifth year of his captivity (B.C. 594), and continued, so far as we have any record, to the twenty-seventh year (see ch. 29. 17). Ezekiel was a priest, and had studied deeply the ritualistic and symbolic lore of his people. He also appears to have been minutely acquainted with the sacred rites and strange idolatry of those among whom he dwelt. His brilliant imagination was thus prepared for decking his prophetic visions in a gorgeous symbolism without parallel elsewhere in Scripture. The events of his life are unknown, and we have no record of the date or manner of his death. *P.*]

## CHAPTER I.

1 *The time of Ezekiel's prophecy by the river Chebar.* 4 *His vision of four cherubims,* 15 *of the four wheels,* 26 *and of the glory of God.*

A.M. cir. 3410. B.C. cir. 594.

NOW it came to pass in the thirtieth [1]year,[2] in the fourth *month*, in the fifth *day* of the month, as [a]I *was* among the captives[3] by the river of [b]Chebar,[4] *that* [c]the heavens were opened, and [d]I saw visions of God.

2 In the fifth *day* of the month, which *was* the[e] fifth year[5] of king Jehoiachin's captivity,

3 The[g] word of the LORD came expressly unto Ezekiel[6] the priest, the son of Buzi, [h]in the land of the Chaldeans by the river Chebar; and the[i] hand of the LORD was there upon him.[7]

4 ¶ And I looked, and behold, a [j]whirlwind came out of the north, [k]a great cloud, and a fire infolding[8] itself, and a brightness *was* about it, and out of the midst thereof as [l]the colour of amber, out of the midst of the fire.

CHAP. I.

1 From Josiah's covenanting, 2 Ki.22. 8;23.3, with ch.4.6.

2 It is probable that the date is from the commencement of the reign of Nebopolassar, in B.C. 625, which was adopted as the Babylonian era. It was natural for the prophet, living in that country, to adopt its chronology. —*P.*

*a* Ec.9.1, 2. Da.1.6. 1 Pe.5.9. ver.3; ch.3. 15,23.

3 Heb. *captivity.*

*b* ch.3.15,23.

4 Now called Khabour, the only stream of importance that enters the Euphrates, which it does from Mesopotamia.—*C.*

*c* Mat.3.16. Ac.7.56; 10.1. Jn.1.51. Re.19.11.

*d* Ge.15.1. Nu.12.6. He.1.1. ch.8.3; ver.28.

*e* ch.8.1; 20.1; 29.1, 17; 31.1; 33.1; 40.1, with 2 Ki.24.12–15.

5 The 13th of Nebuchadnezzar; for Jehoiachin was captured in the 8th, 2 Ki. 24.12.—*C.*

*g* He.5.4. Je.1.2, 4. Ho.1.1. Joel 1.1. Jonah 1.1. Mi.1.1. ch.2.3.

6 Heb. *Yehezkel.*

*h* 2 Ti.4.17. He.13.5.

*i* ch.8.1; 33.22; 37.1; 40.1; 3.8, 14, 22, 1 Ki.18. 46. 2 Ki.3.15. Ac.11.21. Re.1.10. Ju.13.25.

7 The expression signifies not merely a gift of divine power, but a special outpouring of the Holy Spirit by which divine truth was communicated to the prophet's mind, and divine grace was conferred to enable him to record that truth with infallible accuracy. Ezekiel was inspired, in fact; *i.e.* he was employed as an agent of Jehovah, and as such could not err in the work assigned to him.—*P.*

*j* Is.21.1. Ps.58.9; 83. 15. Na.1.3. Je.23.19; 25. 32; 1.13; 4.6; 6.1.

*k* Ps.18.12; 50.3; 97.2, 3. Zep.1.15. De.4.24. ch.39.9. Is.60.8.

8 Heb. *catching.*

*l* ver.13, 27; ch.8.2. Re.1.15.

*n* Re.4.6–9; 5.6, 11, 14. ch.10.1, 8. He.1.14. Zec.6.1, 2 Ki.6.17.

9 Heb. *a straight foot.*

1 *Hands of a man.* The hand is the chief servant of the intellect—the emblem of practised skill and power.—*C.*

5 Also out of the midst thereof *came* the likeness of [n]four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had [o]four faces, and every one had [p]four wings.

7 And[q] their feet *were* straight feet;[r] and the sole of their feet *was* like [s]the sole of a calf's foot; and they sparkled like the colour of [s]burnished brass.

8 And *they had* [t]the hands of a man[1] under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* [u]joined one to another; [v]they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they

*o* ver.10; ch.14.21. Re.4.7. 1 Ki.6.24. Ex.25.17, 20. *p* Is.6.2. Re.4.8. ver.11. Da.9.21. Ps.18.10. *q* He.12.13. Ps.103.20. 2 Co.1.12. 1 Th.2.10. *r* ch.10.14. Ga.6.9. *s* Da.10.6. Re.1.15. Ps.104.4. ver.13. Ps.69.9. *t* Ec.9.10. ch.10.8. Is.6.6. 1 Co.15.58. Ju.13.18. Ps.115.1. *u* ver.11. Ps.122.3; 133.1. 1 Co.1.10. Ep.4.2–16. Col.2.19. Ac.4.32. *v* ver.12; ch.10.11. Lu.9.62.

CHAPTER I. Ver. 4–15. These *living creatures* may denote *angels*, as ministering in the dispensations of Providence, and *ministers*, as serving in the church. Their being *living*, denotes their own life and liveliness, and the quickening influence of their work: their being *four*, denotes their sufficiency for all the ends of the earth, and under all the empires of it; their *four faces* —viz. of *a man*, denotes their wisdom, prudence, and tender compassion;—of *a lion*, their courage, boldness, and might;—of *an ox*, their indefatigable labour and patience;—of *an eagle*, their clear and piercing knowledge, high contemplations, and holy affections. Their *four wings, covering their* bodies, *stretched upwards*, and *joined to* their fellows, denote their diligence, speedy success, consciousness of their own infirmities, and mutual harmony and love. Their *straight feet*, like *those of a calf*, and *sparkling*, denote their upright, steady, persevering, pure, and glorious ministrations and behaviour. Their many *hands under their wings*, denote their great but prudently directed and humble activity in their whole work. Their *fiery appearance*, denotes their ardent love and holy zeal. The *Spirit moving among* them, denotes the Holy Ghost as calling them and qualifying them for, and directing and actuating them in, their work; and all directed by the voice of the Almighty, who is enthroned in heaven. 15–25. The *four wheels*, with *four faces* each, and coloured like *beryl*, *mysterious* in their form, *dreadfully high in their rings, full of eyes*, and *moved by the living creatures straight forward*, may denote the manifold, precious, glorious, mysterious, dreadful, wise, and prudent providences of God, perseveringly, self-consistently, and righteously conducted by the ministration of angels in all parts of the world: or they may denote the churches of Christ, mysterious in their form, uniform in their appearances, perseveringly advancing to the everlasting state, precious and shining in their oracles, ordinances, and true members, fearing God, and dreadful to their enemies, intelligent, prudent, and watchful, and directed and actuated by the Spirit of God, through the instrumentality of ministers, according to the word of an enthroned Redeemer. 26–28. This man, *amber-coloured*, and *fiery* in appearance, *enthroned* in heaven over the wheels and animals, and encircled with a *rainbow*, represents Jesus Christ, in our nature, as terrible to his enemies, but full of love to and zeal for his people, exalted to his Father's right hand, to be the Head and Director of angels and ministers, and ever attending to and administering the covenant of grace to the world.

Ver. 4. *A whirlwind* is the emblem of speedy judgment and total ruin, Job 11. 9. *The north*, the seat of the invading nations. The *cloud*, the *fire*, and the *brightness*, are the same emblems of divine presence, energy, and judgment that appeared on Sinai; indicating that the same God was present to inflict deserved punishment upon the rebellious transgressors of his law and the idolatrous apostates from his worship. *C.*

Ver. 5. *Four living creatures.* As 'seven' is the emblem of perfection originating in time and work, so 'four' is the emblem

four[x] had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.[2]

11 Thus *were* their faces: and their wings *were*[y] stretched upward;[3] two *wings* of every one *were* joined one to another, and two [z]covered their bodies.

12 And [a]they went every one straight forward: [b]whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* [c]like burning coals of fire, *and* like the appearance of lamps: [d]it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures [e]ran and returned as the appearance of a flash of lightning.

15 Now, as I beheld the living creatures, behold, [g]one wheel[4] upon[h] the earth by the living creatures, with his [i]four faces.

16 The appearance of the wheels[5] and their work *was* like unto [j]the colour of a beryl; and they four [k]had one likeness: and their appearance and their work *was* as it were [l]a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; *and* [m]they turned not when they went.

18 As for their rings, [o]they were so high that they were dreadful; and their rings[6] *were* [p]full of eyes round about them four.

19 And[q] when the living creatures went, the wheels went by them; and when the living

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*x* ver. 15, 19, 20; ch. 10.11. Re.4.7, with Lu. 15. 10. 2 Ki. 19. 35. Ps. 103.20. Pr.14.4. 1 Pe.1. 12. Ps.18.10, with Nu. 2.3,10,18,25.

2 See note * below.

*y* ver.23,24;ch.10.16. Is.6.2.

3 Or, *divided above.*

*z* ch.10.19.Is.6.2.

*a* See ver.9,12, 17. 2 Co.1.12. Lu.9.62. He. 10.38,39.

*b* ver. 20. Zec. 4. 6. Mat.4.1,11. He.1.14.

*c* ver.4,7;ch.10.2. Ps. 18.12. Mat.28.2,3. Re. 4.5. Da.10.6.

*d* Ge. 15. 17. ver. 12, 20,21. Zec.4.6. Jn.15.5.

*e* Ps. 103. 20; 147. 15. Da.9.21. Mat.24.27,31. Zec.4.10;2.4.

*g* ver.16,19,20;ch.10. 9.

4 *One wheel,* &c. That is, one wheel by each of the 'living creatures,' see ver. 16.—*C.*

*h* With ver. 20, 21; ch.10.17.

*i* With ver.6,10. Re. 4.7.

5 *Wheels.* The emblems of the revolutions of time, the progressive rise and fall of kingdoms; the onward but providential movements of events.—*C.*

*j* Da.10.6.ch.10.9,10.

*k* Ps.145.17. Ro.8.28. Ho.2.21,22. Am.3.6.

*l* Ps. 104. 24. Ro. 11. 33. Ps.36.6;92.5.

*n* ver.9,12; ch.10.11. Is.55.11, with 2 Ki.19. 33.

*o* Is. 55. 9. Ro. 11.33. Ps. 36. 6. Job 21. 7–27. Hab.1.2,3.

6 Or, *strakes.*

*p* ch.10.12. Re.4.6. 2 Ch.16.9. Pr.15. 3. Zec. 4.10.

*q* ch.10.16,17;ver.15, 20. Ezr. 1.[illegible]. Is. 55. 11. ch.37.10.Zec.11.8;4.6.

* The student of Assyrian antiquities cannot fail to observe in the cherubim here described by the prophet a general resemblance to those remarkable sculptures recently excavated from the mounds of Nineveh and Babylon. The details differ, but the general features are the same. We have on those sculptures four distinct faces as here;—the face of a man, of a lion, of a

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bull, and of an eagle. We have also the wings, and the 'straight feet,' like a calf's feet. All these were no doubt symbolical, but the symbolism was borrowed from that which was known to the Assyrians. God's universal sovereignty & omnipotent power were represented. The head of man symbolized intellect and rule over all rational beings; the lion, as king of wild beasts, symbolized God's rule over them; the ox over domestic animals; and the eagle over the fowls of heaven.—*P.*

*r* ver.12.1 Co.14.32.

7 Where God's Spirit leads, the spirit of his servants follows.—*C.*

*s* 1 Co. 3. 5. Ep.1.11. Col.3.11.1 Sa.10.6.Ro. 8.2.

8 Or, *of life.*

*t* ver. 19, 20. Ps. 103. 20.ch.10.17. Zec.6.1–8; 4.6.

9 Or, *of life.*

*u* ch.10.1,15,20; ver. 26. Re.4.2,3. 1 Ti.6.16. Ex.24.10.

*v* Job 37.22.

*x* Ep.1.10,22. Phi.2. 9.1 Pe.3.22.He.4.15.

*y* ver.11,12,24.

*z* Is.6.2.Ps.89.7. Job 4.18.Lu.17.10.

*a* Ho. 14. 9. Mat.13. 11.Re.2.7.ch.3.27.

*b* ch.10.5; 43.2. Da. 10.6.Re.1.15, with Ps. 18.13. Mi.6.9. Is.26.9, 11.

*c* Job37.2–5.Ps.29.3, 4;68.33.

*d* 2 Ki.7.6.

*e* Ps.103.20.ver.25.

*g* ver.28;ch.2.1–3.

1 The voice of the Son of God, saying, 'Well done, good and faithful servants.'—*C.*

*h* Mat. 28. 18. Ep.1. 21,22. Phi.2.9–11. 1 Pe. 3.22.ch.10.1.

*i* Ps. 45. 6. Da. 7. 9. Is.6.1.ch.10.1. Mat.25. 31. He. 1. 8; 8. 1; 12. 2. Re.4.2,3.Ex.24.10.

*j* Is. 6. 1. Re.1. 13; 3. 21; 4.2,3; 14.14. Da.10. 5.ch.40.3. Ps.110.1. Is. 9.6,7.

2 'God manifest in the flesh,' by whom and for whom all things were created and governed.—*C.*

*k* ver.4. De.4.24. He. 12,29. Is.59.17,18.ch.8. 2. Ps.50.3;97.2,3. 2 Th. 1.8.

creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever[r] the spirit was to go,[7] they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for [s]the spirit of the living creature[8] *was* in the wheels.

21 When[t] those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature[9] *was* in the wheels.

22 And[u] the likeness of the firmament upon the heads of the living creature *was* as the colour of the [v]terrible crystal, stretched forth [x]over their heads above.

23 And under the firmament *were* [y]their wings straight, the one toward the other: [z]every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, [a]I heard [b]the noise of their wings, like the noise of great waters, as the [c]voice of the Almighty, the voice of speech, as the noise of an [d]host: when they [e]stood, they let down their wings.

25 And there was [g]a voice[1] from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* [h]over their heads *was* the likeness of [i]a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of [j]a man[2] above upon it.

27 And I saw [k]as the colour of amber, as the

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of perfection originating in place and form. See Ge. 2. 10; Ex. 27. 1; De. 22. 12; 1 Ki. 6. 33; Eze. 37. 9; Da. 7. 2; Mat. 24. 31; Re. 7. 1; 21. 16. The other applications of the term seem all derivable from this original.—*Living creatures,* to distinguish them from agents of judgment by natural laws—as famine, pestilence, drought, &c.—*Likeness of a man.* Beings intelligent, but passionate. *C.*

Ver. 6. *Four faces.* The principal organs of sense being situated in the face, and these being the chief servants of the intellect, 'four faces' indicate perfection of the senses and understanding.—*Wings,* emblems of celerity in fulfilling the divine will. *C.*

Ver. 7. *Straight feet*—indicating straightness in the way of obedience. See Jos. 6. 5; 1 Sa. 6. 12; Is. 40. 3; Je. 31. 9.—*A calf's foot*—indicative of youth, of ceremonial cleanness, of suitableness for sacrifice, Le. 9. 2, and promise of growth, Mal. 4. 2.—*Burnished brass*—indicative of strength and splendour. *C.*

Ver. 9. *Wings joined.* Perfect consent of spirit, and unity of effort.—They needed not to 'turn;' having every one four faces, they lost no time in preparing for action; no enemy could come behind them. God's providential purposes cannot be eluded. *C.*

Ver. 10. *A man*—intellect with passion.—*A lion*—strength and readiness to assail, 2 Sa. 1. 23; Ps. 7. 2.—*An ox*—labour, productiveness, De. 25. 4; Pr. 14. 4.—*An eagle*—soaring aloft, yet finding the prey, Is. 4. 31; Mat. 24. 28. *C.*

Ver. 17. *Went upon their four sides.* All moving together, by one consent and energy.—*Turned not*—to mark that God is never turned back from his purposes of grace or judgment. *C.*

Ver. 18. *Their rings were so high.* The designs of Providence are vast; reaching not merely from earth, but from hell to heaven, from everlasting to everlasting.—*Full of eyes.* No events dependent upon blind chance; all guided by certain foreknowledge and unerring design. *C.*

Ver. 20. The living God guides the spirit of the obedient, and controls and restrains the spirit of the refractory and rebellious, and so directs every movement of providence, according to the counsel of his sovereign and gracious will. *C.*

Ver. 22. To denote the inferiority of all agents to God, the firmament is 'upon their heads.' *Terrible crystal*—dazzling the eyes with its lustre, and so 'terrible' to the weakness of the organ. In this sense the sun is 'terrible.' But nothing is so terrible as to gaze upon the wheel of Providence reaching from the lowest hell to the highest heaven, and the firmament of his power over the heads of all his creatures, and the wonders of his omnipresence whereby, while here on earth, he is yet exalted 'far above the heavens.' *C.*

Ver. 23. *Covered their bodies.* When the purpose of Providence is most rapidly in progress, from the eyes of worldly men the agent is totally hid: and when they search for the origin of their disasters, even the true second causes they seldom discover; and the great cause of all—God judging them for their sins—the blindness of their eyes, and the hardness of their hearts, will not permit them to see. *C.*

Ver. 24. When a providential work is accomplished his servants have rest: Stephen 'fell asleep' in Jesus: when Paul had 'finished his course' he saw the crown waiting for him in the hand of his Lord. *C.*

Ver. 27. *The appearance of fire.* The manifested baptism of the Holy Ghost with fire, Mat. 4. 11; which baptism is seen perfect in Christ, from whom it is dispensed in measure to his disciples, Jn. 3. 34; 1 Co. 12. 11. *C.*

REFLECTIONS.—Wherever God has a people he will find ministers for them. And there is great need that these should have a clear and distinct call from him to their work, considering the important dangers attending, and the awful issues and accounts thereof. All discoveries of God ought to fill our minds with deep awe and reverence of him. May I then, like these living creatures, be endowed with the Holy Ghost, filled with spiritual knowledge and prudence, and be uniformly active and upright in the Lord's way; always under his direction and influence, and making my light so to shine before men as that they may see my good works, and glorify my Father which is in heaven. However strange and intricate the form of ordinances, churches, and providences be, let me revere them, as framed and managed by God for his own glory; and always look, above all, to his infinitely glorious self, particularly as manifested in my nature, and the Lamb as it had been slain in the midst of the throne.

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CHAPTER II. Ver. 1–6. The title *son of man,* so often given to Ezekiel, and sometimes to Daniel, who also prophesied in Chaldea, might be given them to render them humble under their enjoyment of so many divine visions: or as an honourable representation of them as types of the Son of God in our nature. And the Jews are called *briers, thorns,* and *scorpions,* to represent what cursed, mischievous, malignant, subtle, fierce, frowning, venomous, and murderous persecutors they would be to him.

Ver. 1. *Son of man.* This title is peculiar to Ezekiel and Daniel; and, according to the Hebrew rabbis, it was intended to remind them of their frailty, that they were but men, and not angels. *C.*

Ver. 6. *Briers and thorns.* What specific plants are meant it is impossible to determine. The general use of the words translared 'briers and thorns' leaves, however, no doubt that they are some of the many prickly plants with which many parts of Asia and Africa abound. 'One of the inconveniences,' says a learned traveller, 'of the vegetable thickets of Egypt is, that it is difficult to remain in them, seeing nine-tenths of the trees and plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow.' The 'brier and thorn' are memorials of the curse originally pronounced upon the earth because of sin Ge. 3. 18; He. 6. 8.—*Scorpions.* According to some authorities the name is derived from two words that signify 'father-killer;' and Pliny informs us that it is the property of the young scorpions to slay their parents. Parkhurst derives it from two words that signify to squeeze or pinch violently, as the creature is armed with forceps, and takes a violent hold. It is a small but very venomous animal, having a poisonous sting in its tail. It is an animal of a very hideous appearance; and, from its aspect and poisonous properties, furnishes an awful emblem of a malignant people. *C.*

REFLECTIONS.—Ministers had need always to keep in view their own infirmities, as well as the dignity of their office; and the Spirit of God must enable them to receive as well as to declare their instructions. Alas! how fast men's wickedness cleaves to them under the heaviest afflictions! God exactly knows what men are and will be, and what entertainment his Word and ordinances will get among them. And marvellous is his patience and pity in using all common methods to reform the most stubborn. And if ministers preach by his commission, and in his authority, whether men be edified or not, he will be glorified by

SITE OF THE ACADEMY—WHERE PLATO HAD VISIONS THE TRUEST EVER RECORDED OUTSIDE OF THOSE INSPIRED BY THE SPIRIT OF GOD. [Ezekiel, i.]—The first chapter of Ezekiel opens with a glorious vision of God. Ezekiel was among the captives, and exiled from his native land in a strange, depressing atmosphere, and yet we have evidences throughout his work of his deep spiritual insight. The book of Ezekiel may be called a song which the poet learned in sorrow. In some respects his work is the most imaginative and remarkable in the Scripture. We give a picture above of the site of the Academy where another seer lived and taught. It was amid the olive groves of the Academy that Plato had his visions of God, and which are nearer to those of the prophets than any others that ever took form among heathen writers. When Ezekiel was writing by the River Chebar in Babylon, Solon introduced a new standard of coinage in Athens whereby he reduced debts secured by mortgage 27 per cent. It is an interesting fact thus to know that Ezekiel, the seer, and Solon, the wise man of Greece, lived and wrought in the same age of the world's history.

appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As[l] the appearance of the bow[3] that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the [n]likeness of the glory of the LORD. And when I saw *it*, I [o]fell upon my face, and [p]I heard a voice of one that spake.

## CHAPTER II.

1 *Ezekiel's commission.* 6 *His instructions.* 9 *The roll of heavy judgments spread before him.*

AND he said unto me, [a]Son of man, stand upon[b] thy feet, and I will speak unto thee.

2 And the [c]spirit[1] entered into me when he spake unto me, and [d]set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, [e]I send thee to the children of Israel, to a [g]rebellious nation[2] that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* impudent[3] children, and stiff-hearted. I do [h]send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, [i]whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet [j]shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, [k]be not afraid of them, neither be afraid of their words, though briers[4] and thorns *be* [l]with thee, and thou dost dwell among scorpions: [m]be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And[o] thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they *are* most rebellious.[5]

8 But thou, son of man, hear what I say unto thee; [p]Be not thou rebellious like that rebellious house: open thy mouth, and eat[6] that I give thee.

9 ¶ And when I looked, behold, [q]an hand *was* sent unto me; and, lo, a [r]roll of a book *was* therein.

10 And he [s]spread it before me; and it *was* written[t] within and without; and *there was* written therein [u]lamentations, and mourning, and woe.[7]

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*l* Re.4.3; 10.1, with Ge.9.13–16.Is.54.8–10.
3 *The bow.* The emblem of the covenant of grace as confirmed to Noah.—*C.*
*n* 1 Ki. 8. 10, 11. Ex. 16,7,10;24.16,17; 33.20–23. Nu.12.8. ch.3.28. 1 Co.13.12.
*o* ch.11.2;3.23. Da.8. 17. Ac.9.4. Re.1.17,18. Job 42.5,6.Is.6.5. Mat. 17.6. Lc.9.24, with Ge. 17.3. Nu.14.5.
*p* Ac.9.4, with Mat. 5.4;11.28.

CHAP. II.

*a* ver.3,6,8;ch.3.1,4, 10, &c. Ps.8.4;49.2.Is. 2.9, or Ps.146.3. Da.8. 17.2 Co.12.7.
*b* ch.1.28; ver.2. Da. 10.11,19.
*c* ch.3.12, 14, 24. Ac. 6.3; 9.17; 11.24. Ju.13. 25.Ac.10.44.
1 The Spirit of God in power.—*C.*
*d* Jn.15.5. Da.10.19. Zec.10.12. Phi.2.12,13.
*e* Mat. 28. 18, 19. Jn. 20. 21. Je.44.4,5. Mar. 12.2–5. Ro.10.15.
*g* De.9.27. Ac. 7. 51. Jos.22.16. Je.3.25;25.3; 35. 5. 2 Ch. 36. 15, 16. 2 Ki.17.7–23. Da.9.5–13. ch.xvi.xx.xxiii.
2 Heb. *nations*, ch. 5.6,7.
3 Heb. *hard of face.*
*h* Mat.10.16.
*i* ver. 7; ch. 3. 11, 27. Je.26.2,3.
*j* ch.33.33.2 Co.2.16. Is. 5. 3, 4. Jn. 15, 19,22. Mat.11.24. Ho.6.5.
*k* ch.3.8,9. Je.1.8,17 –19. Lu. 12. 4. Mat.10. 28. Ac. 4. 13, 19, 29, 31. Ep.6.19. Phi.1.28. 2 Ti. 1.7. Col.1.11.
4 Or, *rebels.*
*l* 2 Sa.23.6,7. Is.9.18. Mi.7.4.
*m* 1 Pe. 3. 14. He.11. 27. Lu.12.4. Is.8.12;51. 7,12. Pr.29.25.
*o* ch.3.11,17–22.1Co. 11.23. Je.23.28. 1 Jn.1. 3. Mat.28.20.
5 Heb. *rebellion*, Je.44.18.
*p* Ex.23.2. Ro. 12. 2. Is.8.11–13;1.19;50.5.
6 Heb. embrace and consider well, Re. 10. 9, 10. ch.3. 1–3. 10. Je.15.16. 1 Ti.4.14–16.
*q* ch.1.26;8.3. Je.1.9. Re.5. 1;10.2,8–11.
*r* ch.3.1.
*s* Ac.8.30. 2 Co.2.14. Hab.2.2. Is.30.8.
*t* Re.5.1.ver.9; ch.3. 1.
*u* Is. 3. 11. Ro.2.8,9. ch. iv.–xxxii. xxxv. xxxviii.xxxix.
7 It must be borne in mind that the language of Ezekiel is highly symbolical. His figures are bolder even than those of any of the other prophets. The 'roll' symbolized the divine revelation made to the prophet. That revelation was an almost continual recital of judgment about to be inflicted upon the Jews. The eating of the roll symbolized a full comprehension of the revelation by the prophetic mind, and the command, 'Be not thou rebellious,' indicates the necessity laid upon him faithfully to deliver and record the whole revelation—not to withhold a single word, not to modify a single expression, through fear or favour. The history of the past, and perhaps also his own experience, told him how dangerous was his mission, and how much enmity and persecution his words were calculated to excite among his infatuated countrymen; but in the face of all this he must fulfil his appointed work.—*P.*

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CHAP. III.

*a* ch.2.8,9. Je.15.16. Ps.1.2. Re.10.9,10.ver. 10.
1 *That thou findest.* 'That which is given to you (*Houbigant*).—*Eat.* Inwardly meditate and digest my word; let it be the very food of thy soul.—*C.*
*b* ver.17–22,11,15. Je. 24.1.2 Ki.24.14–16.
*c* Ac.26.19. Ga.1.15, 16. Je.15.16;25.17.2 Co. 3.5.
2 He caused him to eat in vision.—*C.*
*d* ch.2.10;ver.10. Re. 10. 9,10. Job 32.18. Pr. 18. 8; 20. 27. Jn. 7. 38. Col.3.16. Mat.13.52. 1 Ti.4.15.
*e* Re. 10. 9, 10. Jn. 6. 45. He.4.2. Je.15.16–18. Ps. 19. 10; 119. 11, 103. Pr.2.10, with ver.14.
*g* ch.2.3,7; ver.11,17 –22. Mat.28.20. Je.1.9, 17;23.28.
*h* With Jonah 1.2;3. 2. Is.33.19;30.11. Ps.81. 5.
3 Heb. *deep of lip, and heavy of tongue:* and so ver.6.
4 Or, *if I had sent to them, would they not*, Jonah iii. Mat.12. 41;11.21,23.
*i* Je.25.4;44.5,16. Jn. 5.46. Lu.19.14; 13.34. 1 Sa.8.7. Jn.15.20.
5 Heb. *stiff of forehead and hard of heart*, ch. 2. 4. Is. 3. 9. Je.8.12;3.3.
*j* Lu. 21.15. Is. 50. 7. Je.1.18; 15. 20. Mi.3.8. Col.1.29. 1 Co.2.4. Ro. 8.31.
*k* 2 Ti.2.3. Je.1.8,17. ch.2.6.
*l* 2 Ti. 2. 6. ver. 1–3. Ps.119.11. ch. 2.8. Re. 10.9,10. Col.3.16.
*n* ver.1. Je.24.1.2 Ki. 24.14–16.
*o* Ex.32.7. De.9.12.
*p* ch.2.5,7; ver.1,17–22. Ac. 20. 20,27. Mat. 28. 20. ver. 27; ch. 2. 4, 5,7.
*q* ch.2.2;8.3;11.1. Ac. 8.39. 1 Ki.18.12.ver.14, 15.2 Ki.2.16.
6 It will be observed how entirely the prophet was an instrument—a rational, willing, and accountable instrument it is true—in the hand of Jehovah. The Spirit commissioned him, strengthened him, revealed to him the whole substance of the message he was to deliver, put the very words into his mouth, and here wafted him away to his work. The power which operated in and by him was a power over which he himself had no control; it was a power distinct altogether from that which operates in the soul of the believer in regeneration and sanctification, it was a power given for a specific object, and not extending beyond it.—*P.*
*r* Re.1.10. Ac.2.2.
7 A voice like the 'rushing' of many waters. See ch.1.24. —*C.*
*s* Job 1. 21, with ch. 10.18,19; 11.22,23; 9. 3. 1 Ki.8.13.
*t* ch.1.8,10,11,13–21; 10. 16, 17. 2 Sa. 5. 24. Zep.1.14,15.
8 Heb. *kissed.*
*u* ver.12. 2 Ki. 2.16. ch.8.3;37.1;40.2.
9 Heb. *bitter.*

## CHAPTER III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God showeth him the rule of prophecy.* 22 *God shutteth and openeth the prophet's mouth.*

MOREOVER, he said unto me, Son of man, eat[a] that thou findest:[1] eat this roll, and [b]go speak unto the house of Israel.

2 So[c] I opened my mouth, and he caused me to eat[2] that roll.

3 And he said unto me, Son of man, [d]cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I [e]eat *it;* and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, [g]go, get thee unto the house of Israel, and speak with my words unto them.

5 For[h] thou *art* not sent to a people of a strange speech and of an hard language,[3] *but* to the house of Israel:

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand; surely, had I sent thee to them, they would[4] have hearkened unto thee.

7 But[i] the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted.[5]

8 Behold, [j]I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant, harder than flint, have I made thy forehead: [k]fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover, he said unto me, Son of man, [l]all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee [n]to them of the captivity, unto the children of [o]thy people, and [p]speak unto them, and tell them, Thus saith the Lord GOD, whether they will hear, or whether they will forbear.

12 Then[q] the spirit took me up,[6] and I heard behind me [r]a voice of a great rushing,[7] *saying*, [s]Blessed *be* the glory of the LORD from his place.

13 *I heard* also [t]the noise of the wings of the living creatures that touched[8] one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So[u] the spirit lifted me up, and took me away, and I went in bitterness,[9] in the heat of

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the faithful publication of his truths. They must indeed, in the discharge of their office, expect the most unnatural and infernal persecution; and from none more than from hardened hypocrites. But let them be used as they may, they must faithfully adhere to and publish God's truths, however mournful or cutting. And in order hereto, they must consider, understand, and experience the power of them on their own hearts, before they preach them to others.

CHAPTER III. Ver. 1–3. This *roll* noted his prophetic commission, or the messages he was to deliver. The *eating* imported his cordial reception of his messages, and serious meditation on them, that he might understand them. Its being *sweet in his mouth* imported that his commission was delightful to him at first, though afterwards he was filled with grief and anguish, when he found that he was to deliver such terrible messages, and those to be so little regarded. 8, 9. I will endow thee with boldness to deliver my messages, and with courage and constancy to hold out against all opposition. 12–14. The *great rushing*, &c., denotes the great commotions and troubles which he was to foretell, and in which God would be glorified. —The *noise of the wings* of the animals, and of the wheels, denotes the great activity of angels, ministers, and others in executing God's threatenings and providences. 20. If a man, who is but apparently righteous, without any real principle of grace, abandon his seemingly virtuous course, and give up himself to a continued practice of wickedness, and I lay in his way what his lusts shall improve to his destruction, whatever seeming good things once appeared about him, they shall in no wise avail to prevent his punishment. And if thou hast not warned him, thou shalt be punished as guilty of his destruction. 25. These *bands*

my spirit:[1] but[v] the hand of the LORD was strong upon me.

15 ¶ Then I came to [z]them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and [y]remained there astonished among them seven days.[2]

16 And[z] it came to pass, at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, [a]I have made thee [b]a watchman unto the house of Israel: [c]therefore hear the word at my mouth,[3] and give them warning from me.

18 When I say unto the wicked, [d]Thou shalt surely die; and [e]thou givest him not warning, nor speakest to warn the wicked from his wicked way, [g]to save his life; the same wicked *man* shall[h] die in his iniquity; but [i]his blood will I require at thine hand.

19 Yet[j] if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, [k]he shall die in his iniquity; but thou hast delivered[l] thy soul.[4]

20 Again, when a [m]righteous *man* doth turn from his righteousness,[5] and [o]commit iniquity, and I [p]lay a stumbling-block before him, he shall die: because thou hast not given him warning, [q]he shall die in his sin, and his righteousness which he hath done shall not be remembered; [r]but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous [s]sin not, and he doth not sin, [t]he shall surely live, because he is warned; also [u]thou hast delivered thy soul.[6]

22 ¶ And[v] the hand of the LORD was there upon me; and he said unto me, Arise, [z]go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain; and, behold, the [y]glory of the LORD stood there, as the glory which I saw [z]by the river of Chebar: [a]and I fell on my face.

24 Then [b]the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, [c]shut thyself within thine house.

25 But thou, O son of man, behold, [d]they shall put bands upon thee, and shalt bind thee with them, and thou shalt not go out among them:

26 And[e] I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and [g]shalt not be to them a reprover;[7] for they *are* [h]a rebellious house.

27 But when I speak with thee, [i]I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD, [j]He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

A.M. cir. 3410. B.C. cir. 594.

1 Heb. *hot anger.*
*v* ch.1.3;8.1. Je.20.9. 2 Ki.3.15.
*x* ch.2.3;ver.1,11;ch.1.11. Ps.137.1.ver.23.
*y* Job 2. 13. Je. 23.9. Hab. 3.16. Ge.50.10. 1 Sa. 31.13. Ps. 25.16,17. Ja.1.19.

2 The period allotted for mourning, Ge. 50.10.1 Sa.31.13. Job 2. 13.—*C.*
*z* Pr.19.21. Je.23.30.
*a* ch. 3.3–8. 1 Co.12. 28.
*b* ch.33.7. Is.52.8;56. 10;21.6,8;62.6. Je.6.17; 31.6. He.13.17.
*c* Hab. 2.1. Mat. 28. 20. 2 Co.5.11,20. Is.58. 1. Ho.8.1. Col.1.28.

3 Compare with ver. 4, as continued evidence of the all-important doctrine of plenary verbal inspiration.—*C.*
*d* Is.3.11.ch.18.4,27. Lu.13.3,5.
*e* ch.33.6.
*g* Ro.1.16. 1 Ti.4.16. Ja.5.20.
*h* ch.18.4. Jn.8.21,24. Mat. 15. 14. Ro.6. 23. Lu.12.47. Pr.14.32.
*i* ch.33.6. Ge.9.5,6. 2 Sa.4.11.
*j* 2 Ki.17.7–23. 2 Ch. 36.15,16. Je.44.4,5; 15. 19.
*k* Lu. 12. 47. He. 10. 26,27. 2 Th.1.8,9. Is.3. 11.
*l* Is. 49. 4, 5. ver. 21. Ac.20.26;13.45,46.

4 The messenger is clear from any charge of guilt, however unsuccessful his warning has been.—*C.*
*n* Phi. 3. 6. Ga.1.14. Mat.9.13.2 Pe.2.20–22. He.10.26,38. ch.18.24; 33.12,13.

5 Heb. *righteousnesses.*

* I entirely concur with the comment of Fairbairn on the doctrinal bearing of this passage, that it has nothing to do with the question as to the possibility of the righteous falling from a state of grace. 'It seems to be a misdirection of the passage to apply it to such a purpose. Its direct and immediate bearing had respect only to the inseparable connection between righteousness and life, sin and death, and certainly by the former a real participation of the divine likeness and blessing, and by the latter the loss of both. But whether this loss may ever be sustained by any who have properly enjoyed the good—whether those who have been truly renewed by grace ever fall back again into the corruption and ruin of nature—this is not to be determined by a passage like the present, which being intended only for a direction to the prophet, in regard to his public ministrations, of necessity spake of the appearances, as indicative of the realities of things.'—*P.*

A.M. cir. 3410. B.C. cir. 594.

*o* Jn.8.34. 1 Jn.3.8,9. Ep.4.17–19. Tit.3.3.
*p* Ps.81.12. Je.6.21. 2 Th.2.11. Is.66.4. 1 Pe.2.6–8.
*q* ch.18.24,30. Pr.14.32. Jn.8.21,24.
*r* ver.18;ch.33.6. Ge. 9.5. 2 Sa.4.11.
*s* 1 Jn.3.6,9;5.18. Ep. 4.22,25;5.3,4. Col.3.5,8.
*t* Ps.19.11. Pr. 28.13. Is.3.10. Ro.2.7,10;8.13.
*u* ver. 19. Ac.18.6;20. 26.

6 See note * in first column.
*v* See ver.14;ch.1.3.
*x* Ca.7.11. Ex.3.1,2. ch. 8. 4. Mat. 26. 36,39. Ac.10.44.
*y* ch.1.4–28; 9.3; 8.2, 4;10.1–22;43.2–4. Ex.3. 2. Nu.16.19,42.
*z* ch. 1. 3. Ps. 137. 1. Da.8.2.
*a* ch. 1. 28. Ge. 17. 3. Le.9.24. Da.8.17;10.8, 9. Mat.17.6. Re.1.17.
*b* ch.2.2. Ac.6.3;9.17; 11.24. Ju.13.25. Mi.3.8. Ex. 31. 3. Is.11.2; 61.1. Re.1.10.
*c* ver. 22, or ch. 4. 1–3,7.
*d* ch.4.8; ver.15. Ac. 9.16;20.11,13. Jn.21.18. Mar.3.21.
*e* ver.15; ch.4.1,7;24. 27. Lu.1.20,22.
*g* Ps.38.13,14. Am.8. 11,12. Ho.4.17, with Is. 29.21.

7 Heb. *a man reproving.*
*h* ch.2.3. Is.1.2.2 Ki.17.7–23.2 Ch.36.15,16. Je.44.4,5.
*i* De.23 25.ch.11.25;33.22. Ex.4.11,12.ch.24.27.
*j* ch.2.5,7. Mat.11.15;13.9. Re.22.11.1 Co.14.38.

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may either denote the restraints which God put upon him during his four hundred and thirty days' emblematical siege of Jerusalem [ch. iv.], or the restraints which the Jews would lay upon him, in order to prevent his denouncing judgments against them.

Ver. 3. *Honey* is the emblem of sweetness collected by industry, and preserved by care—of which the bee is one of the most remarkable natural examples. It here represents the sweetness of those reflections that arise from the knowledge and meditation of God's Word, and ready obedience to his will. *C.*

Ver. 4. This expression, *Speak with my words unto them*, is such a plain and explicit assertion of full and complete verbal inspiration in one prophet, that unless it be found explicitly disavowed, which it never is, the same amount of inspiration must be ascribed to every other prophet. See ver. 10. *C.*

Ver. 9. *Adamant.* What particular stone is intended cannot be determined, nor is the determination important, as the import of the passage is sufficiently plain. God had endowed the prophet with knowledge by means of the roll, or revealed word; he, in face of all opposition, with honesty and courage, determined to deliver his message. *C.*

Ver. 12. *The glory of the Lord from his place*, was the Shekinah in the wilderness—in the tabernacle, God manifest in light and cloud. 'The glory of the Lord from his place' in the temple, Mal. 3. 1, was 'the Word made flesh' and dwelling among men, who thus beheld 'his glory, the glory of the only begotten of the Father, full of grace and truth.' 'The glory of the Lord from his place' in the heavens, is Christ sitting at the right hand of God, and ever living to make intercession for us. *C.*

Ver. 14. *In bitterness* of spirit because of the calamities he was commissioned to reveal.—*In the heat.* In the godly indignation of his spirit against ingratitude and hardness of heart to be rebuked. *C.*

Ver. 20. There is a faith that is living, and there is a faith that is dead, Ja. 2. 17; there is, with Christ, an outward union of profession—there is an inward union of the heart, Jn. 15. 2, 6; Ro. 10. 9. The man that professes faith in Christ is righteous in profession, but no farther. And such a one may fall away from that profession in which, for a time, he 'did run well:' and that either through ignorance of the real nature of the gospel, Mat. 13. 19, or want of 'root in himself,' or the dread of persecution, Mat. 13. 21, or through 'care of the world and deceitfulness of riches,' and the seed may thus be choked, and the plant become 'unfruitful.'—*A stumbling-block.* This may be either a fuller exposition of divine truth for the edification of the church, whereby ignorance is alarmed and alienated—the letting loose of the storm of persecution, by which indolence is disturbed, and the lovers of pleasure disgusted—or the full demand of God upon the liberality of Christian stewardship, at which covetousness takes the alarm and shuts out Christ, by admitting and cherishing 'the love of money.' These and other such 'stumbling-blocks' God is said to 'lay before' men—not to induce them to stumble and fall—not to tempt them to evil—but to punish them for their sins—to bring out from beneath the garb of profession the reality within; and to be a warning to him that 'thinketh he standeth (by faith) to take heed lest he fall' (by sense). *C.*

Ver. 26. This dumbness may have been physical, so that he could not speak; God thereby manifesting to the prophet and people that speech was his gift, their lips not their own, Ps. 12. 4: or it may have been mental, arising from such an overwhelming astonishment at the view of the divine glory, as deprived him for a time of the power of utterance—a result often arising from deep impressions of natural objects and occurrences: or it may have been merely the effect of that commanded retirement or compulsory imprisonment, by which he was for a time reduced to silence as a public 'preacher of righteousness.' *C.*

REFLECTIONS.—God's Word ought to be received as the delightful food of our soul, without disputing: and the more readily we obey God's difficult commandments, we shall receive the more comfort in the issue. Saints may receive with delight what speaks terror to the wicked. And they who minister in holy things, ought to meditate on and experience their subject before they deliver it to others. But unless God give them a spirit of wisdom and understanding, their own labours can avail but little. The more impudent sinners are in opposition to religion, the more bold and resolute should ministers and others appear in defence of it, that if any obstinately reject the counsel of God, they may be rendered inexcusable. And if we be called to hard services, he will fit and furnish us for them. Nor must the want of desired success discourage us, or in the least abate our faithfulness and diligence. What struggles of fear and unbelief may there be where grace reigns! It is very discouraging for ministers to be sent to preach to such as are uncontrollably wicked, and hate to be reformed. And their great griefs are often too big to be uttered. But God can bow their hearts as well as furnish their heads, and so prevent their refusal or desertion of their work. And he often for a time straitens them whom he intends to exalt.—Perseverance in sin, and apostasy from God, must certainly issue in temporal and eternal destruction. But readily will God pardon the most wicked if penitent. O the infinite importance of the ministerial office! What influence the execution thereof hath upon the everlasting happiness or misery of mankind! and ministers are acquitted or condemned as guilty of the destruction of souls as they faithfully deliver God's messages or not. Men's apostasy from, or perseverance in, good works, clearly manifests the counterfeit or real nature of their religion and grace. But they who follow God's direction shall have his necessary comforts always attending them. They who sinfully evade God's public work are ordinarily punished with temporary restraints from it: and they who hate reproof are deprived of faithful reprovers. Such as intend public preaching ought to be prepared for it by much reading, meditation, and prayer, as their messages are deeply connected with the eternal salvation or damnation of men.

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CHAPTER IV. Ver. 1–7. It is most probable that these things were really done, and not in mere vision. If that year was their leap-year of thirteen months, there was time enough between the dates [ch. 1. 1, 2; 8. 1]. God could easily make the prophet lie still all the time specified, and live comfortably on his provision. The *brittle tile* represented Jerusalem's weakness and readiness to be irrecoverably ruined. The *pan* or *slice of iron* represented the walls of Jerusalem, or the resolution and fortifications of the Chaldean besiegers; the *three hundred and ninety days on his left side*, answering to the years of wickedness by the less regarded ten tribes after Jeroboam had become king, 1 Ki. xii., might also figure out three hundred and ninety days of siege by the Chaldeans, before they went off to fight the Egyptians [Je. 37. 5]. The *forty days on his right side*, answering to the Jews' years of wickedness under Manasseh, Jehoiakim, and Zedekiah, or beginning from the thirteenth or eighteenth year of Josiah, might represent the forty days of siege after the Chaldeans returned before the city was taken.—*His setting his face against the portrait of Jerusalem*, and having his *arm bare*, marked how furiously the Chaldeans should besiege it, and how ready they would be to use their swords in murdering the inhabitants.

Ver. 1. *Tile.* The tiles and bricks used for building in several eastern countries are very large, and have often been used as tablets. Pliny relates how Epigenes inscribed a long series of astronomical observations upon brick tiles (*Nat. Hist.* lib. viii. 57). The order was particularly appropriate in Chaldea, where it was customary to inscribe indented figures upon broad and thin bricks, many of which are still found in the ruins of Babylon, and may be frequently seen in European collections of eastern antiquities. *C.*

Ver. 7. *Arm shall be uncovered.* The uncovering of the arm denoted, in eastern phraseology, preparation for battle; and was intended as a farther emblem of Chaldean preparation, courage, and activity in carrying on the siege. *C.*

## CHAPTER IV.

1 *Under the type of a siege is showed the time from the defection of Jeroboam to the captivity.* 9 *By the provision of the siege, is showed the hardness of the famine.*

THOU also, son of man, [a]take thee [b]a tile, and lay it before thee, and pourtray upon it the city, *even* [c]Jerusalem:[1]

2 And[d] lay siege[2] against it, and build a fort against it, and cast a mount[3] against it; set the camp also against it, and set *battering* rams[4] against it round about.

3 Moreover, take thou unto thee an iron pan,[5] and set it *for* [e]a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This[g] *shall be* a sign to the house of Israel.

4 ¶ Lie[h] thou also upon thy left side, and lay [i]the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.[6]

5 For I have laid upon thee [j]the years of their iniquity, according to the number of the days, three hundred and ninety days:[7] so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy [k]right side, and thou shalt bear the iniquity of the house of Judah forty days:[8] I have appointed thee each day for a year.[9]

7 Therefore thou shalt [l]set thy face toward the siege of Jerusalem, and [m]thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And behold, [n]I will lay bands[1] upon thee, and thou shalt not turn thee from one side to another,[2] till thou hast ended the days of thy siege.

9 ¶ Take[p] thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches,[3] and put them in one vessel, and make thee bread[4] thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.[5]

10 And thy meat which thou shalt eat [q]*shall be* by weight twenty shekels[6] a-day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin:[7] from time to time shalt thou drink.

12 And thou shalt eat it *as* barley-cakes,[8] and thou shalt bake it with dung[9] that cometh out of man, in their sight.

A.M. cir. 3410.
B.C. cir. 594.

CHAP. IV.

[a] Is.xx. Je.xiii.xviii. xix. xxv. xxvii. ch. v. xii. Ho.i.iii.

[b] Jos.6.4.1 Co.1.27.

[c] Am.3.2. Je.7.14.

1 Recent excavations have shown that it was customary in Assyria and Babylonia to depict upon slabs of limestone, alabaster, and prepared tiles, the cities besieged and captured by celebrated conquerors. The halls of their great palaces were generally covered with such scenic representations, many of which are now in the British Museum. These illustrate the words of the prophet. —*P.*

[d] 2 Ki. 25. 1. Je. 6. 6; 52. 4; 39. 1, 2. ch. 21. 22. Lu.19.42-44.

2 *Lay siege.* Draw the plan of a siege. —*C.*

3 See note on Je.33. 4.—*C.*

4 Or, *chief leaders.*

5 Or, *a flat plate* or *slice.*

[e] 2 Ki.25.1-3. Je. 39. 1, 2; 52. 4-7.

[g] ch.12. 2-12; 24. 24, 27. Ho.i.iii. Zec. i-vi. Je. xiii. xviii. xix. xxxii. Is. vii. viii. xx. Ge. 15. 13-16. 2 Ch.36.15. Is.8. 18.

[h] ver.5,8;ch.16.46.

[i] 1 Ki. 17. 21-23. Ps. 69.27. Is.53.6.

6 He bore their iniquity *emblematically* —upon Christ alone has the Lord really laid the iniquity of us all.—*C.*

[j] Nu.14.34. Da.9.24-26;12.11,13. Re.11.2,3.

7 From Jeroboam's establishment of idolatry, till the 23d year of Nebuchadnezzar, Je.52.30. 2 Pe. 3.8.

[k] Ro. 3. 1, 2; 9. 3-5. Ho.1.7;11.12.

8 Beginning at Josiah's covenanting, 2 Ki.23.3,23, and ending, Je.52.30.

9 Heb. *a day for a year; a day for a year,* Nu.14.34. Da.9. 24-26; 12. 11, 12. Re. 9. 15;11.2,3;12.6,14;13.5.

[l] ver.3; ch.6.2; 14.8. Le.17.10.

[m] Is.52.10. Je.48.10.

[n] ch.3.25. 2 Ki.25.1-4. Je.39.1,2;37.9,10.

1 What these 'bands' were, it is impossible to say. They may have been the physical bands of a nervous and muscular affection, that rendered turning literally impossible; or they may have been the spiritual bands of the divine command, that rendered change morally unlawful.—*C.*

2 Heb. *from thy side to thy side.*

[p] ver.13,16.

3 Or, *spelt.*

4 See note * below.

5 So long the siege of Jerusalem lasted, allowing it to have been raised four months, 2 Ki. 25. 1-4. Je.37.5;39.1,2;52.4-7.

[q] ver. 16. Je. 37. 21. Le.26.26. De.28.51-57. La.5.4,9. Is. 3. 1. ch.5. 16;14.13. Re.6.6.

6 About nine ounces weight.

7 A third part of a Scotch pint.

8 As ordinary food, or hastily made.

9 ver.13. Ho.9.3. The dung was used for fuel.

* These coarser grains were mixed with the wheat, to indicate the scarcity that would compel the Jews to every expedient to eke out their miserable, scanty, and often defiled stores, in the siege of Jerusalem, which should end in their captivity and dispersion.—*C.*

[r] Ho.9.3,4. Da. 1. 8. Le.26.26,29. De.28.51-57,48. La.5.6,9.

[s] Ac. 10. 14. Da. 1. 8. Ex.22.31. Le.17.15;xi. De.xiv. Le.22.8; 7. 18; 19.7. Is.65.4;66.17.

[t] Pr.27.7. La.4.10, *i.e.* to be fuel for baking his bread.

1 Did God change his purpose at the suggestion of the prophet? No. The proper emblem of misery and defilement was in God's first direction—the efficacy of humble prayer was exemplified in the remission and substitution granted in the second.—*C.*

[u] ch.5.16;14.13. Le. 26.26. Is.3.1. Ps.105.16.

2 *Staff of bread.* I will take away the support of bread.—*C.*

[v] ver.10,11. Re. 6. 6. Le.26.26,36. De.28.48, 65, 66. Ps. 60.2,3; 80.5. La.1.11; 5. 9; 4. 4,9,10. ch.12.18,19.

[x] ch.24.23. Le.26.39.

CHAP. V.

[a] ver.2,12;ch.4.8.

[b] Is.7.20. Le.21.5.

[c] Is. 26. 7. Da. 5. 27. Re.19.11. Je.15.2.

[d] ver. 12. 2 Ki. 25. 4. Is.24.18. ch.24.11;7.12. Je.9.11;7.33,34;9.11,22; 38.2.

[e] ch.4.1-3,7-9.

[g] ver. 12. 2 Ki. 25. 7, 21. Je.52.10.

[h] ver.12;ch.6.8. Le. 26. 33. De. 4. 27; 28.64; 32. 26. Je. 24. 10; 44.12. Am.9.4;2.13,14.

[i] 2 Ki.25.12, 22. Is.1. 9. Je.39.10; 40.7-12; 52. 16.

1 Heb. *wings.*

2 The *few* bound in the skirts represent the remnant of the poor Jews left with Gedaliah, Je.40.7.—*C.*

[j] 2 Ki.25. 25. Je.xli.-xliv.;52.30.

3 This *fire* was the conspiracy of Ishmael, which was fatal to the miserable remnant that were still left in Judea, Je.41.2-18;43.12.—*C.*

[k] ch 4.1. Am.3.2.

[l] ch.16.14.1 Ki.8.41, 42. Mat.5.14. De.4.6.

4 'In the *midst* of the nations' familiarly known to one another by commercial intercourse.—*C.*

5 The reference here is to the spiritual rather than the temporal position of Jerusalem. Temporally Jerusalem was never a great centre of influence and power, like Babylon or Rome; but spiritually —viewed in relation to a revelation from God—Jerusalem stood first among the cities of the world.—*P.*

[m] Je.2.10,11;6.7,14. Ro.1.23,25. Jude 4. ch. 16.47,48,51. De.32.6,15 -21. Ho. 4. 6. 2 Ki. xvi. xxi. Je.ii.-xviii. ch. xvi. xx. xxii.-xxiv. Is. i. ii. ix. lix. Mi. ii. iii. vii. Zep. i. iii.

[o] Ne.9.16,17. Je.5.3.

[p] De.32.15. ch.16.15. Ho.13.6.

6 *Multiplied*—either your idols or your sins—'more than the nations.'—*C.*

[q] De.32.15-21. 2 Ki. 17.7-23. See ver.6.

13 And the LORD said, Even thus shall the children of Israel eat [r]their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! [s]behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee [t]cow's dung for man's dung, and thou shalt prepare thy bread therewith.[1]

16 ¶ Moreover he said unto me, Son of man, behold, [u]I will break the staff of bread[2] in Jerusalem; and [v]they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, [x]and be astonied one with another, and consume away for their iniquity.

## CHAPTER V.

1 *Under the type of the prophet's hair,* 5 *is showed the judgment of Jerusalem for their rebellion,* 12 *by famine, sword, and dispersion.*

AND thou, son of man, [a]take thee a [b]sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head, and upon thy beard; then take thee [c]balances to weigh, and divide the *hair.*

2 Thou[d] shalt burn with fire a third part in the midst of the [e]city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* [g]smite about it with a knife; and a third part thou shalt [h]scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof [i]a few in number, and bind them in thy [l]skirts.[2]

4 Then [j]take of them again, and cast them into the midst of the fire,[3] and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD, [k]This *is* Jerusalem: [l]I have set it in the midst[4] of the nations and countries *that are* round about her.[5]

6 And[n] she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her; for they have [o]refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD, [p]Because ye multiplied[6] more than the nations that *are* round about you, [q]*and* have not walked in

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Ver. 12. The Egyptians, Arabs, and other Orientals, frequently use the dried dung of cows and camels for fuel; and the lower classes in Egypt are so wretchedly poor, that they are often compelled literally to comply with the disgusting, but emblematic, order directed to the prophet.—Sandys' *Orient. Lit.* 1007, 1008. *C.*

REFLECTIONS.—God accurately marks and avenges the iniquities of preceding ages upon obstinate apostates who have continued in them. And with earnestness and resolution the instruments of justice proceed in their work against hardened transgressors. If God require it of us, we must be ready to endure any hardship or disgrace for his sake. And it is prudent to accustom ourselves to hardships, as we know not to what we may be put before we die. The fear of sinning chiefly affects a gracious soul. And amidst pinching wants, it is very comfortable to have a conscience untainted with wilful guilt. But how ready God is, and how ready then should we be, to regard the conscientious scruples of his people!

CHAPTER V. Ver. 1–4. This imports that Jerusalem, which had been the head of the nation, full of inhabitants, and numerous, but now weak, as *hairs,* should undergo the foulest disgrace and bitterest grief; and being weighed in the balances of God's justice, should have punishment answerable to their guilt: the city should be taken and burned; one-third of the inhabitants consumed in the flames, or by the pestilence and famine; another slain during the siege, or in attempting to escape; the other be led captive to Chaldea, or flee for refuge to Egypt, Moab, and Ammon, whither the sword of the Chaldeans would pursue them. A few of them seemed about to escape, but the slaughter of Gedaliah their governor, and others, and their flight into Egypt, not only issued in their own ruin, but provoked the Chaldeans to further cruelties against the remains of their nation.

Ver. 2. *Thou shalt burn,* &c. Either actually in the midst of the city, when the days of his recumbency were completed, or emblematically, in the midst of the plan of the city and siege which the prophet had portrayed on the tile, ch. 4. 1.—*Burning* may represent the pestilence or burning fever, the usual attendant upon famine, La. 5. 10, or the actual burning of the city, Je. 52.

my statutes, neither have kept my judgments, neither have done according to the judgments[7] of the nations that *are* round about you:

8 Therefore thus saith the Lord GOD, Behold [r]I, even I, *am* against thee, and will execute judgments in the midst of thee, in the sight of the nations.

9 And I will do in thee [s]that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers [t]shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee [u]will I scatter into all the winds.

11 Wherefore, [v]*as* I live, saith the Lord GOD, Surely, because thou hast [w]defiled my sanctuary with all thy [y]detestable things, and with all thine abominations, therefore will I also diminish[8] *thee;* [z]neither shall mine eye spare, neither will I have any pity.

12 ¶ A[a] third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will [b]scatter a third part into all the winds, and [c]I will draw out a sword after them.

13 Thus[d] shall mine anger be accomplished, and I will cause my fury to rest upon them, and I[e] will be comforted: and they shall know that I the LORD have spoken *it* in my [g]zeal, when I have accomplished my fury in them.

14 Moreover, [h]I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be[9] a reproach and a taunt, an instruction[i] and an astonishment unto the nations that *are* round about thee, when I shall execute[j] judgments in thee, in anger and in fury, and in furious rebukes. I the LORD have spoken *it.*[1]

16 When I shall send upon them[2] the evil [k]arrows of famine,[3] which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and [l]will break your staff of bread:

17 So will I send upon you famine and [m]evil beasts, and they shall bereave thee; and [o]pestilence and blood shall pass through thee; and I [p]will bring the sword upon thee. I the LORD have spoken *it.*

A.M. cir. 3410. B.C. cir. 594.

7 Or, *manners*, ch. 11.12;16.47. Je.2.10,11. Mi.4.5.
r Is. 10, 5. Je. 25. 9. Am. 3. 6. Le. 26.14–39. De. 28.15–68; 32.21–27. Is. i.–iii. ix. xxiv. lix. lxv. Je. ii.–xxi. ch. vi. xxiv. Hab. i. Zep. i.–iii. Mi. ii. iii. vi. vii. Am. ix.
s Am. 3.2. La. 4. 6, 9. Da. 9.12. La. i.–v.
t Le. 26. 29. De. 28. 53–57. 2 Ki. 6. 29. Je. 19. 9. La. 4. 10; 2. 20.
u ver. 2, 12; ch. 6. 8; 12. 14. Le. 26. 33. De. 4. 27; 28. 64. Zec. 2. 6. See on ver. 2.
v Am. 8. 7. He. 3. 11, 18.
x ch. 7. 20; 8. 5; 23. 38; 44. 7. Je. 7. 20; 11. 13; 32. 34. 2 Ki. 23. 12; 21. 4. 2 Ch. 36. 14.
y ch. 11. 21. Je. 44. 4.
8 Or, *destroy*, Nu. 27. 4. Ps. 107. 39.
z La. 2. 21 ch. 7. 4, 9; 8. 18; 9. 10; 24. 14. Zec. 11. 6. Je. 13. 14.
a ver. 2; ch. 14. 22; 6. 8, 12. Je. 15. 2; 21. 9.
b Je. 9. 16.
c Le. 26 33. De. 28. 65. Am. 9. 4. Je. 12. 12; 42. 16 –22; 43. 10, 11; 44. 27.
d Is. 10. 25. De. 32. 22. ch. 8. 18; 16. 42; 24. 13; 20. 47, 48; 23. 25; 6. 12; 7. 8.
e ch. 16. 42, 63; 21. 17. Is. 1. 24. Zec. 6. 8. Am. 5. 9. ch. 6. 7, 10.
g Is. 59. 17, 9. 7. ch. 36. 5, 6; 38. 17; 16. 35, 42; 23. 25; 6. 7, 10.
h Ne. 2 17. Is. 64. 10, 11. La. 1. 4, 8; 2. 2, 3, 15–17; 5. 18. Je. 42. 18; 24. 9, 10. De. 28. 37. 1 Ki. 9. 7. ch. 22. 4. Ps. 79. 4; 44. 13–8.
9 *So it shall be.* 'So ye shall be' (*The Versions*).—*C.*
i Is. 26. 9. 1 Co. 10. 11. La 4. 12. Je. 19. 8; 22. 8. De. 29. 22–28; 28. 37.
j ch. 25. 17. Na. 1. 2. De. 32. 22, 23. Is. 66. 15, 16.
1 The general scope of this prophecy shows that it embraced a period extending into the distant future. The fulfilment commenced a few years after the words were uttered; it has been ever since progressing, and it is not yet complete. The portion of Israel, 'scattered in the wind,' has still the sword of God's wrath 'drawn out' after them. The Jewish prophets were able to look away down the long vista of Jewish history, and to depict it on the prophetic canvas, as a painter represents the windings of a long valley on the flat surface of his picture.—*P.*
2 *Upon them.* 'Upon you.'—*Boothroyd.*
* *Evil arrows of famine.* Drought, blight, mildew, storm, hail, rain, locusts, caterpillars, &c., so often the swift and irresistible 'arrows of famine' and harbingers of pestilence.—*C.*

A.M. cir. 3410. B.C. cir. 594.

k De. 32. 23, 24. Ps. 7. 13; 64. 7; 91. 5.
3 See note * in first column.
l Le. 26. 26. ch. 4. 16; 14. 13. Is. 3. 1. 2 Ki. 6. 25.
m Le. 26. 22. Je. 15. 3. De. 32. 24. Ex. 23. 29, with ch. 14. 21; 33. 27; 34. 25, 28. 2 Ki. 17. 25.
o ver. 12; ch. 14. 19; 38. 22.
p ch. 6. 2; 23. 47; 21. 3.

CHAP. VI.

a ch. 1. 3; 3. 1; 7. 1; 11. 14; 12. 1; 13. 1; 15. 1; 16. 1.
b ch. 4. 7; 20. 46; 13. 17; 21. 2; 25. 2; 38. 2.
c Judea, Jos. 11. 21; 20. 7. ch. 19. 9; 33. 28; 34. 14; 35. 12; 36. 1; 37. 22. Is. 65. 9. Mi. 6. 1, 2.
1 *The mountains* are specially addressed as being the principal scenes of idolatrous worship. See ver. 4.—*C.*
2 The idea seems rather to be that the mountains are addressed as the leading features, and consequently the representatives of the whole land. Just as we find in some cases the princes addressed as representatives of the whole nation.—*P.*
d ch. 16. 16, 24. Je. 2. 20; 3. 6, 23. Is. 57. 5. Je. 7. 31.
3 This prophecy is most comprehensive. It embraces, 1st. The physical divisions of the country — mountains, hills, rivers and valleys. 2d. The works and monuments of man — high places, altars, cities, and houses. 3d. The people of the land. Upon the first utter desolation is the doom pronounced; upon the second complete destruction; upon the third the sword, famine, and exile. All are now fulfilled.—*P.*
e Le. 26. 30. 1 Ki. 12. 31; 14. 23.
4 Or, *sun images*, ver. 6.
g Le. 26. 30. ver. 5, 13. 2 Ki. 23. 16. Je. 8. 2.
5 Heb. *dungy gods*, ch. 8. 10; 14. 3, 5; 23. 7, 30.
6 Heb. *give.*
7 *Before their idols* —to which they had ignorantly and superstitiously fled for refuge.—*C.*
h 1 Ki. 13. 2. 2 Ki. 23. 14, 16.
i ch. 5. 14; 7. 2, 15. Is. 64. 10, 11. La. 1. 4. See ver. 3, 4, 14. Ho. 10. 5. Je. 9. 11.
8 For the fulfilment of this prophecy, and the awful permanence of the judgment threatened, see Wylie's *Modern Judea*, ch. x.—*C.*
9 Idols, images, and temples, Ps. 115. 4–8; 135. 15–18. Is. 44. 9–20. Je. 10. 3–9, 14, 15.
j ver. 13; ch. 7. 4, 9; 11. 10, 12; 12. 20; 13. 9, 14, 21, 23; 14. 8; 15. 7; 20. 38, 42. 44; 23. 49; 24. 24. Ex. 6. 7; 7. 5; 14. 4, 18; 16. 12.

## CHAPTER VI.

1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be saved.* 11 *The prophet is directed to lament their calamities.*

AND the[a] word of the LORD came unto me, saying,

2 Son of man, [b]set thy face toward the [c]mountains of [1]Israel,[2] and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [d]to the mountains, and to the hills, to the rivers, and to the valleys,[3] Behold I, *even* I, will bring a sword upon you, and I will destroy your [e]high places;

4 And your altars shall be desolate, and your images[4] shall be broken; and [g]I will cast down your slain *men* before your idols.[5]

5 And I will lay[6] the dead carcases of the children of Israel before their idols;[7] and I will scatter your [h]bones round about your altars.

6 In[i] all your dwelling-places the cities shall be laid waste,[8] and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works[9] may be abolished.

7 And the slain shall fall in the midst of you, and [j]ye shall know that I *am* the LORD.

8 ¶ Yet will I leave [k]a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall [l]remem-

k ch. 5. 2, 12; 14. 22. Je. 44. 14, 28. Is. 1. 9; 4. 2; 6. 13. Hab. 3. 2. Ro. 9. 15, 29. l Da. 9. 2, 3. Le. 26. 40, 41. De. 30. 1, 2. Ho. 5. 15. Ps. 22. 27; 137. 1. Je. 31. 18, 19.

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13.—The *knife* represents destruction by the sword.—The *scattering* represents the captivity and dispersion. *C.*

Ver. 6. *They* (the nations) *have refused*—but merely refused—but Israel speciously accepted and falsely covenanted to obey, then lightly changed and wickedly rejected my judgments and my statutes, and so were worse than the heathen. *C.*

Ver. 7. *Neither have done*, &c. Neither have ye done so well as the nations—they have tenaciously adhered to the gods of their idolatrous fathers—ye have lightly forsaken the God of Abraham, Isaac, and Jacob. They have been comparatively moral with a false religion; you have followed lies though in possession of the oracles of truth. *C.*

Ver. 17. *Evil beasts.* Either actually wild beasts, driven from the rivers by inundations, from the mountains by storms, or from the deserts by hunger; or figuratively, the Chaldeans, whose untamed ferocity justly entitled them to be called 'evil beasts.' *C.*

REFLECTIONS.—If men will not be reformed, they must certainly be ruined: and with great ease, and by a vast variety of judgments, God can accomplish the destruction of obstinate sinners. It is very awful when those who should have remained as monuments of mercy fall because of their sins: and highly criminal when such as had been singularly privileged with God's favours, oracles, and ordinances, for promoting the welfare of all around them, become a plague, and the vilest monsters in wickedness: and yet often apostate professors become more abandoned than heathens! How awful it is when idols and their services are admitted into God's land, his temple, his church, and the heart formed for himself! The immediate agents in the ruin of sinners are all the instruments of an angry God: and when his wrath is kindled, who can abide it! It is dreadful to contemplate that by our sins we may come to destruction. And, alas! in what awful condition must the impenitent perish for ever! If public reproofs cannot restrain public wickedness, public judgments must follow at last. Some will be destroyed and should become a warning to others. And if God bear long with us in our sins, his judgments must be the severer when they are inflicted. And the most incredulous will at length be forced to believe his Word, though it should be by their own everlasting destruction.

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CHAPTER VI. Ver. 3. *Rivers and valleys* are also specially addressed; because it is probable that, like the heathen whom they imitated and surpassed, ch. 5. 7, they had learned to deify the rivers, and people them with the Naiades; and it is certain that in the valley of Hinnom their most cruel rites of idolatry were practised. *C.*

Ver. 11. *Smite with thine hand*, &c. Eastern people employ much more action while speaking than Europeans; and some European nations much more than the British; which circumstance requires to be taken into account in the order 'to smite and to stamp;' actions which, to an eastern people, might be eminently expressive of the deepest indignation and sorrow. *C.*

Ver. 12. The threefold division of judgment, ch. 5. 12, seems, most probably, to have been adapted to three political factions into which the people were divided. (1) Those that were for fleeing 'far off,' and leaving Jerusalem to her fate, and taking refuge in Egypt or among the Ammonites, &c. (2) Those who encouraged, or perhaps compelled, Zedekiah to rebel. And (3) those who, when the rebellion was suppressed in the open country, refused to hear Jeremiah, and madly held out in Jerusalem. A terrible example of the existence and wickedness of such Jewish factions may be seen in Josephus' *History of the Jewish War. C.*

REFLECTIONS.—Terrible are the desolations which guilt and war make in nations. And no place, no idol, no station, can protect from God's wrath. If men will not destroy idols, he will find a way, even by idolaters, to destroy both together. His persevering patience, as well as both mercies and judgments, encourage and excite to a cordial and thorough repentance. And loathsome and abominable is the most beloved sin to a person truly penitent. Yea, hopeful is the case when sinners begin to remember God, and the base affronts which they have given him. And nothing more deeply wounds awakened consciences than a sense of their base ingratitude, and of grieving the Holy Spirit of God. God will make all men, either by their ruin, or especially by their hearty repentance, effectually to acknowledge his perfections, to feel the equity and veracity of his Word, and justify him in the accomplishment of it. The sins and judgments of others should affect us as well as our own. And

**SUMMER HOUSE, CÆSAREA PHILIPPI—NEAR MOUNT HERMON WHERE CHRIST WAS TRANSFIGURED.** [Ezekiel, vi:3-4.]—"And say, Ye mountains of Israel, hear the word of the Lord God; thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, Behold I, even I, will bring a sword upon you, and I will destroy your high places; and your altars shall be desolate, and your images shall be broken; and I will cast down your slain men before your idols."- We have a picture here of a summer house in Cæsarea Philippi. The weather is so hot here in the summer; and there are so many creeping and crawling things among the old ruins of this ancient city that people build above their stone quarters, in the warm season, summer houses such as you see in the picture. Cæsarea Philippi is at the foot of Mount Hermon, and truly has the prophesy of Ezekiel been fulfilled in this city. Here the altars are desolate, and the images broken, and the temple of Pan is in ruins.

ber me among the nations whither they shall be carried captives, because [n]I am broken[1] with their [o]whorish heart, which hath departed from me, and with their [p]eyes, which go a whoring after their idols: and they shall [q]loathe themselves for the evils which they have committed in all their abominations.

10 And[r] they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.[2]

11 ¶ Thus saith the Lord GOD, [s]Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for [t]they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged, shall die by the famine: thus will I [u]accomplish my fury upon them.

13 Then[v] shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon [z]every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I [y]stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness[3] toward [z]Diblath, in all their habitations; and they shall know that I *am* the LORD.[4]

## CHAPTER VII.

*1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies defile the sanctuary because of the Israelites' abominations. 23 Under the type of a chain is showed the miserable captivity of all orders of men.*

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of [1]Israel, [a]An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and [b]I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense[2] upon thee all thine abominations.

4 And[c] mine eye shall not spare thee, neither will I have pity: [d]but I will recompense thy ways upon thee, and thine abominations shall be in[3] the midst of thee; and [e]ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD, [g]An evil, an only evil,[4] behold, is come.

6 An[h] end is come, the end is come: it watcheth[5] for[6] thee; behold, it is come.

7 The[i] morning[7] is come unto thee, O thou that dwellest in the land: [j]the time is come, the day of trouble *is* near, and not the [8]sounding[9] again of the mountains.

8 Now[k] will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee [l]according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense [1]thee [m]according to thy ways, and thine abominations *that* are in the midst of thee; and ye shall know that [o]I *am* the LORD that smiteth.

10 Behold[p] the day, behold, it is come; the morning is gone forth; [q]the rod hath blossomed; pride hath budded.

11 Violence[r] is risen up into a rod of wickedness: [s]none of them *shall remain*, nor of their multitude,[2] nor of any of theirs;[3] neither[t] *shall there be* wailing for them.

12 The[u] time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; [v]for wrath *is* upon all the multitude thereof.

13 For the seller shall not return[4] to that which is sold, although they were yet alive:[5] for [z]the vision *is* touching the whole multitude thereof, *which* shall not return; [y]neither shall any strengthen himself [6]in the iniquity of his life.[7]

14 They[z] have blown the trumpet, even to make all ready; but [a]none goeth to the [8]battle: for [b]my wrath *is* upon all the multitude thereof.

A.M. cir. 3410. B.C. cir. 594.

*n* ch.5.13;16.43.Am. 2.13. Ps.78.40; 106. 40, 43. Is.7.13;63.10;43.24. De.32.17,19.

1 *Because I am broken.* 'When I have broken their heart, which, straying, departed from me.'—*Boothroyd.*

*o* Je.3.6,13.

*p* ch.14.4–7; 20.7,24. Nu.15.39. 2 Ki.16.10. 2 Pe.2.14.

*q* Job 42.6. ch. 7. 16; 12. 10; 16. 63; 20.43; 36. 31,32. Je.31.18,19;3.13; 50. 4. Ho.14.8. Le. 26. 40,41.

*r* See ver. 7. Zec. 1. 6.ch.14.22. Da.9.7,12.

2 The final object of all these judgments is here indicated—it was to bring Israel to a knowledge, not theoretical merely, but experimental, of God. Promises, warnings, threatenings, and favours had all been vain. Judgments alone, terrible & long-continued, would serve to bring the people to a sense of their duty. These are not yet exhausted; but the time will yet come when Israel shall know and worship God.—*P.*

*s* ch.21.12,14,17;9.4. Am.5.16. Je.9.1,10,20, 21. Nu.24.10.

*t* ver. 12; ch. 5. 2, 12, 13;14.21. Je.12.12;15.2, 3;16.4; 19.7. De.32.22–25. Am.2.14,15;9.1–4.

*u* See ch.5.13.

*v* ver. 3–7. Is. 37. 36. Je.8.2. Le.26.30.

*x* Je.2.20. Ho 4.13. 1 Ki.14.23; 16.4. Is.57.5, 7; 1. 29; 65.3, 4; 66. 17. ver.13;ch.16.16.

*y* Is.5.25; 26.11. ver. 3–7.

3 Or, *desolate from the wilderness.*

*z* Nu.33.46. Je.48.22.

4 See note on ver. 6.—*C.*

CHAP. VII.

1 Judea, ch. 12. 22; 13.9;17.2. Mi.1.14. Mal. 1.1;2.11, with 2 Ch. 30. 11,18;15.17.

*a* Ge.6.13 La.1.9;4. 18. Am.6.8,11. Is.24.1–6,18. Nu.24.17. Mat.24. 6,14. ver.3,6.

*b* ver.8,9;ch.5.12,13; 6.3–7,12,13. Is.3.11. ch. xvi.xx.xxiii.

* To the eye of the wicked God's judgment often seems to slumber, or take no note of evil-doers: now it awakes, and, ready to smite, watches over all their movements.—*C.*

† Not now the sounding of the woodman's axe or the hunter's horn on the mountains; but the sounding of the trumpet, and the clang of invading swords.—*C.*

A.M. cir. 3410. B.C. cir. 594.

2 Heb. *give.*

*c* ch.5.11;ver.9;ch.8. 18;9.10;24.14. Zec.11.6. Je.13.14.

*d* Ho.9.7.ver.3,9;ch. 9.10; 16. 15–43; 20. 33–38; xxii.–xxiv. Is.59.1–18; 65. 1–7, 11, 12. Je.ii. –xxvi. xlix. Mi. 1.–iii. Zep.i.–iii. Hab.i.

3 Or, *that are in,* ver.9.

*e* ch.6.7,10,13;12.20.

*g* 1 Sa. 26. 8. Na.1.9. Da.9.12. Am. 3. 2. Lu. 12.47.

4 *Only evil.* An evil unmixed with any mitigating circumstance.—*C.*

*h* ch.5.12; 6.3–8. Je. 24.9,10;44.27,28.

5 See note * in first column.

6 Heb. *awaketh against,* 2 Pe.2.3.

*i* Ps.46.9;101.8. 1 Th. 5.3. 2 Pe.2.3, with Je. 21.12.ver.8,10.

7 Divine judgment, like the morning light, will now expose all your 'deeds of darkness.'—*C.*

*j* ver.12;ch.12.25;21. 25;30.3. Je.17.7. Is.22. 5. Zep.1.14–16. Ps. 37. 13.

8 Or, *echo.*

9 See note † in first column.

*k* See ch.5.12;12.25, 28;ver.3,4;ch.20.18;25. 14,17. Je.29.16–19.

*l* Is. 3. 11; 1.20. Je.2. 19; 4.18; 5.7–9,25; 6.19. ch.18.4;xvi.xx.–xxiv.

1 Heb. *upon thee.* See ver.4.

*m* Ga.6.7. Re.20.13.

*o* Mi.6.9.

*p* See ver. 6, 7. Ps. 101.8. ch.12.25,28.2 Pe. 2.3.1 Th.5.3.

*q* Is.10.5;3.9; 28.1; 3. 16–24. Pr.16.18.

*r* Je.6.7. Is.59.6;5.7. Am.3.10. Mi.3.1–3;2.2.

*s* ver.2,16. Is.24.1.

2 Or, *tumult.*

3 Or, *their tumultuous persons.*

*t* ch.24.16. Je.16.4–6; 25. 33; 22. 18. Ps.78.64. De.28.28,34.

*u* ver.2,6,7,10. 1 Co. 7.29.

*v* 2 Ch.28.13. ch.5.2, 12;6.11,12.

4 The seller shall not return to his possession at the jubilee, Le. 25. 13, but will die in the course of nature, before the 70 years' captivity are past.—*C.*

5 Heb. *though their life* were *yet among the living.*

*x* ver.2,8; ch. 5.2,12; 6.11,12.

*y* Ec.8.8. Am. 6.13. Is.26.11. Ps.52.5,7.

6 Or, *whose life* is *in his iniquity.*

7 Heb. *his iniquity.*

*z* Je.6.1. Jos.6.9.

*a* 1 Sa.7.7. Re.18.10. ver.17.

8 Their guilty consciences had converted a once brave people into cowards.—*C.*

*b* ver.11,12. Is.24.1–7;66.16. Je.6.11; 7.20;9. 11, 21, 22; 12.12; 14. 18; 15.2,3;25.33. ch.5.2,12; 6.11,12. De.32.25. La. 1.20.

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ministers must often weep over them who never shed a tear for themselves.

CHAPTER VII. Ver. 7. The beginning of desolation is come upon you who remain in Judea; and ye shall quickly meet with real and terrible trouble, and not mere fears and ill-grounded fancies of it. 10–15. Since pride and violence have come to such intolerable heights among all ranks, the haughty and cruel Chaldeans are in readiness to punish you; and all orders shall be equally involved in your misery: such as sell fields shall not return to them in the year of jubilee, being captives in Babylon; yea, after their seventy years' captivity, it will be impossible for many to find their own inheritances. This prediction of the desolation of the country, and of its inhabitants, shall not fail of exact accomplishment: nor shall any be able to secure themselves from those judgments threatened, so long as they continue in their evil courses. They may blow the trumpets to call them together for war; but, deprived of all courage and resolution by my wrath upon them, none shall dare to assemble. 16–22. The few appointed for escape shall indeed be preserved, and scattered here and there for their safety; and they shall bitterly bewail their calamities and sins. All shall be quite dispirited and incapable of helping themselves; and shall be quite overwhelmed with grief, terror, and shame. Their wealth shall be altogether unprofitable to them; nay, they shall be glad to be rid of it, or shall have it seized by the enemy: or, in the famine, it shall be unable to procure them sufficient food,—since they have made it the occasion of manifold wickedness, and have employed it in the service of idols. And as for my magnificent and beautiful temple, which has long been the glory of their nation, and which they have defiled with their idols and the service of them, I will quickly drive them far from it into Chaldea, and will give it into the hands of the most infamous heathens to be defiled, plundered, and destroyed. 23–27. Prepare for imprisonment, captivity, and bondage; for your land is full of capital crimes, oppression, rapine, and injustice. Therefore shall the barbarous Chaldeans seize upon your whole property, of which ye so proudly boasted; nor shall your humblest entreaties be able to procure any respite, but one mischief shall follow another. Neither prophet not priest shall be able or allowed to teach you; nor shall the most prudent and experienced know how to advise you. Both magistrates and people shall be utterly infatuated and dispirited.

Ver. 2. *Land of Israel.* The tribes of Judah and Benjamin, and the fragments of the other tribes that had been left in secluded spots, or had returned from the nations into which they had fled, or been carried captive. *C.*

Ver. 4. *Thine abominations,* &c. Being 'given over' to your own will and ways, your abominations that you have chosen and loved, shall remain in the midst of every family and assembly, evidences of your apostasy and causes of divine judgment. *C.*

Ver. 10. *The rod.* Some think Nebuchadnezzar, who is called 'the rod of God's anger,' and who was a proud man; but it seems rather to describe the oppression and pride that had grown up in Israel; and on account of which God commissioned as proud an oppressor to execute his righteous judgment. *C.*

Ver. 12. *Let not the buyer rejoice* that he has obtained, nor *the seller mourn* that he has been forced to part with, property at an undervalue; it shall now be wrested from the buyer by a foreign power, as it was from the seller by domestic oppression. *C.*

Ver. 19. The possession of silver and gold led to the abuse of them in luxury, pride, covetousness, and idolatry. While the Israelites were comparatively poor, they were industrious, and remembered God; when, by their industry, they became rich, they stumbled over their abundance, and forgot the giver.—A melancholy progress which Christianity, alas! too often witnesses in her own children; and against which all successful men have special need to 'watch and pray.' *C.*

Ver. 20. 'As to their beautiful ornaments, which were for pride, they turned them into images of their abominations, and their detestable things they made therewith; hence I will make them to them as an unclean thing.' *Boothroyd.*

REFLECTIONS.—God gives to sinners fair warning of their approaching ruin; and with tenderness he seeks by his warnings to save them from ruin. But fearful and various are the plagues which men's diversified iniquities entail upon them. And nothing can avail for

**GATE OF ATHENE ARCHEGETIS—RUINS ONCE CONSECRATED TO THE CAUSE OF IDOLATRY.** [Ezekiel, viii:17.]—"Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence and have returned to provoke me to anger." At the time Ezekiel wrote this, B. C. 594, Solon repaired the constitution and laws for Athenian cities, but the abominations Ezekiel represents as being committed by the house of Judah and filling the land with violence, were being committed also by the Athenians in their worship of idols. So when Solon was an old man, Pisistratus, the tyrant, made himself the master of the Acropolis. These ruins and others in Athens only serve to show that the same laws which were at work among the Israelites, bringing them to confusion, were also at work among the Greeks, bringing them to a depth of national poverty, from which they have never recovered.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them [c]shall escape, and shall be on the mountains [d]like doves of the valleys, all of them mourning, every one for his iniquity.

17 All [e]hands shall be feeble, and all knees shall be weak *as* water.[g]

18 They shall also [g]gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They[h] shall cast their silver[1] in the streets, and their gold shall be removed:[2] their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels; because it is the [i]stumbling-block of their iniquity.[3]

20 ¶ As for the [j]beauty of his ornament, he set it in majesty; [k]but they made the images of their abominations, *and* of their detestable things therein: therefore have I set it far from them.[4]

21 And[l] I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My[n] face will I turn also from them, and they shall pollute my secret *place*:[5] for the robbers[6] shall enter into it, and defile it.

23 ¶ Make[o] a chain;[7] for[p] the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring [q]the worst[8] of the heathen, and they shall possess their houses: [r]I will also make the pomp of the strong to cease, and their holy[s] places shall be defiled.[9]

25 Destruction[1] cometh; [t]and they shall seek peace, and *there shall be* none.

26 Mischief[u] shall come upon mischief, and rumour shall be upon rumour; then [v]shall they seek a vision[2] of the prophet: [x]but the law shall perish from the priest, and counsel from the ancients.[3]

A.M. cir. 3410.
B.C. cir. 594

*c* Is.1.9.Je.44.14. Ps. 11.1. Mat.24.16.
*d* Is.38.14;59.11.Ho. 11.11. ch. 6. 9. Pr.5.11. Ho.14.1–3.
*e* Is.13.7. Je.6.24.ch. 21.7.
[g] Heb. *go into water.*
*g* Is.15.2,3; 3.24. Je. 48. 37; 3. 25. Am. 8.10. Ps. 35.6. Job 21. 6. Re. 6.15.
*h* Pr.11.4. Zep.1.18. Is.2.20;30.22.
[1] Either their money, which had become useless in famine—a temptation to plunderers, a hindrance in flight; or their idols of silver and gold, which they foolishly worshipped, and now, in despair, cast away.—*C.*
[2] Heb. *for a separation* or *uncleanness*, ch.36.17.
*i* ch.14.3,4.
[3] Or, *because their iniquity is* their *stumbling-block.*
*j* Is.64.11.Ps.96.6;48. 2. ver.22. 1 Ki. vi. vii.2 Ch.iii.–v.
*k* ch.5.11.2 Ch.33.4, 5.Je.7.30.
[4] Or, *made it unto them an unclean thing.*
*l* Ps.74.1–8; 79.1. Je. 52.13.
*n* De.32.20.Je.18.17. Le.26.17.Ps.34.16.
[5] The holy of holies, into which none but the high-priest might enter, He. 9. 7, and therefore called 'secret.'—*C.*
[6] Or, *burglars, i.e.* Chaldeans.
[7] See note * below.
*p* 2 Ki.21.16, Zep.3. 3.Je.6.6,8. ch.xxii.; 23. 27;9.9.2 Ki.24.4.
*q* Ps.106.41. Hab. 1. 6–10. Je.1.15;4.7;5.6;6. 22,23; 12.12; 21.7; 25.9, 11.ch.28.7;30.11.
[8] As there is 'growth in grace,' so are there degrees in wickedness, of which the Chaldeans occupied the bad pre-eminence. See ch.28. 7;30.11.—*C.*
*r* ch.33.28. Je. 24.8–10;52.11,24–27.
*s* 2Ch.7.20. Ps.83.12. ch. 9. 7; 21.2. Ps.68.35; 73.17. Je.51.51.
[9] Or, *they shall inherit their holy places.*
[1] Heb. *Cutting off*, ch.5.12.
*t* Is.59.8–11;57.21. Je. 8.15,17. 2 Ki.24.20. La. 4.17,19.
*u* Je.4.20.De.32.23.
*v* ch.14.9; 20.1; 33.7, 31.Je.21.2;38.14.
[2] See this exemplified, Je.42.1,7;43.1–13. A fact often exemplified, when those who never pray in time of health, are eager that others should pray for them in time of sickness.—*C.*
*x* ch. 20. 3. Ps. 74. 9. La.2.9,14.Am.8.11,12. Mi.3.6.
[3] Or, *elders*, ch.8.1; 14.1;20.1. Je.18.18.
* The chain was a fit symbol of captivity. The expression would appear more appalling to the Jews, from the fact that it was customary in ancient times to chain captives together in a long file, and thus to drive them as cattle away to the land of exile. Such chain-gangs are seen upon the monuments of Assyria and Egypt.—*P.*
*j* Je. 21. 2; 52. 8–11. ch.12.10,12;21.25.
*z* Is.3.11.ch.5.7;ver. 4,8,9. Mat.7.2.
[4] Heb. *with their judgments.*
*a* Is. 26. 11. 1 Ki. 20. 28. Joel 3.17. ch.36.11, 38;37.6,13;38.23. Ps.9. 16.

CHAP. VIII.
B.C. cir. 593.
*a* ch.1.2;20.1;24.1;26. 1;29.1,17;31.1;32.17;40. 1.
[1] *The sixth year* of the captivity of Jehoiachin.—*C.*
*b* ch.14.1,4; 20. 1; 33. 31.2 Ki.4.38. Lu.10.39. Ac.22.3;10. 33. Mal.2. 7.
*c* ch.1.3;3.12,14,22.
*d* ch.1.26,27,4.Re.1. 14,15.Is.66.15–17.
*e* Da. 5. 5. ch. 1. 3; 3. 12, 14, 22; 40. 1; 11. 24. Ac.8.39.2 Ki.2.16,or 5. 26; 6.12. Col. 2. 5.2 Co. 12.4.
*g* ch.40.2.
[2] Whether this removal was actual, as in the case of Elijah, Philip, and Paul(1 Ki. 18.12. 2 Ki.2.16. Ac. 8. 39, 40. 2 Co.12.2–4) or merely in 'the visions of God,' it is impossible decisively to say. Both modes of revelation are alike easy to God. The three examples cited render the actual transport probable, but the digging described, ver.8, seems to favour the opposite view. The Lord knoweth.—*C.*
*h* ver. 5; ch. 7. 24. 2 Ch.4.9.2 Ki.16.14.
*i* Je.32.34.
*j* ch. 5. 11. 2 Ki.21.7. Je.7.30.Ex.20.4,5. De. 32.16,21.
*k* ch.3.22,23;1.26–28; 10.1–22; 43.2,3. Da. 10. 5,6.Re.1.10–18. Ex.3.1 –4.
*l* Ps.48. 2. Ge. 13. 14; 31.12.Ex.3.3.Jos.5.13.
*n* Ps.119.59.Ga.1.15, 16.Ac.26.19.
*o* 2 Ki.16.14.
*p* ver.3;ch.5.11.
*q* De.31.16–18,29;32. 21. Is. 65. 2–7. Am.3.3. ch.7.21,22;10.18;11.23.
*r* Pr.5.14.
[3] That I should establish my worship, and intrust mine oracles and the honour of my name to the Gentiles, whom the Jews consider 'far off,' strangers and aliens to the covenant of promise.—*C.*
*s* Ps.78.60.
*t* ver.11,14,16.
*u* 1 Ki.7.12. 2 Ki. 21. 5.ver.11.
[4] *A hole.* Most probably an emblem of the worship of Baal-peor—the idol by which Israel first fell, Nu. 25. 18, and which may be translated 'lord of the opening, gap, or hole.'—*C.*

27 The[y] king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: [z]I will do unto them after their way, and according to their deserts[4] will I judge them; and [a]they shall know that I *am* the LORD.

## CHAPTER VIII.

1 *Ezekiel, in a vision of God at Jerusalem,* 5 *is showed the image of jealousy,* 7 *the chambers of imagery,* 13 *the mourners for Tammuz,* 16 *the worshippers of the sun.* 17 *God's wrath for their idolatry.*

AND it came to pass in the [e]sixth year,[1] in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the [b]elders of Judah sat before me, that [c]the hand of the Lord GOD fell there upon me.

2 Then[d] I beheld, and, lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he [e]put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and [g]brought me[2] in the visions of God to Jerusalem, to the door of the [h]inner gate that looketh toward the north, [i]where *was* the seat of [j]the image of jealousy, which provoketh to jealousy.

4 And, behold, [k]the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, [l]lift up thine eyes now the way toward the north. [m]So I lifted up mine eyes the way toward the north, and behold, northward at the [o]gate of the altar, [p]this image of jealousy in the entry.

6 He said, furthermore, unto me, Son of man, seest thou what they do? *even* [q]the great abominations that the house of Israel [r]committeth here, that I should go far off[3] from[s] my sanctuary? but turn thee yet again, *and* thou shalt see [t]greater abominations.

7 ¶ And he brought me to [u]the door of the court; and when I looked, behold, a hole[4] in the wall.

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their defence when God rises up to judgment. Sins and sorrows are inseparable. But happy then are they who mourn after a godly sort! Blessed are they that weep now, for they shall be comforted! Money is a dangerous snare to such as inordinately love it, and altogether unprofitable in the day of God's wrath or in the eternal state. Justly are God's ordinances taken from those who despised and profaned them. If men will not be governed by the laws and experience the power of godliness, it is not meet that they should long be honoured by the form of it. And if all ranks will add sin to sin, it is but just that God should make all of them to share in miseries, one after another.

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CHAPTER VIII. Ver. 2. *Fire*—the emblem of power to consume in judgment, 2 Pe. 3. 7.—*Brightness*—the excellence and glory of Christ.—*Amber*—neither as fire to consume, nor bright as light, but a chastened radiance which the eye might look upon with pleasure, Is. 45. 22; Jn. 1. 14; He. 12. 2; 1 Jn. 1. 1–3. *C.*

Ver. 3. *The seat.* The niche or pedestal on which the image was placed. It is called 'image of jealousy,' because it provoked the LORD, who is 'a jealous God'—jealous of his own honour; jealous of any perversion of his truth or degradation of his worship; and jealous lest any base idol or abominable lust should steal away from him the love of his children—the allegiance of his subjects—the fidelity of the church he had espoused in the bonds of the everlasting covenant. *C.*

Ver. 10. The Egyptians worshipped 'creeping things,' such as the beetle, and 'abominable beasts,' such as the crocodile, &c. And the strong propensity of Israel about this time to return into Egypt, renders it highly probable that they had adopted their idolatry. The subterraneous tombs of Egypt present upon their walls exactly such paintings as the prophet here describes. *C.*

Ver. 12. *Forsaken the earth*—the land of Judea. This seems to have been, not a figurative expression, but an actual opinion. Jaazaniah and his coadjutors in idolatry did not attempt to undeify JEHOVAH; they merely asserted he had 'forsaken the land,' and left them at liberty to choose another tutelary god. *C.*

Ver. 14. *Tammuz.* Adonis, whom the heathen fabled to have been beloved of Venus, the goddess of licentiousness—for heathenism deified and worshipped every form of wickedness—who, when he was killed by a wild boar, wept for him. And this her lamentation was annually observed with affected weeping both by men and women. *C.*

Ver. 17. *They put the branch to their nose.* Each heathen deity had his dedicated tree, of which a 'branch' was presented in the hand during worship; to which custom this is supposed to be an allusion. The passage, however, has been translated:—'And, lo, they send forth a scornful noise through their nostrils' (*Newcome*).—They mock the worship of Jehovah, upon whose temple they have turned their backs. *C.*

REFLECTIONS.—God keeps a particular account of every message that he sends us, and will shortly call us to account for them. And when we are faithful and active in improving the discoveries which God hath bestowed upon us, we may expect more. The more we retire from the world into our own heart, and fix our attention on things above, we may more reasonably hope for still further communications from God. And to see his glory is an excellent mean of discovering to us the infinitely odious nature of idolatry and other wickedness, which turns his truth into a lie, and his glory into shame. What multitudes of abominations crowd together! If one be found, we may reckon of thousands which still lie hid. But it will require a diligent search to find them out, either in ourselves or others. And nowhere may we expect greater or more heinous abominations than in connection with the worship of God. Many make a fair show in God's house in public, who, if followed to their secret chambers, would be found sunk in filthiness and impiety. And seldom can any be found worse than evil ministers and magistrates. Nothing more encourages men to indulgence, or even impudence, in sin, than a practical disbelief of God's all-seeing knowledge and all-present majesty. If once women transgress the natural modesty

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door.

9 And he said unto me, Go in, and behold the [v]wicked abominations that they do here.

10 So I [z]went in and saw; and behold, every form of creeping things, and abominable beasts,[5] and all the idols[6] of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel,[7] and in the midst of them stood Jaazaniah the son of Shaphan,[y] with[z] every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients[8] of the house of Israel do [a]in the dark, every man in the chambers of his imagery? for they say, [b]The LORD seeth us not; the LORD hath forsaken the earth.[9]

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see [c]greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north;[1] and behold, there sat women weeping[2] for Tammuz.[3]

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see [d]greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house; and, behold, [e]at the door of the temple of the LORD, between the porch and the altar,[4] *were* about five and twenty men, [g]with their backs[5] toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit[6] the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose.[7]

18 Therefore[h] will I also deal in fury: mine eye shall not spare, neither will I have pity; [i]and though they cry in mine ears with a loud voice, *yet* will I not hear them.

A.M. cir. 3411. B.C. cir. 593.

*v* ch.20.8.
*z* Je.23.11.
5 Beasts, even unclean ones, worshipped as gods, Le. xi. De. xiv. Ps. 106. 19,20. Ro.1.23, with De.4.17, 18, Nu. 33.55.
6 Heb. *dung gods*, Le. 26.30. ch.6.4,6.
7 Probably the members of the Sanhedrim, Je.26.19; 5.5; 19. 1. Mi.3.1.
*y* 2 Ki. 22. 3,8,12; 25. 22. Je.26.24; 29. 3; 36. 10.
*z* Nu.16.17,35. 2 Ch. 26.16.
8 Or, *elders*, ver. 11; ch.14.1; 20.1.
*a* Ep. 5. 12. ver. 7,8; ch.16.51. Jn.3.20.
*b* ch.9.9. Ps.94.7. Job 22. 13. Je. 44. 18. Is.29. 15.
9 See note * below.
*c* 2 Ti. 3. 1-5. Je.9.3.
1 Northward of the temple.
2 In a lewd and beastly manner, bewailing the death of that deified monster of lewdness, Nu.25.3. 1 Ki.11.5,7.
3 Tammuz, or Adonis, was a beautiful youth who dwelt as a hunter in the wooded heights of Lebanon. He was killed by a wild boar near the great fountain at Aphecа. Venus, who was enamoured of him, caused him to be deified; a temple was erected in honour of him, and the stream beside which he fell was called by his name. Yearly, on the day of his death, a high festival was held, and Syrian females assembled from far and near to weep for him, and to indulge in lascivious rites. What a terrible picture does it give of the corruption of the whole Jewish people, that they engaged in such orgies within the sacred precincts of God's temple!—*P.*
*d* ver.9,13.2 Ti.3.13. Je.9.3. Jn.19.11; 15.22.
*e* 2 Ch. 7. 7. 2 Ki. 16. 14. Joel 2. 17. 1 Ki. 6.3. ch.11.1.
4 The place where the Jewish priests invoked the mercy of Jehovah, Joel 2.17.—*C.*
*g* 2 Ch.29.6; 33.3-5. Je. 2.27; 32.33; 44.17. 2 Ch. 24. 18. De.4.19; 17. 3. 2 Ki.23.5,11. Job 31.26.
5 *Their backs.* Turned from the Shekinah, and the holy of holies, and towards an idol that could not save.—*C.*
6 Or, *Is there* any *thing lighter than to commit*, Ps.106.13,29,30. Mi.6.12,16. Je.ii.–xix.
7 ver. 16. De. 32. 21. ch. 15. 6. Or, smell or kiss flowers or boughs, in honour of idols.
*h* Na.1.2. ch.5.11–13; 7.4,9; 16.42; 24.13; 9.5, 10.
* The senseless and abominable idolatry of the Israelites is here depicted with great graphic power. God's purpose in exposing it is to show the cause of those terrible judgments pronounced upon both an infatuated people and a polluted land. The representation is here symbolic; but the evils which it symbolizes are real. The people looked for help to Egypt, and in order to secure it they seem to have conformed to the grossest forms of Egyptian idolatry. Instead of trusting in Jehovah, whose infinite mercy and omnipotent power had been so wonderfully displayed during the whole course of their national history, they turned from him to the vile idols of Egypt.—*P.*
*i* Pr.1.28. Is.1.15; 59. 2. Je.11.11. Mi.3.4. Zec. 7.13. Ju.10.13,14.

## CHAPTER IX.

1 *A vision, whereby is showed the preservation of some,* 5 *and the destruction of all the rest.* 8 *God cannot be entreated for them.*

HE cried[1] also in mine ears with [a]a loud voice, saying, Cause them[2] that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.[3]

2 And, behold, [b]six men came from the way of the [c]higher gate, which lieth[4] toward the north, and every man a slaughter weapon[5] in his hand; and one man[6] among them *was* [d]clothed with linen, with a writer's inkhorn by his side:[7] and they went in, and stood [e]beside the brasen altar.

3 And [g]the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark[8] upon the foreheads of the men [h]that sigh, and that cry, for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine hearing,[9] Go[i] ye after him through the city, and [j]smite; let not your eye spare, neither have ye pity:

6 Slay utterly[1] old *and* young, both maids, and little children, and women; [k]but come not near any man upon whom *is* the mark; and [l]begin at my sanctuary. Then they began at [n]the ancient men which *were* before the house.

7 And he said unto them, [o]Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that [p]I fell upon my face, and cried, and said, [q]Ah, Lord GOD! wilt thou destroy all the [r]residue of Israel in thy pouring out of thy fury upon Jerusalem?

A.M. cir. 3411. B.C. cir. 593.

CHAP. IX.
1 ch.1.26, *i.e.* Christ, ch.40.3; 43.6.
*a* Am.3.7,8; 1. 2. ch. 1.24. Re.14.7,9,15.
2 Angels and Chaldeans, Ps. 103.20. Da. 10.21. 2 Ki.10.24.
3 'From the sin,' says Hengstenberg, 'the prophet turns to the punishment. The announcement of this begins in this section with the slaying of the sinful inhabitants of the city, and then in the following chapter we have the destruction of the city itself. The scene is the following:—At the command of the Lord, who will punish the revolt of his people, appear the ministers of his righteousness, six in number, and in their midst a man clothed in linen, the former with weapons of destruction, the latter with an inkhorn. They come (the scene is the temple) near the brazen altar: thence the glory of the Lord went towards them from the most holy place to the threshold of the temple. It gives to the man clothed in linen the order to destroy the ungodly without mercy. The orders are executed.'—*P.*
*b* Ge. 18. 2. Je. 25. 9; 32.28,29; 8.16–19; 5.15–17.1.13–16.
*c* ch.8.14. Je.26.10. 2 Ki.15.35. 2 Ch.27.3.
4 Heb. *is turned.*
5 Heb. *a weapon of his breaking in pieces.*
6 Christ, Re.1.13; 8. 3, 4. Zec. 1. 8. He.7.25; 26. Mat.28.18. 1 Ti.2.5; or angel, Re. 15.5,6; 1. 20.
*d* Le.16.4. ch.10.6,7. Mal.3.16.
7 Heb. *upon his loins.* See ver.3,4.
*e* ch. 39.17. Is. 29. 2; 34.6. La.2.20,21.
*g* Ps.99.1. ch.1.26; 3. 23; 8.4; 10.1,4,18,19; 11. 22,23.
8 Heb. *mark a mark*, Ex. 12. 7, 23. Mal.3.16. Re.7.3; 14.1; 9.4; 22.4. Is.4.3. Ps.87.6. 2 Co.1.22.
*h* Ps. 119. 53,136. Is. 57.18. Je.13.17. 2 Co.12. 21. 2 Pe.2.8,9
9 Heb. *mine ears.*
*i* De.32.39,41,42. ch.5.11; 7.4,9; 8.18; 24.14.
*j* Ex.32.27. Nu.25.7,8. 1 Ki.18.40.
1 Heb. *to destruction.*
*k* Ex.12.23. Re.7.3; 9.4; 13.8. 2 Ti.2.19.
*l* 1 Pe.4.17,18. Am. 3.2. Lu.12.47. Je.25.29. ch.8.5–16.
*n* ch.8.11,12,16.
*o* See ch.7.20–27. Ps.74.6,7; 79.1. Je.7.4,14; 26.6,18; 52.13–23. Is.64.11,12. La.1.10; 2.4,6,7, 20; 4.9–11. 2 Ch.36.17.
*p* Nu.12.5; 16.4,22,45. Jos.7.6. 1 Ch.21.16. Ezr.9.5. Mat.26.39.
*q* De.9.18. Je.9.1. Ro.12.15. He.13.3. Ps.89.46.
*r* Ge.18.23.

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of their sex, they bid fair to stick at nothing horrid or obscene. And if men once turn their back upon God's institutions, they bid fair endlessly to wander after their own inventions. But shortly shall the most secret abominations be discovered, and the most shocking and daring be sufficiently punished.

CHAPTER IX. Ver. 2–11. The *six armed destroyers* denote the Chaldeans and other instruments of God's vengeance. The *man with the ink-horn* denotes Jesus Christ, who manages all the slaughter of apostate nations, nay, all in the world, so as may consist with the preservation of his people, especially those who faithfully mourn over, and testify against, abounding iniquities.

Ver. 1. *Cause them that have charge*, &c. The princes of the Chaldeans, who had a charge from God to execute righteous judgment against the wicked inhabitants of the city. *C.*

Ver. 2. *Six men.* Equivalent to the six labour days of the week—a number exactly completed in the six successive incursions of the Chaldeans. See Je. 52. 28.—'And one man *among* (not *of*) them clothed with linen'—represents the righteous discrimination of God in the execution of his judgments upon mixed communities, whether he employ human or angelic agency, Re. 15. 6; 19. 8. *C.*

Ver. 3. *The glory . . . was gone up.* The 'glory,' or Shekinah, had gone up from the 'door of the inner gate,' ch. 8. 3, and now appeared on the threshold, ready to enter, judge, or depart. *C.*

Ver. 4. *Set a mark.* The Jews thought the mark was the letter called *thau*, the first in the Hebrew word *law*. Some early Christian writers admitting this to be the mark, yet held it was in the Samaritan character, which was in form of a cross—thus showing how early the superstitious use of that symbol of salvation had crept into the church. From Re. 14. 1 the mark will be found to be the *name of the Father*, acknowledging his children, and sealing them with the Spirit of promise until the day of redemption: and the *name of the Lamb*, Re. 22. 4, acknowledging those whom he had redeemed, washed in his blood, and clothed in his righteousness. See also the holy priesthood of believers implied in this forehead mark, comp. Ex. 28. 38, with Re. 1. 6. *C.*

Ver. 6. *Ancient men.* The Sanhedrim, ch. 8. 10, 11, in God's house governors by office, idolaters by practice. A solemn warning to all who bear rule in the Christian church to beware both of 'the fear of man which bringeth a snare,' and that love of the world, which sooner or later is sure to terminate in that 'covetousness which is idolatry.' *C.*

REFLECTIONS.—God's ministers of wrath, no less than of mercy, are always ready at his call. But how exceeding loath he is to leave a church, till their obstinacy and impudence, as it were, force him away! And gradual even then are the removals of his comfortable presence. But even in the midst of ruin and destruction, he takes peculiar care of the protection of his followers, however weak and concealed their holiness and zeal may be. He knows them that are his; and not one of them shall be lost. And he will keep them safe amidst common calamities who keep themselves pure amidst abounding provocations. But when he has gathered his wheat into his garner, nothing remains for the chaff but unquenchable fire. Those who persist in impenitence must die without mercy. And none meet with more terrible destruction than unfaithful magistrates and ministers. God's temple protects penitent, not obstinate offenders. And if judgment begin at the house of God, where shall the ungodly and sinner appear? If servants in it defile it with their idolatries, no wonder that God should suffer the enemies of it to defile it with their violences.—But if God spare us in mercy, we ought to intercede for our sinful brethren.—And even though for their sinfulness God

9 Then said he unto me, [s]The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of[2] blood,[3] and the city full of perverseness;[4] for they say, [t]The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine [v]eye shall not spare, neither will I have pity; *but* [v]I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter,[5] saying, [x]I have done as thou hast commanded me.

## CHAPTER X.

1 *The vision of the coals of fire, to be scattered over the city.* 8 *The vision of the cherubims.*

THEN I[a] looked, and behold, in the [b]firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.[1]

2 And [2]he spake[3] unto the man[4] clothed with linen, and said, [c]Go in between the wheels,[5] *even* under the cherub, and fill thine[6] hand with coals of fire from between the cherubims, and [d]scatter *them* over the city.[7] And he went in in my sight.

3 Now the cherubims stood on the right[8] side of the house, when the man went in; and the[e] cloud[9] filled the inner court.

4 Then the [g]glory of the LORD went up[1] from the cherub, [h]*and stood* over the threshold of the house; and [i]the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the [j]sound of the cherubims' wings was heard *even* to the [k]outer court, as the [l]voice of the Almighty God when he speaketh.[2]

6 And it came to pass, *that* [m]when he had commanded the man clothed with linen, saying, Take fire from between the wheels, [o]from between the cherubims; then he went in, and [p]stood beside the wheels.

7 And *one* cherub stretched forth[3] his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen; who took *it*, and [q]went out.

8 ¶ And [r]there appeared in the cherubims the[s] form of a man's hand under their wings.

9 And[t] when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel[4] had been in the midst[5] of a wheel.

11 When[u] they went,[6] they went upon their four sides; they turned not as they went, but to the place whither the head[7] looked they followed it; they turned not as they went.

12 And their whole body,[8] and their backs, and their hands, and their wings, and the wheels, *were* [v]full of eyes[9] round about, *even* the wheels that they four had.

13 As for the wheels, [1]it was [x]cried unto them in my hearing, O wheel![2]

14 And[y] every one had four faces: [z]the first face *was* the face of a cherub, and [a]the second face *was* the face of a man, and the [b]third the face of a lion, and the [c]fourth the face of an eagle.

15 And the cherubims were [d]lifted up. [e]This *is* the living creature[3] that I saw by the river of Chebar.

16 And[g] when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for [h]the spirit of the living creature[4] *was* in them.

18 Then the glory of the LORD [i]departed from off the threshold of the house, and [j]stood over the [5]cherubims.[6]

19 And [k]the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them; and *every one* stood [l]at the door of [n]the east gate of the LORD's house; [o]and the glory of the God of Israel *was* over them above.

20 This[p] *is* the living creature that I saw under the God of Israel by the river of Chebar; and [q]I knew that they *were* the cherubims.

21 Every[r] one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they [s]went every one straight forward.

## CHAPTER XI.

1 *The presumption of the princes of Judah.* 4 *Their sin and judgment declared.* 13 *Ezekiel complaining, God showeth him his purpose in saving a remnant,* 21 *and punishing the wicked.* 22 *The glory of God leaveth the city.* 24 *Ezekiel, carried back by the Spirit, prophesieth to them of the captivity.*

MOREOVER, the[a] spirit lifted me up, and brought me unto the [b]east gate of the

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A.M. cir. 3411
B.C. cir. 593.

*s* ch.7.23; 10.25. De. 31.16, 29; 32.5,15–21. 2 Ki. 17.7–23; xxi. xxiv. Is.1.–iii. v. ix. xxx. lix. Je.ii.–xix.ch.iii. xxiv. Zep.i.–iii.Mi.iii.iii.

2 Heb. *filled with.*

3 Stained everywhere with the blood of the righteous—of God's persecuted saints.—*C.*

4 Or, *wresting of judgment.*

*t* Is. 29.15. ch. 8. 12. Ps.94.7;x.–xiii. Job 22. 13.

*u* ch. 5. 11; 7.4; 8.18. See ver 5.

*v* ch.5.6–15;7.8,9.De. 32.41. Ro.2.8,9. Pr. 11. 31.

5 Heb. *returned the word.*

*x* Ps.40.8. Jn. 14. 31. Re.16.17;17.17.

CHAP. X.

*a* Ps.85.8.Hab.2.1.

*b* ch.1.22,26. Re.4.2, 3. Ex. 24. 10. Is. 66. 1. Re.3.21.He.1.8.

1 The throne was at once the seat and symbol of Jehovah. He is not mentioned; but it is evident from the scope of the passage, and especially from the beginning of ver. 2, where the divine name is understood, that Jehovah was the grand object before the prophet's mind, and the supreme Director of all that took place. —*P.*

2 God, Re.4.3.

3 *He spake.* The LORD. See ch. 9. 4. —*C.*

4 Christ, ch. 9. 2–4, 11.

*c* ch. 1. 13. Ps. 120.4; 140.10. Re.8.5. Lu.12. 49.

5 *Wheels.* For their import, see notes on ch.1.—*C.*

6 Heb. *the hollow of thine.*

*d* 2 Ki.25.9. Mi.1.12. Re.8.5. Je.52.13.ch.20. 47. Je. xix. xxi.; 34.2;37. 8.10. Ex.9.8–10.

7 In ch.ix. the man clothed with linen was a messenger of mercy, to watch over and set a divine mark on God's people. In this chapter he is a messenger of judgment, to take fire, the symbol of destruction, from between the cherubim, and scatter it over the city.—*P.*

8 North, ver.18.

*e* ch.9.3; 1.26;3.23; 8. 4;ver.1,18;ch.11.23.

9 *The cloud* in which—the time being daylight — the Shekinah glory appeared.—*C.*

*g* Nu.16.19.

1 Heb. *was lifted up.*

*h* ch.9.3.

*i* Ex.40.35.1 Ki.8.10, 11. ch. 1. 27, 28; 43. 5. Hag. 2. 9. Jn.1.14. Re. 15.8.

*j* ch.1.24; 11.22; ver. 18,19.

*k* 1 Ki.7.9.

*l* Ps.29.3–9; 68.3; 78. 18. Job 40.9;37.2,5.

2 The Lord gave audible responses to Moses in the wilderness, and also to the prayers of the high-priest, from the most holy place. The voice must have been of such a character as could be distinguished by the assembled multitudes.—*P.*

*n* ver.2. Mat. 12. 18. Jn.14.31. Is.49.3.

*o* Ps.80.1;99.1.

*p* Is.10.5,6. Je.25.29. Ho.5.10. Am. 3.6.

3 Heb. *sent forth.*

*q* ch. 12. 23–28; 7. 2–12. De.32.35. Re.22.12. Is.10.33.1 Th.5.3. Mat. 24.33.34.

*r* ver.21.

*s* ch.1.8. Ec. 9. 10. 1 Co.15.10,58. Is.6.6. Ps. 115.1. Lu.17.10.

*t* ch.1.15–17.

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4 Ps. 104. 24. Ro. 11. 33. Ps.36.6;72.18;111.2. Re.15.3. Denoting the mysterious nature of churches and providences.

5 See note on ch. 1. 16.—*C.*

*u* Is.55.11.ver.22.

6 See note on ch. 1. 17.—*C.*

7 Or, *spirit*, ch. 1. 20. Mat.8.9. Jn.15.5.

8 Heb. *flesh.*

*v* ch.1.18. Re.4. 8. 2 Ch.16.9. Ps.34.15. Pr.5. 21;15.3.

9 The emblems of omniscience—of the 'eyes of the Lord which are over all the earth, beholding the evil and the good' —and of the 'wisdom that cometh down from above, from the Father of lights,' and with which he endows, in appropriate measure, every one that discovers his lack and prays for a supply, Ja.1.5,17.—*C.*

1 Or, *they were called in my hearing, Wheel*, or *Galgal*, i.e. *move round.*

*x* Ps.103.20. He.1.14. ch.1.19–21. Ps. 119. 91; 147.18;33.9.

2 *O wheel!* Rather, 'Roll on!' (see ver. 16); an emblem of that still progressive movement, however apparently retarded or stationary (ver. 17) which is to continue in the church until the 'gospel of the kingdom shall be preached in all the world for a witness unto all nations.'—*C.*

*y* ch.1.6,8,10.

*z* Pr.14.4. Ps.103.20; 18.10.

*a* Lu.15.10. 2 Sa. 14. 17.

*b* Is.37.36.2Sa.24.16. Ps.91.11.Pr.28.1.

*c* Da.9.21.1 Pe 1.12.

*d* ver.5,18,19. Ho. 5. 15;9.12.

*e* ch.1.5,6; 43. 3; ver. 20.

3 *This is the living creature*, called also 'creatures,' ch. 1. 13. The church, consisting of 'creatures' or individuals, is also 'a creature,' being one temple reared of many stones (1 Pe. 1. 4, 5), one body composed of many members (1 Co. 12. 12–20), but with one life and one Spirit.—*C.*

*g* ch.1. 19–21; 11. 22; ver.17,19.

*h* ch.1.12,20,21. Re. 4.5. Ge.1.2,3. Job 26.13. Ro.8.2. Re.11.11.

4 Or, *of life.*

*i* ch.7.20–22. Je.7.12, 14, with Ps. 78. 60. Je. 14.19,21;6.8. Ho.5.15;9. 12. Mat.23.38.ver.4.

*j* ch.11.22. Ge. 3. 24. Ps.18.10; 68.17. 2 Ki.6. 17;2.11.

5 Which now stood in the court, ver.3,4.

6 The Shekinah no longer occupied the symbolical mercy-seat 'within the veil,' but is now borne by the church universal in her witness to the incarnation, sacrifice, and justifying resurrection of the Lord Jesus. Ro.4.25.—*C.*

*k* ch. 11. 22; ver. 15–17;ch.1.14,17–21.

*l* ch.9.3;ver.4,18;ch. 11.22.

*n* ch.8.16;43.4.

*o* ch.1.26,28. Phi.2.9 –11. Ep.1.21,22. 1 Pe.3. 22. Ps.68.17,18.

*p* ver.15; ch.1.22,23, 26;3.15,23;43.2,3.

*q* With 1 Ki.6.29,35; 7.29,36.

*r* ch.1.8,10,12. Re.4. 7.ver.14.

*s* ch.1.12. Ps.103.20; 18.30. Is.55.11. Ho.14. 9.

CHAP. XI.

*a* ch.3.12,14,22; 8. 3; ver. 24. Ac. 8.39. 1 Ki. 18.12.

*b* ch.10.19;43.4.

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should refuse to grant our requests, he will condescend to show us the reasons of his conduct.

CHAPTER X. Ver. 1–7. The *throne*, ver. 1, denotes God's coming in a way of judgment against the Jews. The *man clothed in linen, taking the fire* from *between the cherubims to scatter over the city*, ver. 2, 6, 7. denotes Christ as executing the destructive justice of God on Jerusalem, according to the predictions of his prophets, and by the ministration of angels. The *bright cloud that filled the inner court*, ver. 3, 4, might denote the terrible judgment of God on the priests; or his presence, as leaving the Jews and coming to the Gentiles. The *terrible sound of the cherubim's wings, heard even to the outer court*, ver. 5, may denote the terrible judgments of God on the Jews, heard of among the heathen; or the gospel published by the apostles to the Gentiles. 13. I plainly discerned that every providential dispensation, and every particular church, was under the direction and government of some superior being, even God himself. [See further explication of cherubims, wheels, &c., on ch. i.]

Ver. 3. *Right side.* The pillar called *Jachin*, or the strengthener, stood upon the right side of the entrance.—The brazen sea,

LORD's house, which looketh eastward: and, behold, at the door of the gate [c]five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, [d]princes of the people.

2 Then said he unto me, Son of man, these *are* the men that [e]devise mischief,[1] and give wicked counsel in this city;

3 Which say, [g]*It is* not near; let us build houses:[2] this[h] *city is* the caldron, and we *be* the flesh.[3]

4 ¶ Therefore [i]prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD [j]fell upon me, and said unto me, Speak; Thus saith the LORD, Thus[k] have ye said, O house of Israel: for [l]I know the things that come into your mind, *every one of* them.

6 Ye[m] have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD, [o]Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron; but I[p] will bring you forth out of the midst of it.

8 Ye[q] have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And[r] I will bring you out of the midst thereof, and deliver you into the [s]hands of strangers, and will execute judgments [t]among you.

10 Ye shall [u]fall by the sword: I will judge you in the [v]border[4] of Israel; and [z]ye shall know that I *am* the LORD.

11 This[y] *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:[5]

12 And ye shall know that I *am* the LORD: for ye [z]have not walked[6] in my statutes, neither executed my judgments, but [a]have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, [b]when I prophesied, that [c]Pelatiah, the son of Benaiah, [d]died:[7] then [e]fell I down upon my face, and cried with a loud voice, and said, Ah, Lord GOD! wilt thou make a full end of the remnant of Israel?

14 ¶ Again[g] the word of the LORD came unto me, saying,

15 Son of man, thy brethren,[8] *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, [h]Get you far from the LORD; unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD, Although [i]I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as [j]a little sanctuary[9] in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD, I will even [k]gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.[1]

18 And they shall come thither, and they shall [l]take away all the detestable things thereof, and all the abominations thereof, from thence.

19 And [n]I will give them one heart, and I will put a new spirit within you; and I will take the [o]stony heart out of their flesh, and will give them an [p]heart of flesh;

20 That[q] they may walk in my statutes, and keep mine ordinances, and do them: [r]and they shall be my people, and I will be their God.

21 But *as for them* whose [s]heart walketh after the heart of their [t]detestable things and their

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*c* ch.8.16.
*d* ch.22.27. Ho.5.10. Is.1.10,23. Mi.3.1. Je. 5.3. Da.9.8.
*e* Mi.2.1. Je.18.18. Is. 28.14,15; 30.1,2; 8.11,12. Nu.25.18.
1 Or, *vanity.*
*g* ch.12.22,27. Am.6. 3. 2 Pe.3.4, with Je.16. 2,3, &c.
2 Or, It is *not* for us *to build houses near.*
*h* Je.1.13. ch.24.3–6, with ver. 7, 8, 11. 2 Ch. 36.16. Is.28.22.
3 As if they had said, 'The destruction of the city—the judgment of God—is not near. When this city shall become a caldron, and we the flesh, then, but not till then (that is, never), will the prophecy of Ezekiel be fulfilled.' Thus mocking Ezekiel by a reference to Jeremiah, who had compared the judgments of Jerusalem to a seething-pot, Je.1.13.—*C.*
*i* Is.3.11. Ho.8.1; 6.5. Is.58.1. ch.20.46,47.
*j* ch. 2.2, 7; 3. 24, 17. Ex.4.12.
*k* Ps.90.8; 50.21. Am. 8.7. Mal.3.13.
*l* He.4.13. Re. 2. 23. Jn.2.24,25; 21.17. Je.16. 17; 17.10. Ps.139.2,3. 1 Sa.16.7.
*m* 2 Ki. 24. 4. Is.1.15. Je.2.34. Ho.4.2. Mi.3. 2,3. ver.7; ch.7.23; 22.3–12,27; 24.6–9.
*o* ver. 6; ch. 24. 3–13. Mi.3.3.
*p* ver.9–11. Je.52.24–27; 39.6. 2 Ki.25.18–22.
*q* Pr. 10. 24. Is. 66.4. Je.42.16. Ps.50.22. Job 20.24.
*r* ver. 7, 10, 11. 2 Ki. 25.18–22. Je.39.6; 52.24 –27, with 1 Ki. 8. 65. 2 Ki.14.25.
*s* De.28.36. Ne.9.36, 37. Ps.106.41.
*t* ch.16.38.
*u* Je.52.10.
*v* 2 Ki.14.25.
4 Hamath on the 'border,' Nu. 34. 8, 11, was the place where the sons of Zedekiah and all the princes were slain, Je.52.9, 10. —*C.*
*x* ch.6.7; 13. 9, 14, 21, 23. Is.26.11. Ps.9.16.
*y* ver. 7, 9, 10, with ver. 3.
5 At Riblah, Je. 39. 6; 52.10, 24, 27, with Nu. 34.11. 1 Ki.8.65. 2 Ki.14. 25. ver.10.
*z* 2 Ki.18. 12. Ezr. 9. 7. Ne.9.34.
6 Or, *who have not walked.*

* This prophecy in its full sense is essentially Messianic. The return from the Babylonish exile was a partial fulfilment; but that fulfiment was in itself a type of a greater—the final in-gathering of the

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Jewish nation to their God and Saviour. The new heart and new spirit mentioned in ver.19 must signify a total and radical change of national character, which has never yet taken place, but which we may with confidence look for.—*P.*
*a* 2 Ch.13.9. 2 Ki.16. 3. Ps. 106. 35–39. ch. 8. 10,14,16; xvi. xx. xxii.–xxiv. Je.ii.–xix. Is.i.–v. ix.lix. 2 Ki.17.7–23. Le. 18.3,24. De.12.29–31.
*b* 1 Ki.13.4. ch.37.7; 14.23,25. Ho. 6. 5. Nu. 14.35–37.
*c* ver.1. De.7.4. Pr.6. 15. Ac. 5.5,10.
*d* 1 Ki.19.17. Ho.6.5.
7 The death of Pelatiah may have been a *reality* corresponding to the time when the prophet was commanded to denounce the sins of the princes.—*C.*
*e* ch 9. 8; 22. 30. Ps. 106.23. De.9.18,19 Jos. 7.6–9. 1 Ch.21.16. 2 Sa. 6.9. Ps.119.120.
*g* Ps.103.13,14. La.3. 32,33. Hab. 3. 2, with ver.13.
8 Fellow-captives, ch.1.1. 2 Ki. 24. 12–16. Je.24.1,5.
*h* Jn.16.2. Is.65.5; 66. 5. Mi.2.9; 3.11.
*i* Le.26.44. De.30.3, 4. Is.43.6,7. Mi.1.12. 2 Ki.25.12–16. Je.24.1,5.
*j* Ps.31.20; 91.1–9; 90. 1; 46.1,7,11. Is.4.6; 8.14. Je.42.11; 29.5–7,11.
9 'Yet will I be to them a sanctuary for a little time' (*Newcome*). I, their covenant God, will supply to them the place of temple and ordinances.—*C.*
*k* Je.30.18. Am.9.14. ch.36.7,16,23,24; 28.25; 34.13. Je.3.12,18. Ho.1. 10,11.
1 See note * in first column.
*l* Col.3.5–8. Tit.2.12. ch. 37. 23; 5.11. Joel 3. 17. Mi.5.10–14. Is.1.25, 27. Ho.2.16; 14.8.
*n* 1 Co. 1. 10. ch 18. 31. Lu.11.13. Jn.14.26. Je.32.39,40; 24.7; 31.33, 34. ch. 36.26,27; 37. 22. Zep.3.9. De. 30. 6. Ps. 51.10. 2 Co. 3.16; 5. 17. Ga.6.15; 5.6.
*o* Zec. 7.12. Is. 48. 4; 63.17. He.3.13.
*p* ch.36.26. 2 Ki.22.19.
*q* Ro. 10. 26. De.12 32. Lu. 1. 6, 74, 75. Ps. 119.1–8, 32, 166, 167; 116. 16; 105.45. ch. 36. 27. 1 Co.11.2; 15.58. 2 Co.1. 12.
*r* Je. 24. 7. Ho. 2. 23. ch.14.11; 36. 28: 37. 27. Je.11.4; 30.22; 31.33; 32. 38. Zec.13.9. Ex.19.5,6.
*s* He.10.38. Jude 19. Je.17.9. He.3.12,13.
*t* ver.18; ch.7.20. Je. 1.16; 2.20,28. Is.2.8; 44. 9–20.

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representing the washing of regeneration, stood on the right side, 1 Ki. 7. 39.—There also were the candlesticks, representing gospel light, 1 Ki. 7. 49. On the right side of the altar stood the angel that heralded the Messiah, Lu. 1. 11: and on the right side of the sepulchre, the angel that announced and testified his resurrection, Mar. 16. 5. From these facts it will be easy to gather why the cherubim, either the representatives of the 'ministering spirits, that minister to them who shall be heirs of salvation,' or the emblems of the church of the redeemed, represented by her apostolic messengers, should take their place on the 'right side of the house,' which was also the side of the ship upon which our Lord directed his disciples to cast their net, Jn. 21. 6,—the directory for their conduct when they act as 'fishers of men.' See also Mat. 7. 6. *C.*

Ver. 11. *They went upon their four sides.* That is, they went east, west, north, or south, as the Spirit guided: and that in the universal and heavenly sense, and not in the mere local and earthly sense of horizontal motion on one fixed plane. They expatiated equally through 'the height and the depth, the length and the breadth' of the providence and grace of the Lord. *C.*

Ver. 14. *Cherub.* The word 'cherub' being here substituted for 'ox' in the former vision, ch. 1. 10, has led to the opinion that the cherubims in the temple were delineated with the faces of oxen and wings of birds—emblems of peace, patience, strength, and labour, combined with alacrity. This opinion, however, is rendered somewhat doubtful by the mention of cherubims and oxen as separate species, 1 Ki. 7. 29, but these may have been mere oxen, and not winged oxen, the one setting forth the alacrity that gives perfection to the labour of the other. *C.*

REFLECTIONS.—How glorious and majestic are the appearances of God in his providence or church! Awful is the ministration of angels or messages of faithful ministers! And terrible are the denunciations of JEHOVAH'S wrath, especially against apostate professors! And deep the concern of Jesus Christ and his angels and ministers in the execution of it! He hath all judgment committed to him; and at his last coming he will scatter his coals of fire over our earth, and for ever over the world of the ungodly. Harmonious and uniform, steady and regular, are the motions of Providence, and the divine management of churches amidst all their variations. All things are seen by God's all seeing eye, and act constantly by his irresistible energy.—But by slow degrees, and in seeming aversion, doth he remove his gracious presence and ordinances from a people, as one glad to return upon their gospel repentance and humble requests.

CHAPTER XI. Ver. 2, 3. They contrive schemes for the defence of the city, and encourage the people to rebel in defiance of God's threatenings, pretending that the Chaldeans will not in their times be able to take the city, or pluck them out of it. 6–11. Since you have seduced the people to stand out against the Chaldeans, contrary to the direction of God, therefore the most of them are slain, and become like flesh in a pot; and the Chaldeans shall carry you ringleaders in wickedness out of Jerusalem to Riblah in Syria, or to Babylon, and there barbarously kill you. 15–19. It is for these your brethren in Chaldea you should pray, who are ridiculed by the Jews at Jerusalem as voluntary forsakers of the Lord, his land and worship, and forfeitors of their property to such as maintained their station and interest in Canaan.—To these, in their scattered condition, will I be a protector, and will accept their worship as well as if at Jerusalem. These will I gather together and restore to their country in due time; purge from their idolatries; renew in all the faculties of their souls, and change their stubborn, rebellious, and incorrigible dispositions into those which are tender, tractable, and pliable.

Ver. 1. *Five and twenty men.* The Jewish senate, or Sanhedrim, consisted of six representatives or heads of each tribe, in all seventy-two, but usually called the Seventy; these were all discovered to have secretly turned idolaters, ch. 8. 11, 12. Next, the LORD discovered to the prophet twenty-five (more than one-third of the whole) who had turned their backs upon the temple, and openly and avowedly become sun-worshippers and abettors of violence and bloodshed, ch. 8. 16, 17. See ver. 6. These seem to be the twenty-five evil counsellors, now discovered and denounced. *C.*

Ver. 7. *Your slain,* &c. The prophets and other innocent persons slain in the times of Manasseh—they have found Jerusalem indeed a caldron—but 'I will bring you forth out of the midst of it,' ver. 11, and adjudge you to many deaths—the living death of cowards, ver. 8, the drudgery of slaves, ver. 9, the vain regrets of exiles, and the pitiless execution of a foreign sword, ver. 10. *C.*

Ver. 15. The idolatrous citizens of Jerusalem, so far from desiring the return of their exiled brethren, 'their kinsmen according to the flesh,' were averse to their return, and determined to retain the entire possession of the land. Such is covetousness—defacing every record even of divine right, and tearing asunder every tie of relationship and affection. *C.*

Ver. 17. This prediction began to be fulfilled in the days of Nehemiah and Ezra; which partial gathering was a type or specimen of that great and final restoration to their land, and conversion to Jesus, with which the prophecies so constantly abound. *C.*

REFLECTIONS.—The higher men are in office, the more criminal is their unfaithfulness. Wicked counsellors hurry a deluded people to the precipice of ruin. But they who put far from them the evil day, will find it terribly surprise them before they are aware. Mockery at God's words will quickly end in misery. It is com-

abominations, [u]I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then[v] did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And[x] the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.[2]

24 ¶ Afterwards the spirit [y]took me up, and brought me in a vision by the Spirit of God into [z]Chaldea, to them of the captivity: so the vision that I had seen [a]went up from me.

25 Then[b] I spake unto them of the captivity all the things that the LORD had showed me.

## CHAPTER XII.

1 *The type of Ezekiel's removing.* 8 *It showed the captivity of Zedekiah.* 17 *Ezekiel's trembling showeth the Jews' desolation.* 21 *The Jews' presumptuous proverb is reproved.* 26 *The speediness of the vision.*

THE word of the LORD also came unto me, saying,

2 Son[a] of man, thou dwellest in the midst of a[b] rebellious house, [c]which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.[1]

3 Therefore, thou son of man, [d]prepare thee [2]stuff[3] for removing, and remove [e]by day in their sight; and thou shalt remove from thy place to another place in their sight: [g]it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth [h]at even[4] in their sight, as they that go forth into[5] captivity.

5 Dig thou[6] through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt [i]cover thy face,[7] that thou see not the ground; for I have set thee [j]*for* a sign unto the house of Israel.

7 And[k] I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I [8]digged[9] through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

*d* ver.10–12, with ch. iv. v. Je.xiii.xviii.xix. Is.xx. *e* Je.18.3. Is.8.18; 58.1. Ho.8.1. *g* 2 Ti. 2.25. Je.36.3,7. Lu.20.13. *h* ver.12. 2 Ki.25.4. Je.39.4; 52.7,8. *i* 2 Sa.15.30. 1 Sa.28.8. Job 24.17. *j* ch.4.3; 24.24. Is.8.18; 20.3. *k* Ac.26.19. Ga.1.16. 1 Sa.15.22. Mat.16.24. 1 Co.11.23. De.12.32.

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*u* ch. 9. 10; 7. 4, 8, 9; ver.7–11; ch.20.38; 22. 31. Is.3.11. Je.16.18; 29. 16–19.

*v* ch.1.19, 26; 10.19.

*x* ch.8.4; 9.3; 10.4, 18, 19; 43.2. Zec.14.4.

2 The Shekinah glory which had so long rested on the ark, between the cherubims, in the most holy place, is here represented as taking a final departure from Jerusalem. It went, so to speak, in stages:—first, it left the holy of holies and stood over the threshold of the temple or shrine (ch.10.4); then it rose up from the threshold and rested on the cherubims (ver.18); then it was conveyed until it stood over the great east gate which opened from the inner to the outer court (ver. 19); then it rose out of the city altogether, was wafted across the Kidron valley, and stood on the summit of the Mount of Olives, as stated in this 23d verse. How sad is this whole recital! The Lord withdrawing gradually, and as if reluctantly, from his temple, his city, and his chosen people, and thus delivering them over to the fury of their enemies.—*P.*

*y* ch. 3. 12. See ch. 8.3; ver.1. 2 Ki.2.16. 2 Co.12.3.

*z* ch. 1. 3; 3. 15. Ps. 137.1.

*a* Ge. 17. 22; 35. 13. Ac.10.16.

*b* Ac. 20.20, 21, 26, 27. ch.3.4, 17; 2.7, with viii. -xi.

CHAP. XII.

*a* ch.2.1, 3, 6, 8; 3.1, 4, 10, 17, 25; 4.1, 16; 5.1; 6.2; 7.2; 8.5, 8, 12, 15, 17; 11.2, 4, &c.

*b* ch.2.3, 6–8; 3.26, 27.

*c* Is.6.9. Je.5.21. Jn. 9.41. 2 Co. 4. 3, 4; 3.14, 15. Mat.13.13–15. Mar. 4.12, 13. Lu.8.10. Jn.12. 40. Ac.28.26. Ro.11.8.

1 Rebellious against God their King, whom their idolatry dethroned—against the covenant of his peace, which they perfidiously violated—against the providence of which they ungratefully complained—against the light of divine truth, which they endeavoured to extinguish, and the remonstrances of conscience which they had hardened and seared.—*C.*

2 Or, *instruments.*

3 Such clothes, bed, and household furniture as were absolutely necessary for a long journey.—*C.*

4 The eastern caravans move in the evening, and travel by night, for the purpose of avoiding the heat of the day.—*C.*

5 Heb. *as the goings forth of.*

6 Heb. *Dig for thee,* 2 Ki.25.4. Je.52.7. ver. 12.

7 He shall go forth blindfolded, not knowing how to avoid danger, or find a place of safety.—*C.*

8 Heb. *digged for me,* Je.39.4; 52.7.

9 The *Quarterly Review,* No. 116, and the editor of the *Pictorial Bible,* imagine the prophet to speak of a kind of straw and mud wall, called *cob* in England, and common in the East. But the prophet also digged, in vision, through the wall of the temple (ch. 8. 8); and the attendants of Zedekiah are described as digging through the wall, which must mean the wall of the city, through which they escaped in the siege; and there can be no question that both these walls were of stone. See ver.12.—*C.*

*l* ch.2.5; 17.12; 20.49; 24.19. Ne.4.2, 3. 1 Co.1. 18, 23.

*m* ch.24.19.

*o* ch.17.12.

*p* ver. 3–7, or Is. 13. 1; 14.28; 15.1; 17.1; 19.1. 2 Ki.9.25. Mal.1.1.

*q* ch. 7. 27. Je. 21. 7; 24.8.

*r* ver. 6. 2 Co. 5. 13. He.11.1. Is.8.18; 20.3.

*s* 2 Ki.25.4, &c.

1 Heb. *by removing go into captivity.*

*t* ver.3–7. Je.39.4; 52. 7. 2 Ki.25.4. ch.21.25.

*u* ver. 6. 2 Sa.15.30. Job 24.17.

2 See note on ver. 6.—*C.*

*v* La.1.13. Ho.7.12. ch.17.20; 19.8; 32.3. Job 19.6. La.4.19, 20; 1.3. 2 Ki. 25.5–7. Je.52.8–11; 39.5–7.

3 Jeremiah had foretold (Je.32.4) that Zedekiah's eyes should behold the king; and here Ezekiel asserts he shall not see the city of Babylon; and Josephus relates that Zedekiah, holding these prophecies for contradictions, concluded to believe neither. Both, however, proved true. He was taken to Riblah, where he saw Nebuchadnezzar, who put out his eyes; and thence he was carried to Babylon, where he died.—*Note,* When statements can be proved contradictory to facts or first principles, then are they resolutely to be denied; for, by such contradictions, they are certainly proved untrue. But where the statements refer to different circumstances, or different aspects of the same subject, the contradiction may be merely apparent, and will form no excuse for the heedless and self-willed infidelity that neglects examination and despises evidence.—*C.*

*x* ch.17.16.

*y* Je. 52. 8, 10, 24–27. 2 Ki.25.4, 5. ch.5.10, 12. Je.5.10; 42.16; 43.11; 44. 5–7.

*z* ch.5.13. Ps.9.16. Is. 26. 9, 11. Ps. 58. 10, 11; 64.9.

4 Heb. *men of number.*

5 They declared their sins by the fact of their dispersion, and by carrying with them and exhibiting those very histories and prophecies in which their sins were recorded and denounced.—*C.*

6 Heb. *the fulness thereof.*

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, [l]hath not the house of Israel, the rebellious house, said unto thee, [m]What doest thou?

10 Say[o] thou unto them, Thus saith the Lord GOD, This [p]burden *concerneth* the [q]prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, [r]I *am* your sign: like as I have done, so shall it be done unto them: they shall remove, *and* [s]go into captivity.[1]

12 And[t] the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: [u]he shall cover his face, that he see not the ground with *his* eyes.[2]

13 My[v] net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, *to* the land of the Chaldeans; yet shall he not see it,[3] though he shall [x]die there.

14 And[y] I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And[z] they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But[a] I will leave a few men[4] of them from the sword, from the famine, and from the pestilence, that they may [b]declare[5] all their abominations among the heathen whither they come; and [c]they shall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, [d]eat thy bread with quaking, and drink thy water with trembling and with carefulness.

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, [e]that her land may be desolate from all that is therein,[6] because of the violence of all them that dwell therein.

*a* ch.6.8–10; 14.22, 23. Is.1.9; 10.20–22. Je.4.27; 23.3. *b* Je.3.13, 24, 25. Le.26.40, 41, with 2 Ki.xvi. xxi.xxiv. Je.ii.-xvii.ch.xvi.-xxiv. Mi.ii.iii.vi.vii. Zep.i.-iii. 2 Ki.17.7–23. 2 Ch.36.14–16. *c* De.29. 24–28. 1 Ki.9.6–9. Je.22.8, 9; 50.7. *d* ch.4.16, 17. Le.26.36. La.5.9. De.28.48, 65. Ps.80.5; 60.2, 3; 102. 4, 9. Job 3.24. ver.19. *e* Zec.7.14. Ps.107.34. Is.24.5, 6. Mi.3.12. ch 6.3–7, 11–14.

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mon for Satan to make sinners look on their punishment as either doubtful or distant. Ministers have therefore need to be exceedingly bold and faithful, in warning self-flatterers and deceivers of others. And for this God sometimes renders some unexpected monuments of his justice, that others may hear and learn, and do no more so wickedly.—Proud transgressors often disclaim and detest their inferiors in guilt, and insult such as, in obedience to God, have given place unto wrath. To be banished from public ordinances is heavy to gracious souls; but God's presence and acceptance can more than balance the want. And great is the mercy when remarkable pardons, regeneration, and reformation coincide with and prepare for remarkable outward deliverances. But however loath God be to proceed, the obstinately wicked shall never pass unpunished. When sinners have filled up the measure of their iniquity, he will be glorified in their torment.—The most remarkable visions of God here are but short-lived. But it is of great use when ministers faithfully impart to others what themselves have heard and learned of the Father.

CHAPTER XII. Ver. 27. There is an impatient interpretation of prophecy which is not satisfied unless predicted events can be shown to be just at hand—and this is near akin to enthusiasm. But there is also a procrastinating interpretation, that removes all predicted events to an indefinite distance—and this is near akin to infidelity. The prayerful and attentive comparison of the 'sure word of prophecy,' with 'the (existing) signs of the times'—a patient searching for the mind, and waiting for the work of the Lord—learning, not dogmatizing—repentance of personal sins whilst denouncing the sins of others—are essential to all who profit themselves or others by 'this light (of prophecy) that shineth in a dark place.' *C.*

REFLECTIONS.—Ministers ought to accommodate themselves, not only to the weakness, but even to the wilfulness of their hearers. They ought cheerfully to comply with the most difficult and self-debasing method which God directs for promoting his glory or the welfare of souls. It is necessary that we be affected ourselves with the truths with which we wish to affect others. And we have need to sit loose to this world, and be always preparing to leave it.—God exactly observes what entertainment is given to his ministers or messages, and is highly displeased if they are overlooked or contemned. It is easy for him to take the greatest in his snares, and to make the most hardened sinners either glorify him by their distinguished destruction, or by their conversion and candid acknowledgments of sin.—It is just that they who abuse plenty should be punished with want. Anxious care and slavish terrors can strangely imbitter our comforts, and render them sore judgments. The decay of virtue in

20 And[g] the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [h]The days are prolonged,[7] and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD, I [i]will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, [j]The days are at hand, and the effect of every vision.[8]

24 For[k] there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: [l]I will speak, and the word that I shall [m]speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [o]for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD, [p]There shall none of my words be prolonged any more; but the word which I have spoken shall be [q]done, saith the Lord GOD.

## CHAPTER XIII.

1 *The reproof of lying prophets,* 10 *and their untempered mortar.* 17 *Of prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy [a]against the prophets[1] of Israel that prophesy, and say thou unto them that prophesy[2] out of their own hearts,[3] Hear ye the word of the LORD;

3 Thus saith the Lord GOD, Woe unto the foolish prophets, that follow[4] their own spirit, and[5] have seen nothing![6]

4 O Israel, thy prophets are [b]like the foxes[7] in the deserts.[8]

5 Ye[c] have not gone up into the gaps,[9] neither made up[1] the hedge for the house of Israel, to [d]stand in the battle in [e]the day of the LORD.

6 They[g] have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* [h]to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* [i]albeit I have not spoken?

8 Therefore thus saith the Lord GOD, Because ye have spoken vanity, and [j]seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And[k] mine hand shall be upon the prophets that see vanity, and that divine lies: they [l]shall not be in the assembly[2] of my people, neither shall they [m]be written in the writing of the house of Israel, neither shall they enter into the [o]land of Israel; and ye shall know that I *am* the Lord GOD.

10 Because, even because they have [p]seduced my people, saying, [q]Peace, and *there was* no peace; and one built up a wall,[3] and, lo, others [r]daubed it with untempered *mortar:*[4]

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: [s]there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, [t]shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore[u] thus saith the Lord GOD, I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and [v]great hailstones, in *my* fury, to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that [x]the foundation thereof shall be discovered, and it shall [y]fall, and [z]ye shall be consumed in the midst thereof: and [a]ye shall know that I *am* the LORD.

15 Thus[b] will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar;* and will say unto you, The wall *is* no *more*, neither they that daubed it;

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A.M. cir. 3411. B.C. cir. 593.

*g* ver.19. Is.3.26; 8. 21,22; 7.23,24; 24.1–20; 42.25. Je.4.4,7,23–29; 5. 6,10; 6.12; 7.14,15,32; 8. 13; 9.11; 10.20; 12.10,11; 13.19, 24; 15.1–9; 16.2–18; 17.27; 18.21; 19.7,11; 20.5; 21.7; 24.8–10; 25.9; 34.22; xxxix. lii. La.i.ii. iv.v. ch.6.6,12,14; 7.2–15; 15.6–8; 16.36–43; 20. 47; 23.33.

*h* ch.11.3. 2 Pe.3.3,4. Am. 6. 3, 18. Is. 5. 19. ver.27.

7 The sentence is suspended—the day of grace indefinitely lengthened—'every vision (of judgment) faileth' of accomplishment.—*C.*

*i* Is.28.22. Je.23.33–40. ch.11.5–12.

*j* ver. 25; ch. 7. 2–15. Joel 2.1. Zep.1.14. Ps. 37.13. La.i.–v.

8 The days of fulfilment are at hand—they have already come, and the substance of every vision is realized. Ver. 24, 25 are explanatory of this statement. The length of time between the partial captivity under Jehoiachin and the predicted destruction of the city and temple, was so great that the people doubted the truth of the predictions, and even turned them into a mocking proverb. Ezekiel meets this by another proverbial saying full of meaning.—*P.*

*k* ch.13.23. Je.14.13–16; 23.14–20.1 Ki.22.12. Pr.5.3,4; 26.28.

*l* Is. 55.11. Da. 9.12. Zec.1.6. Lu.21.33. ver. 27, 28, with 2 Ki. xxv. 2 Ch. xxxvi. Je.xxxix. lii.

*m* Is.14.24; 55.11. La. 2.17.

*o* 2 Pe. 3. 4. Is. 28.14, 15,22; 5.19. Am.6.3. ch. 11.3; ver.23,24.

*p* See ver. 23,25. Je. 23.19,20; 4.7

*q* Je.44.28.

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CHAP. XIII.

*a* Mi. 2. 11; 3. 5, 11. Zep. 3. 4. ch. 22. 25,28; 34. 2. Je. 6. 13, 14; 8.10; 14.13–15; 23.2,11–22; 27. 14–18; xxviii.; 29.8,21–23,31,32. 2 Pe.2.1–3.

1 See note [2] in second column.

2 Heb. *them that are prophets*, ver. 3, 17. Je.23.16,26; 14.14.

3 Without being inspired, called, or commissioned by God, through his Spirit, church, or providence.—*C.*

4 Heb. *walk after*, ver.3.

5 Or, *and* things which *they have not seen*, Je. 23.28,32. ver. 6,7.

6 Only pretended to revelations.—*Gill.*

*b* Ca.2.15. 2 Co.11.13. Mi.3.5,11. ch.22.25.

7 Hungry, ravening, crafty, and guileful.—*Poole.*

8 'Like foxes in the desolate places,' destroying and wasting everything around them. So the false prophets destroy God's people. 'Ruins are a favourite resort of foxes. So also the spiritual foxes: the false teachers flourish the better the more degraded the condition of the people.'—*P.*

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A.M. cir. 3411. B.C. cir. 593.

*d* Ep.6.13,14.

*e* Re.6.17. Je. 25. 30. Joel 2.1,11. Zep. 1. 14–16,18. Am.5.18–20.

*g* La.2.14. ver.10,23; ch. 12.23,24; 22. 28. Mi. 3. 11; 3.5,11. Zep.3.4. Je. 6.13, 14; 8.10; 14.13–15; 23. 11–21; xxviii.; 29. 8, 21–23. 2 Pe.2.1–3,18.

*h* Pr.14. 15. 2 Th. 2. 11. 2 Pe.2.18,19.

*i* Mat.24.23,24.

*j* 1 Ti.4.1,2.

*k* ch.11.13. Je.28.15–17; 20.3,4,6; 29.21,22,31, 32; 14.15; 23.11–34.

*l* Ps.101.7.

1 Or, *secret* or *council*, Ge.49.6.

*m* Ezr.ii. Ne.vii. Is.4. 2,3. Ps.69. 28; 87.6. Ex. 32. 32, with Lu. 10. 20. Phi.4.3. He.12.23. Re. 13.8; 20.12. ch.20.38.

*o* Ho.9.3. Re.22.15.

*p* Ep.4.14.2 Ti.3.13.

*q* Je.6.14; 8.11; 4.10; 23.14,17. ver.16.1 Th.5. 3.

2 Or, *a slight wall.*

*r* ver. 6, 11,12,14,15. Je.29.9. ch.22.28. Is.30. 10.

3 The statement is figurative. The wall represents the political combination with Egypt, by which the Israelites proposed to resist the power of the Chaldeans. The 'untempered mortar' or rather, as the word signifies, 'falsehood,' with which the false prophets tried to cover it, and thus conceal its defects, represents the appearance of divine sanction which they attempted to give it by pretended revelations from heaven.—*P.*

*s* ch. 38. 22. Job 27. 20. Ps.11.6; 18.13,14. Je. 4.13. Mat.7.27. Is.25.4; 8.7,8; 28.2,15,17,18. Je. 23.19. ch 30.19. Hab.1. 6–10.

*t* La.2.15. Je.7.4; 28.1 –17; 29.31. 1 Ki. 22. 24–28.

*u* See ver.11,10,5–8.

*v* Is. 30. 30. Hag. 2. 17.

*x* Ps.11.3; 18.15. Hab. 3. 13. De. 32. 22. Is. 24. 18. Mi.1.6. Ps.137.7.

*y* Mat.7.26,27.

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4 'This,' says Hengstenberg, 'is explained by the fact that the false prophets had at that time absolutely the upper hand, and demeaned themselves simply as the prophets. Jeremiah in Jerusalem, and Ezekiel among the exiles, stood as individuals over a great multitude, and not only so, but the false prophets alone had public recognition as prophets of Israel, at least in the capital, while the true prophets were regarded as peculiar, and had the government and the spirit of the age, and the people absolutely against them.' Such a state of things is unfortunately not peculiar to one age or nation. True religion is generally opposed by worldly politicians. The spirit of the age, being a spirit generated by sinful human nature, cannot accord with the spirit of divine truth.—*P.*

*z* Je.4.9–13; 6.6–23; 5.31; 8.10–13; 14.13–16; 23.9–20; 29.15–19. *a* ch.6.7; ver.9,21,23. Ps.9.16. Is.26.9,11. *b* Je.xxxix.lii.2 Ki.v.xxv I.a.i.–v.

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nations brings along with it the decay of everything valuable, or a curse on what remains. And if once neighbours, by fraud, oppression, and murder, devour one another, let them expect that God will plague them with common devourers; and that he will make himself known, either in the terrors of his wrath to the impenitent, or in the riches of his grace to such as humble themselves under his mighty hand. How dreadful is it when corrupt speeches become common proverbs, by which Satan hardens sinners against the words or ways of God! But they who will not believe God's warnings, will too late be terribly convinced by the infliction of his judgments. And let sinners put the evil day as far from them as they please, his threatenings will in due time prevail, and vindicate themselves.

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CHAPTER XIII. Ver. 2–6. According to their own inclinations and affections, they publish their own imaginations without any warrant from me, and are extremely crafty, covetous, hardened, and mischievous. But they never do anything to reform the people, or to prevent judgments, or for the security and defence of church or state, which can enable them to hold out in the day of the Lord's judgments. Yea, their visions are but false and counterfeit, though, by their high pretences to inspiration, they have made the credulous people to believe their predictions will be accomplished. 9–16. I will manifest my power in punishing these false prophets, and will expel them from among my people, and I will deny them a return from captivity, because some of them affirmed their seductions for truths, and others supported them by specious but weak pretences. Yea, the Chaldeans, by their desolating ravage and fury, shall disprove their counterfeit oracles, and every argument used to support them. 18–21. They, by their signs of pillows and kerchiefs, and especially by their flattering predictions of peace and prosperity, lull all ranks into vain confidence and carnal security. By fitting their predictions to every one's humour, they promote their destruction instead of saving them. For the most pitiful rewards, they pretend my name and authority to countenance their abominable flatteries, denouncing destruction to those in Babylon whom I will preserve; and promising life and liberty to those in Jerusalem whom I will destroy. Therefore will I so refute and expose their delusions that no one shall be in danger of being ensnared thereby; and I will make them more and more abhorred than ever they were loved or feared.

Ver. 5. *Gaps.* Have not defended the breaches effected by heretical and ungodly men in the doctrinal and moral defences which the Lord has raised for the protection of truth and godliness, Phi. 1. 7, 17; have not interceded, like Moses, standing in the breaches which an offended God has threatened, or made, in

16 *To wit*, the prophets of Israel, which [c]prophesy concerning Jerusalem, and which [d]see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, [e]set thy face against the [g]daughters[5] of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD, Woe to the *women* that [h]sew pillows to all arm-holes,[6] and make kerchiefs upon the head of every stature, [i]to hunt souls! Will ye hunt the souls of my people, and [j]will ye save the souls alive *that come* unto you?

19 And will ye [k]pollute me among my people for handfuls of barley, and for pieces of bread, [l]to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD, [m]Behold, I *am* against your pillows, wherewith ye there hunt the souls [7]to make *them* fly,[8] and [o]I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs[9] also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because [p]with lies ye have made the heart of the righteous sad, whom I have not made sad, and [q]strengthened the hands of the wicked, that he should not return from his wicked way, by[1] promising him life;[2]

23 Therefore ye [r]shall see no more vanity, nor divine divinations: for I will deliver my people[s] out of your hand; and [t]ye shall know that I *am* the LORD.

## CHAPTER XIV.

1 *God answereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of seduced prophets.* 12 *God's irrevocable sentence of famine,* 15 *of noisome beasts,* 17 *of the sword,* 19 *and of pestilence.* 22 *A remnant shall be left for the instruction and consolation of others.*

THEN came [a]certain of the elders of Israel unto me, and sat before me.

2 And[b] the word of the LORD came unto me, saying,

3 Son of man, [c]these men have set up their idols in their heart,[1] and [d]put the stumbling-block of their [e]iniquity before their face: [g]should I be inquired of at all by them?

4 Therefore [h]speak unto them, and say unto them, Thus saith the Lord GOD, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD [i]will answer him that cometh according to the multitude of his [2]idols;

5 That[j] I may take the house of Israel in their own heart,[3] because [k]they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD, Repent, and turn *yourselves*[4] from your idols; and [l]turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the [n]stranger[5] that sojourneth in Israel, which [o]separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and [p]cometh to a prophet to inquire of him concerning me; [q]I the LORD will answer him by myself.

8 And[r] I will set my face against that man, and will make him a [s]sign and a proverb, and [t]I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD [u]have deceived that prophet; and [v]I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And [x]they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That[y] the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and [z]will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though[a] these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness,[6] saith the Lord GOD.[7]

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A.M. cir. 3411. B.C. cir. 593.

*c* Je. 5. 31; 28.1,&c.; 29.31.
*d* Je.6.14; 8. 11. See ver.10.Is.57.20,21.
*e* ch.4.3;20.46;21.2.
*g* Ex.15.20. Ju.4.4. 2 Ki.22.14.Lu.2.36,with Re.2.20.ver.2,3.
5 God was pleased, at sundry times, to bestow the prophetic spirit upon women—as Miriam, Deborah, and Huldah. These endowments naturally produced, in vain minds, the ambitious desire of similar attainments, and for the sake of popular applause or filthy lucre, ver. 19, the impious pretenders to a divine commission employed their influence to misrepresent the divine will, and counteract God's holy law.—*C.*
*h* ver.10,16. Je.6.14; 4.10;8.11. Mi. 2. 11. Is. 30.10.2 Ti.4.2.
6 Or, *elbows.*
*i* ch. 22.25.Mi.2.7. 2 Pe.2.14.Ep.4.14.
*j* ver.19,22.
*k* 1 Sa. 2.16,17. Mal. 1.10.1 Pe.5.2. ch.20.39; 22.25. Mi 3.5,11. Pr.28. 21.2 Pe.2.3.
*l* ver. 22. Je. 29. 5, 6. ch. 5. 12. Je. 23. 14,17. Pr.19.27.
*m* ver.9,15,16. Pr.19. 27.ver.23.
7 Or, *into gardens.*
8 *To make them fly.* 'To ensnare them' (*Boothroyd*). Or, as rendered by others, 'who hunt the souls into the flower-gardens,' or places dedicated to idolatrous worship and consequent licentiousness. See Is. 1.29; 65.3;66.17.—*C.*
*o* ver.23. 2 Ti. 3. 8,9. Zec. 13. 2-4. Ju.9.24. 2 Sa.23.6.Je.23.14.
9 It seems they made pillows and kerchiefs as a kind of signs in their falsepredictions.
*p* Pr.19.27.ver.19;ch. 22.25.
*q* Je.23.14.
1 Or, *that I should save his life.*
2 Heb. *by quickening him,* ver.16. Je.6. 14; 4. 10; 8.11; 23.14,17. Mi.2.11. Is.30.10. 2 Pe. 2.18,19.
*r* ch. 12. 24. Mi. 3.6. ver.6. De.18.20.
*s* Mar 13.22. Jude 24.
*t* ver.9;ch.14.8; 15.7; 25. 5, 7, 14, 17. Ps 9.16. Is.26.9,11. Ps.58.10,11; 64.9.

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CHAP. XIV.

*a* ch.8.1;20.1 2 Ki.4. 39; 6.32. Lu.10.39. Ac. 22.3.Is.29.13,18. ch.33. 31,32, with 3.7.
*b* 1 Ki.14.5. Ps.25.14. Am.3.7.
*c* Je.17.1,9. Zec.7.11, 12. He. 3. 12,13. Is.29. 13.
1 These have not entirely rejected the worship of Jehovah, yet their idols they have combined with it in their very hearts, and the love and pursuit of silver and gold—'the stumbling-block of their iniquity' (ch.7.19), 'they have set before their face,' as the great end of human life and exertion, Col.3.5—*C.*
*d* ch.7. 19. Zep. 1. 3, 12.1 Ki.12.29.Ho.4.17.
*e* Ps.101.3. Is.33.15.

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* *Their righteousness.* 'The righteousness of God which is by faith of Jesus Christ, unto all and upon all them that do believe,' Ro. 3. 22. To him, and to him alone, as 'the end of the law for righteousness,' gave all the prophets witness. Noah bore witness to him by sacrifice; Job knew him as his living Redeemer; and Daniel proclaimed him as the Son of man whose dominion was to be an everlasting dominion, and whose kingdom should not pass away, Ro.10.4. Ac.10.43. Ge. 8.20. Job 19. 25. Da. 7. 13.—*C.*
*h* ch. 2. 7; 3.4,17–21; 16.2;22.2;33.7.
*i* Ga.6.7. Je. 17.9,10; 2.19; 4.18; 5.25. Is.3.11; 59.1–17;66.4.2 Th.2.11.
2 They have 'multiplied' their idols, and I, the LORD, will proportionally 'multiply' my judgments.—*C.*
*j* Je.17.9,10. Ho. 10. 2. He.3.12–19. Ge. 6. 5, 11–13. Zec.7.11–14. Je. 4.14;6.8;13.27. Is.1.4.
3 That my judgments may take them captive among the idols of their hearts—in their consciences—and make them ashamed of the vanities they have worshipped rather than JEHOVAH.—*C.*
*k* Je.9.1–5. Ho.4.1,2. Is.24.5,6.
4 Or, others.
*l* Ho.14.1–3,8. Is.55. 7; 1.18. Je. 3.1,4,12–14, 22;4.14;6.8;13.27;31.18, 19. Ja. 4.8. 2 Ti. 2. 25, with ch. viii. xvi. xxii.–xxiv. xviii. xxxiii.
*n* Ex. 12. 48; 20. 10. Ac 16.14;18.7.
5 Not every occasional stranger but any professed Gentile proselyte.—*C*
*o* Jos. 24. 19. Mat. 6. 24. Je.2.13. Ho.9.14.
*p* 1 Sa. 9. 9. 2 Ki.8.8. Is.58.2. ch.33.30–32.
*q* ver.4,8.
*r* Je. 44. 11. ch. 15.7. Le.17.10;20.3–6; 26.17. Ps.34.16;50.21,22.
*s* Nu. 26. 10. De. 28. 37. 1 Co.10.11. ch.5.15. Je.24.9.
*t* Ps.37.22. Ro.11.22. Le.20.3,6,17,18.
*u* Job 12.16. 2 Sa.12. 11,12. 1 Ki.22.23. Ps.81. 11,12. Is.63.17;66.4. Je. 4.10;20.7. 2 Th.2.11,12. ch.13.2,7,9,10,23.
*v* Je.xxviii.xxix. Ex. 7.5. Le.17.10.
*x* ch.18.4;3.18,20;33. 6,8;ver.4,7,8. De.13.1–18;17.2–7. Je 14.15.
*y* Ps. 119. 67. ch. 11. 20. Je.11.4. Ho.14.1–3, 8. Is. 55. 7. Je.3.1,4,13, 14,22; 31.18–20. 1 Pe.1. 15,16;2:25. He.9.14. Ja. 1.27. Mat.5.48. Ex.19.4–6. ch. 37. 27. Ge. 17.7. Zec.13.9.
6 See note * in first column.
7 The nature and force of the argument in this passage will best be understood by comparing it with Ge. xviii., where Abraham pleads for the cities of the plain, and where the Lord says, in answer to his last appeal, 'I will not destroy it for ten's sake.' The sin of Israel was so great, that had Noah, Daniel, and Job dwelt in it—three of the holiest men of sacred history—even their presence could not have saved the land. They themselves might have escaped, but divine vengeance must descend upon the country. Daniel was a contemporary of Ezekiel. He was one of his fellow-captives, and had doubtless already distinguished himself by devotion to God.—*P.*
*z* Le.26.26.ch.4.16; 5.16. Is.3.1. Je.15.2,3;16.4;9.10,11,21,22. La.4.9,10. *a* Ge.6.7,8;7.1.ver.8,21. Da.ix.;10,11. Job 1.5;42.8, with Je.15.1;7.16;11.14;14.11. Pr.11.4,6. Ge.18.23–32. Job 22.30. Le.26.22.

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the walls of the ecclesiastical and national prosperity and safety, Ex. 32. 10–14; Ps. 106. 23; Eze. 22. 30. *C.*

Ver. 9. *Neither shall they be written,* &c. An allusion to the public genealogies, whereby descent, and privilege, and property were secured, Ezr. 2. 62; and thence to that 'Lamb's book of life,' Re. 21. 27, which is not temporal, but eternal, which they who receive 'shall never perish,' Jn. 10. 28. *C.*

Ver. 11. A shower of two hours penetrating the walls, built only with palm-branches, mud, and tiles baked in the sun, caused the fall of several houses at Tazer (*Shaw*). Sir J. Chardin states such occurrences to be common among many of the imperfect buildings of the East. See also Skinner's *Travels. C.*

Ver. 14. *Untempered mortar.* So called, either because being unmixed with hair, moss, or straw, it would not adhere: or being earthy and uncombined with any species of lime, it would not set or take band. The apt emblem of the attempt to reform men's lives by the mere word of the law, 'unmixed with faith' towards the Lord Jesus Christ, He. 4. 2. *C.*

Ver. 18. *Sew pillows to all arm-holes.* 'Fit cushions to all elbows' (*Waterland*). An allusion to luxurious sofas prepared for those who came to listen to their pretended visions.—*Make kerchiefs.* 'Fabricate hunting-nets for every stature'—for young and old. *C.*

REFLECTIONS.—God never places any in offices for which he does not qualify them. Nor have covetous and men-pleasing preachers any proper evidence of a divine mission. How daring and blasphemous is it to counterfeit commissions from God, or to father the devil's falsehoods, flatteries, and impieties upon him! Very dreadful shortly shall be the condition of such. And they who will not be awed by God's threatenings, forfeit his promised blessings. Alas! how terrible are the winds and storms of judgment that God has in readiness to plague his opposers! and none shall share more dreadfully in them than deceitful preachers who have flattered their hearers in wickedness. Shamefully shall they be stripped of their usurped honour, and exposed to indignation and wrath. And all their arts of seduction—their tormenting of the godly and encouraging of the wicked—will at last redound to their

**TEMPLE AT OLD CORINTH—TEMPLE OF NEPTUNE, THE ONLY RUIN STANDING OF THE ONCE BEAUTIFUL CITY OF CORINTH.** [Ezekiel, xiv:3.]—"Son of man, these men have set up their idols in their hearts, and put the stumbling block of their iniquity before their face; shall I be inquired of at all by them?" The idolatries which corrupted the Israelites in the time of the prophets they learned from other nations. The artist and the writer left Athens by train early in the morning, passed by Eleusis, and over the Corinthian canal, and reached Old Corinth in time for dinner. This picture was taken about 12 o'clock. In no city in the world did men set up idols of greater splendor and put stumbling blocks of their iniquities more completely before their face than in Corinth, the city which at the time Ezekiel wrote his prophecy was the most corrupt and wealthy in Greece. All that remains of it is the temple of Neptune, seven venerable columns of which we see in the picture.

15 ¶ If[b] I cause noisome beasts to pass through the land, and they spoil[8] it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* in it,[9] *as* I live, saith the Lord GOD, [c]they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or [d]*if* I bring a sword upon that land, and say, Sword, go through the land; [e]so that I cut off man and beast from it:

18 Though[g] these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or[h] *if* I send a pestilence into that land, and pour out my fury upon it in blood, [i]to cut off from it man and beast:

20 Though[j] Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; [k]they shall *but* deliver their own souls by their righteousness.

21 ¶ For thus saith the Lord GOD, How much more when[1] I send [l]my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet,[n] behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters; behold, they shall come forth unto you, and ye shall see [o]their way and their doings: and [p]ye shall be comforted concerning the [q]evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that [r]I have not done [s]without cause[2] all that I have done in it, saith the Lord GOD.

## CHAPTER XV.

3 *By the unfitness of the vine branch for any work,* 6 *is showed the rejection of Jerusalem.*

AND the word of the LORD came unto me, saying,

A.M. cir. 3411. B.C. cir. 593.

*b* Le.26.22. ch. 5.17. Je.15.3. Nu.21.6. 1 Ki. 13.24,26; 20.36. 2 Ki. 2. 24;17.25. Ex.23.29.
8 Or, *bereave.*
9 Heb. *in the midst of it.*
*c* ver. 14, 18, 20, with Job 22.30. Ge.18.23-32. Mat.24.22.
*d* Le.26.25. ch.38.21; 5.12,15, 17; 21.9,16. Is. 10.5,6,15,16. Je.25.9.
*e* ch. 25.13; 29.8; 32. 13. Ho.4.3. Zep.1.3. Je. 33.12. De.4.26.
*f* See ver.14,16.
*g* ch.5.12; 38.22; 7.8, 9. Ps.91.6,7. 2 Sa.24.15. Is.37.36.
*i* See ver.17.
*j* See ver.14,16.
*k* ver. 14, 16, 18. Job 5.19-24;22.29. Ps.33.19. Pr.11.4.
1 Or, *also when.*
*l* ch. 5.12-17; 33. 27; 6.12. Je.15.2,3. ver.13, 15, 17, 19, with Am. 3. 6;4.10.
*n* ch. 6 8 De. 4. 31. Je.4.27; 5.10; 52.27-30. 2 Ch.36.20.
*o* ch.6.9;20.43;36.31. Je.31.18,19.
*p* Is.40.1,2. ch. 6. 10. Je.3.23-25. Da.9.4-20.
*q* He.12.6-11.
*r* De.8.2. Da 9.7. Je. 22.8,9;2.13,19;3.1-5,13; 4.18;5.25;6.10,19;7.19-28. La.1. v.ch.7.3,4,8, 9; xvi.xx.xxii.xxiii. Is. 3.11;24.5,6.
*s* Pr.26.2.
2 Ye shall know, when they confess the idolatry of their fathers, what abundant cause I had to punish them as a Judge; and ye shall know, when they forsake their sins and turn to their God, what abundant cause I had to chasten them as a Father for their profit and salvation, He.12.6-10.—*C.*

* The force of the metaphor lies in the fact, that the only value of the vine is in its fruit. If it be fruitless it is absolutely worthless. Israel was a vine. The Lord had planted it. It had proved entirely fruitless, and it was consequently without value. The wood of other trees may be employed for some good purpose, but nothing can be made of the vine, branch or stock. It is only fit for the fire. 'The application is this:—A people to whom God makes himself known, and who turn his grace into lasciviousness, sink far beneath those who have not known God. A heathen nation may have still much good and a future; degenerate Israel, that dwells at present at Jerusalem (this limitation is given by ver. 6, and by the nature of the thing), is utterly miserable, and must perish without remedy,' He.6.4-8.—*P.*

A.M. cir. 3411. B.C. cir. 593.

CHAP. XV.
*a* Is.5.1,2,7 Ps.80.8. Ho.10.1. Je.2.21. Mat 21.33. Lu.13.6-9. Jn.15. 6, with 1 Co. 4. 7. Ps. 115.1.
*b* Jn.15.6. He.6.8.
*c* 2 Ki. 24. 2, 11-16. Am.4.11. Ps.80.16.
1 Heb. *will it prosper?*
2 Heb. *made fit.*
*d* Is.5 1-7,24,25. Ps. 80.8-16. Je.4.7;12.9-13; 21. 7; 24.8,10; 25. 9-11, 18. ch.20.47,48.
3 See note * in first column.
*e* ch. 14. 8. Je. 44. 11. Le.17.10; 20.3,6; 26.17. Ps.34.16;50.21,22.
*g* 1 Ki. 19. 17. Is. 24. 18. Je.48.43,44. Am. 5. 18, 19; 1. 4, 7, 10, 12, 14. Je.7.20.
*h* ch.6.7;7.4;14.8;20. 38,42-44. Ps.9.16;58.11.
*i* ch.14.13, 15, 17, 19, 21; 6.14; 7.2-15; 12. 20. Lu 13.6-9.
4 Heb. *trespassed a trespass,* ch.xvi. xxii. -xxiv. Is. i.-v. ix. lix. Je.ii.-xix.2Ki.17.7-23; xvi. xxi.; 24. 3, 4. 2Ch. 36.14-16. Je.29.16-19.

CHAP. XVI.
*a* ch.3. 17-21; 23. 36; 22.2;20.4; 33.8,9. Is.58. 1. Ho.8.1.1 Ti.5.20.
1 Most probably by epistle and messenger, as Jeremiah had sent to the captives, Je. 29. 1, and as the apostles afterwards communicated God's will to the churches. —*C.*
*b* ch.8. 9-17; xvi. xx. xxii.-xxiv. Mi.ii.iii. Je ii.-xix. Is. i.-iii. v. ix. lvii.lix.
*c* ver. 45. Jos. 24. 2. Ge.11.26,29, 31; 24. 10. with 15.16;26.34,35;27. 46. Is.1.10. Ho.12.8. Jn. 8.44. Mat.3.7.
2 Heb. *cutting out* or *habitation.*
*d* Jos.24. 2. Ho. 2. 3. 15. Ge. 15. 13. Ex.1.2-16;2.23-25;v.-xi. Ne.ix
3 Or, *when I looked* upon thee.
4 This is one of the boldest and most striking figures in the whole book. It exhibits in a very touching manner the depth of Israel's sin and ingratitude. Jerusalem is represented as a new-born female infant abandoned by its parents; but taken, tended, nurtured, & trained with even more than a parent's tenderness and care by Jehovah. On reaching maturity she becomes the bride of her preserver; and is liberally supplied with everything her heart could desire. But instead of returning love and devotion, she basely gives her affections to others, and becomes an adulteress. The terrible judgments inflicted on Israel were thus most richly deserved.—*P.*
*e* Ge.15.13. Ac.7.6,7, 11,19,34. Ex.i.ii.v.xiv.

2 Son of man, What is the [a]vine-tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Béhold,[b] it is cast into the fire for fuel; [c]the fire devoureth both the ends of it, and the midst of it is burned. Is it meet[1] for *any* work?

5 Behold, when it was whole it was meet[2] for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord GOD, [d]As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.[3]

7 And[e] I will set my face against them; [g]they shall go out from *one* fire, and *another* fire shall devour them; and [h]ye shall know that I *am* the LORD, when I set my face against them.

8 And[i] I will make the land desolate, because they have committed a trespass,[4] saith the Lord GOD.

## CHAPTER XVI.

1 *Under the similitude of a wretched infant is showed the original state of Jerusalem.* 6 *God's extraordinary love towards her.* 15 *Her monstrous whoredoms.* 35 *Her grievous judgment.* 44 *Her sin, equal to her mother's, and exceeding her sisters, Sodom and Samaria, calleth for judgments.* 60 *Mercy is promised her in the end.*

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a]cause Jerusalem to know[1] her [b]abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem, [c]Thy birth[2] and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

4 And[d] *as for* thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple *thee:*[3] thou wast not salted at all, nor swaddled at all.[4]

5 None[e] eye pitied thee, to do any of these unto thee, to have compassion upon thee; but

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own infamy and ruin. And it is a great mercy to be delivered from such as would impose on or tyrannize over our conscience.

CHAPTER XIV. Ver. 3–10. They have given their idols the highest place in their esteem and affections, and have set them up before them as objects of worship.—If any such consult me by a prophet, let them expect nothing but fearful denunciations of judgments, answerable to their abominable idolatries, and the horrid wickedness of their heart; answerable likewise to my glorious perfections, which I will magnify in making them the lasting monuments of just indignation.—Their false prophets will I give up to the delusions of their own heart, that I may fearfully destroy them and those who consult them. 21–23. Either the deep repentance and penitent acknowledgments of those who should be brought to Babylon, or their sinful obduracy and horrid vices, would convince these who had been formerly carried captive, that God had justly desolated their country, and make them glad that themselves had been so early carried captive.

Ver. 7. *Which separateth himself from me.* The Israelites did not purpose to 'separate' themselves from God—nay, they came with apparent teachableness to receive instruction from his prophet—yet God pronounced them 'separate,' because he had said, 'Thou shalt have no other gods before me.' An awful lesson to those churches both in the East and the West that have combined pictures, images, relics, and tutelary saints with the worship of Father, Son, and Holy Spirit; and not less awful to those of the Reformed churches, who, rejecting all outward idolatry, have yet set up in their hearts the love of the world in any of its idolatrous forms, Col. 3. 5; 1 Jn. 2. 15, 16; 5. 21. *C.—Answer him by myself.* Not by a reply from the prophet, but by a judgment inflicted by my own hand.—*Note,* This is the case with all who are seekers after religious knowledge, but careless of religious practice, or living in the indulgence of some secret sin. Let them know assuredly 'their sin will find them out,' and their Judge who seeth in secret will punish them openly. *C.*

Ver. 9. *I the Lord have deceived that prophet.* God does not influentially deceive the prophet into an error; but if, like Balaam, the prophet 'love the wages of unrighteousness,' then God adjudges him to be given over to the counsel of his own heart, Ro. 24. 28; and if, like Judas, he be a traitor to his country or his God, God adjudges him to be given up to Satanic possession, Lu. 22. 3–6, and so he becomes at once the dupe and the propagator of lies. *C.*

REFLECTIONS.—The very worst of men too often hypocritically put on specious appearances of religion. But it is at their peril to mock God, or attempt imposing upon him. His judgments will fall upon them answerably to what they really are in his sight. Their sin, shame, and misery are all owing to themselves. And of all sinners, the doom of hypocrites and deceitful preachers will be the most terrible. If we serve idols, our heart cannot fail to be estranged from God, and we must be for ever separated from him. If we love to be flattered in our sins, God will justly give us up to such flattery. And dreadful at last shall be the punishment both of deceivers and deceived. The punishments of sin on earth are intended to prevent others from the commission of it. Nor does God ever take men into covenant with himself without purging them from their odious iniquities. National sins, carried on to an enormous height, cannot long fail to bring on national judgments. And if men who receive distinguished favours notoriously rebel, they may expect complicated judgments. God often averts general calamities for the sake of a few, who, in the general corruption, are singularly upright, pious, humble, and mighty in prayer. But if nations be singularly ripened for ruin, such can only obtain their own deliverance, or a blessing on their own share in the common calamity. Yet how pleasant it is in evil days to see sinners become monuments of mercy, and to see such benefited by his judgments and repenting of their sin! And it is well when God is not only justified, but glorified, in the manifested wisdom and goodness of his afflictive dispensations.

CHAPTER XV. Ver. 2. *Vine-tree.* Israel is beautifully compared to a vine, spreading from the Mediterranean to the Euphrates, and covering the hills with its shadow, Ps. 80. 8; and our Lord takes it as an emblem of his body and his members, and

thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and [g]saw thee polluted[5] in thine own blood, I said unto thee *when thou wast* in thy blood, [h]Live; yea, I said unto thee, *when thou wast* in thy blood, Live.

7 I have [6]caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments:[7] *thy*[i] breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now[j] when I passed by thee, and looked upon thee, behold, thy time *was* [k]the time of love; and I [l]spread my skirt[8] over thee, and covered thy nakedness: yea, [m]I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou [o]becamest mine.

9 Then [p]washed I thee with water: yea, I throughly washed away thy blood[9] from thee, and I anointed thee with oil.

10 I[q] clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead,[1] and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy [r]raiment *was of* fine linen, and

A.M. cir. 3411
B.C. cir. 593.

*g* Ac.7.34; 13.17. Ps. 105. 12–38. Ex.2.24,25; 3.2,7,8.

5 Or, *trodden under foot.*

*h* Ge.12.1–3;46.4. Ps. 105.15.

6 Heb. *made thee a million*, Ex.1.7;12.37. Ge.22.17. De.1.10.

7 Heb. *ornament of ornaments.*

*i* Ca.4.5.

*j* Ex.2.23–25;6.5,6;3. 7. Ac.7.34.

*k* Ac.7.17. Je.2.2;31. 2,3. Ho. 2. 15, 19. Jn.3. 16.

*l* Ex.3.22;13.21, with Ru.3.9. Re.3.17,18. Is. 61.10.

8 *Spread my skirt.* Compassionate men have often been known to strip off part of their own dress to clothe the naked. To such an act, not merely compassionate, but self-denying, the allusion is made; and it describes 'the grace of the Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich.'—*C.*

*m* Ex.xix.xxiv.

*o* Je.2.2.

*p* Ex.xiv. 1 Co.10.2. Le. i.–xvi. He. 9. 14. 1 Jn.2.20,27;5.8.

9 Heb. *bloods*, De. v.xxix.32.9. 1 Pe.2.9.

*q* Nu.24.5,7. Ps.147. 2,13,19,20. Ex. xix. to De.xxxiii. Ps.45.13,14, with Is.3.16–23. Ge.24. 47. Pr.1.9;4.9. Ca.1.10, 11.

1 Heb. *nose*, Is.3.21.

*r* Ps.45.13,14.

* Human sacrifice has been practised in all heathen countries —and still remains both in civilized and savage regions, a witness of the accuracy of scriptural narrative. Child-sacrifice indicates the practice in its most hideous form, and it also continues — so obstinate is sin, so slow to wrath, and so long-suffering is God. —*C.*

A.M. cir. 3411
B.C. cir. 593.

*s* De.32.13,14. Ps.81. 14–16.

*t* Ps.48.2. 1 Sa. x. to 1 Ki.x. 1 Ch.xii. to 2 Ch. ix.

*u* De. 4. 6–20, 32–38; 7.18,19;32.7–14. 1 Co.4. 7,10,11. Is.lxi.

*v* Ps.50.2. La.2.15.

*x* Je.7.4. Mi.3.11.

*y* Ho.1.2. De.32.15–21. Ne.ix. 2 Ki.17.7–23. ch. xx. xxiii. Is.57.7,8; 5. 7–5; 1. 21. Je. ii. iii. Ex.xxxii. Nu.xxv. Ju. ii.–xix.

2 *His it was.* Rather, 'which should not have been done.' —*C.*

*z* ver.17,18. Is. 57.7. Ho.2.8. 2 Ch.28.24. Ex. 32.2,3. ch.7.20. 2 Ki.23. 7.

3 *The like things shall not*, &c. Rather, 'whither thou shouldst not have come; nor should this have been done.'—*Boothroyd.*

*a* Ex.32.2,3. Ho. 10. 1;2.8,13. ch.7.19; 23.14, 15.

4 Such indecent figures as were worn by the heathen in honour of Bacchus, *Herod.* b. ii. c. 48, 49. —*C.*

5 Heb. *of a male.*

*b* Is.44.19,20; 57. 7,8; 65.3. Je.2.20,27,28; 3.1, 9.

*c* Ge.28.18. Ex.30.3, 4.

*d* De.32.14. Ho. 2.8; 13.6. Ro.2.4.

6 Heb. *a savour of rest.*

*e* ver.8. De.29.11,12. ch. 23. 4. Ge.17.7. Ex. 13.2,12.

*g* ver. 26; ch. 20. 26, 31;23.37. Je.7.31;32.35. Mi.6.7. 2 Ki.16.3. Is.57. 5. Ps.106.37. 2 Ch.33.6.

7 See note * in first column.

8 Heb. *devour.*

9 Either that they might be 'devoured' by the fire in the sacrifices of Molech, ver.21, or 'devoured' by wild beasts or birds of prey, when the sacrificed bodies remained unburied See Ge.15.11. 2 Sa.21. 10.—*C.*

*h* ver. 20. Ge. 17. 7, 11. Ex. 13. 2. Nu. 3.41; 18.15.

silk, and broidered work: [s]thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper [t]into a kingdom.

14 And[u] thy renown went forth among the heathen for thy beauty: for it *was* [v]perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But[x] thou didst trust in thine own beauty, [y]and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.[2]

16 And[z] of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.[3]

17 Thou hast also taken [a]thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images[4] of [5]men, and didst [b]commit whoredom with them;

18 And tookest thy broidered garments, and coveredst them: and thou hast set [c]mine oil and mine incense before them.

19 My[d] meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour:[6] and *thus* it was, saith the Lord GOD.

20 Moreover, thou hast taken thy sons and thy daughters, [e]whom thou hast born unto me, and [g]these hast thou sacrificed[7] unto them to [8]be devoured.[9] *Is this* of thy whoredoms a small matter,

21 That thou hast slain [h]my children, and

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of that godly discipline which, by his providence or by his church, he exercises for their purification and fruitfulness, Jn. 15. 1–8. *C.*

Ver. 7. They rejected the word of the prophet, and fled from Jerusalem into Egypt to escape the Chaldeans, but in Egypt they met the destruction they had vainly hoped to avoid, Je. 42. 7–22. *C.*

REFLECTIONS.—In great condescension, God often explains his providences for the satisfaction of his servants and people. But none are more unprofitable than degenerate professors of the true religion. They who will not be useful for the glory of God and his grace, must be made fuel for the fire of his wrath; and must pass from one trouble into another till they be consumed. And the complete ruin of his implacable adversaries will manifest his excellencies, as well as the perfect happiness of his obedient friends.

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CHAPTER XVI. The whole of this chapter emblematically represents the original sinfulness and misery, the gracious conversion, the fearful apostasy, severe corrections, and wise recovery of the gospel church, and of good men. Ver. 3-5. Abraham and Sarah were originally idolaters; and their posterity lived in Egypt most wickedly and wretchedly. 6–14. These figurative expressions represent all the favours which God heaped upon them in the days of Moses, Joshua, David, and Solomon; their deliverance from Egypt; preservation in the wilderness; the adoption of them by covenant into his family; giving them his oracles, ordinances, tabernacle, and temple; multiplication of their numbers; rendering them his only church, and a most wealthy, powerful, prosperous, and famous nation. 15–34. Proud of their privileges, they abandoned themselves to idolatry, and employed the wealth which God had given them in making and serving idols everywhere throughout their country. Their first-born children, who were sacred to God, they sacrificed to Molech. By costly presents they courted the alliance of their heathen neighbours, Egyptians, Assyrians, Chaldeans, &c., and insatiably and impudently vied with them in their idolatries. 35–43. For their filthy idolatries, murder of their innocent infants, shameless lewdness, base ingratitude, and long-repeated provocations of God, the Chaldeans, and afterwards the Syro-Grecians and Romans, shall terribly destroy them, and lay desolate their country, and thus force them to cease from their wickedness. 44–59. In loathing God their covenanted Husband, and murdering their children, they were as wicked as the ancient Canaanites. And however they had once condemned the ten tribes which dwelt on the north, and the Sodomites who dwelt on the south-east of Judea, they now exceeded them in the number of their idols, the enormities of their wickedness, and in sinning against more warnings, mercies, and judgments. 60–63. In pursuance of my covenant made with Abraham, and in the wilderness, I will forgive their iniquities, render them deeply penitent for their sins, and receive them back to their land; and not by the ceremonial dispensation, but by the preaching of the gospel, will I convert not only the ten tribes, but the very worst of the heathens, to Christ, when they repent and believe.

Ver. 3. *An Amorite.* Not by descent, but by disposition; 'Amorite' signifying a *rebel*, which Abraham as an idolater (Jos. 24. 2) originally was, and as every man by nature is, till graciously 'quickened together with Christ,' Ep. 2. 1–5.—*An Hittite*—one that fears. A description which well applies to Sarah, and indicates her constitutional fear lest the promises of God would not be fulfilled—a fear arising from weakness of her faith, and which nothing but the grace of God could sustain against the misgivings of sense. *C.*

Ver. 10–14. These several things—broidered work, badgers' skins, linen, silk, &c.—are first to be considered as literal national attainments, the products of art and industry. And viewed as such, no doubt they are so often either idolized or dedicated to pride and vanity, that they appear unfit emblems of the humble graces of the Spirit. But to argue from the abuse, against the use of anything, is most unjust. Even the merely ornamental arts are not sinful in themselves, else God had not so employed them in the garniture of the temple, nor adduced them as evidences of his paternal kindness. It is by considering them as such, that all the evils that to many seem inseparable from manufactures, and all the pride so often exhibited in ornamental dress, are to be counteracted and remedied. He that 'gives God thanks' may make what he will; he that 'gives God thanks' may wear what he will. But without thankfulness, the rags of the beggar and the purple of the king are alike liable to conduct into sin. *C.*

Ver. 27. *Daughters of the Philistines.* This phrase is employed to indicate the degraded condition of Israel, whose once manly character had become so debased by idolatry and licentiousness, that the daughters of their enemies not only ruled over them, but despised them; and though heathens, were ashamed of their faithless apostasy. *C.*

Ver. 34. 'Adultery (ver. 32) and whoredom' are used for apostasy and idolatry, both because they imply a breach of the covenant whereby God said to Israel, 'Thy Maker is thine husband;' and because apostasy and idolatry were, in reality, but other names for the crimes charged, impurity constituting an essential part of all idolatrous worship. *C.*

Ver. 39. In ancient times the exposure of captives in a state of nakedness is frequently recorded as one among the glaring horrors of slavery. That such cruelty should have prevailed among idolatrous heathens needs not be wondered at; but, alas! that it ever should have prevailed among Christians! Alas! that nations calling themselves Christian, and states boasting of their freedom, should still legalize and practise the same abomination! Lord, open their eyes that they may see, and their hearts that they may feel and repent! *C.*

Ver. 41. By the Babylonish captivity, Judah was completely cured of her idolatry; and all that has yet been discovered of the remnants of the ten tribes of Israel, seems to represent them as returned to their attachment to the law of Moses; so that one stumbling-block to their reception of pure Christianity is taken out of the way, and their perversion to the Romish and Greek communions—which both, alas! still multiply their images and worship at their shrines—seems to be rendered impossible. *C.*

Ver. 55. The name of 'Sodom' is applied to Jerusalem, Is. 1. 10, because of her resemblance to that wicked city in luxury, impurity, pride, oppression, and other abominations. But here Sodom is not identified but contrasted with Jerusalem, see also ver. 46. Scott and other eminent expositors understand 'Sodom' as representing the Gentiles; but this cannot well be, as they have already been largely converted, while Jerusalem remains in unbelief. Piscator and others render the passage, 'If I shall return,' &c.; and understand it as saying, 'To restore thy captivity is not in my thoughts or purposes;' this, however, will not accord with the promise, ver. 60–63. Is not 'Sodom' rather to be taken literally (as undoubtedly 'Samaria' is taken for 'Israel'), which is to be restored, and understood to mean Moab and Ammon, the descendants of Lot, who escaped out of Sodom when the LORD miraculously destroyed it, and 'set it forth as an example, suffering the vengeance of eternal fire?' Jude 7. See Je. 48. 47; 49. 6, where the restoration of these two nations is expressly promised. And though human history be unable to distinguish them among men, this ignorance cannot interfere with the knowledge and purposes of God. *C.*

**TEMPLE OF JUPITER OLYMPUS, ATHENS—SEVEN HUNDRED YEARS IN PROCESS OF CONSTRUCTION.** [Ezekiel, xvi:24, 25.]—"That thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred." Ezekiel in this sixteenth chapter speaks of the extraordinary love of God toward Jerusalem, and of her deep degradation in departing from Him in search of the gods of wood and stone worshiped by surrounding nations. We give a picture of a ruined temple in Athens erected in honor of Jupiter, the most powerful of all the gods of the ancients. The greatest temple of Athens was that of Jupiter Olympus. It is at the southeast of the Acropolis, and near the right bank of the Ilissus. This temple was begun by Pisistratus, tyrant of Athens, who lived between B. C. 560 and 527, which was probably before the death of Ezekiel. This great edifice was seven hundred years in process of construction.

delivered them to cause them [t]to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered [j]the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass, [k]after all thy wickedness, (woe, woe unto thee! saith the Lord GOD,)

24 *That* thou hast also built unto thee an eminent[1] place,[2] and hast made thee an high place in every street.

25 Thou hast built thy high place at every head[l] of the way, and hast made thy beauty[3] to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou[n] hast also committed fornication with the Egyptians thy neighbours, great of flesh;[4] and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, [o]I have stretched out my hand over thee, and have diminished [p]thine ordinary *food*,[5] and delivered thee unto the will of them [q]that hate thee, the daughters[6] of the Philistines,[r] which are [s]ashamed of thy lewd way.

28 Thou hast played the whore also [t]with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou[u] hast, moreover, multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith.

30 How[v] weak is thine heart,[7] saith the Lord GOD, seeing thou doest all these *things*, the work of [w]an imperious whorish woman;

31 In that thou [y]buildest thine[8] eminent place[9] in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* [z]a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores; but [a]thou givest thy gifts to all thy lovers, and hirest[1] them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O [b]harlot, [c]hear the word of the LORD:

36 Thus saith the Lord GOD, [d]Because thy filthiness was poured out, and thy nakedness discovered[e] through thy whoredoms with thy lovers,[2] and with all the idols of thy abomina-

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[i] Le. 18. 21. De. 18. 10. 2 Ki. 16. 3; 17. 17; 21. 6; 23. 10. Je. 32. 35. ch. 20. 26, 31.

[j] ver. 3-7. Je. 2. 2. Ho. 11. 1. Ex. i. ii. v. vi. ver. 43, 60.

[k] Is. 1. 20, 24; 3. 11; v. ix. xxiv. xix. Je. ii.-xxvi. ch. iv.-xxiv. Mi. i.-iii. vi. vii.

1 Or, *brothel-house*. Le. 26. 30. 2 Ch. 33. 4, 5, 15. 2 Ki. 23. 5, 12, 13, 7. Is. 57. 5, 7. ver. 16, 26, 31. Je. 2. 20, 28. Ho. 12. 11.

2 *Eminent place.* 'A place for prostitution.'—*Waterland.*

[l] Ge. 38. 21. Pr. 9. 14, 15; 7. 12. Is. 57. 5. Je. 2. 23, 24; 3. 1-3. Ex. 15. Is. 3. 9.

3 *Made thy beauty*, which was once 'the beauty of holiness,' now 'to be abhorred' of God and his worshippers, because it has been stained and deformed with licentiousness and idolatry.—*C.*

[n] ch. 20. 7, 8; 23. 8, 19-21, 40, 41; 8. 5-17. De. 29. 16, 17. Jos. 24. 14. Is. 30. 1-7; 31. 1-3. Ho. 7. 8, 11; 5. 13; 12. 1.

4 *Great of flesh.* Sensual, libidinous; facts that still abide to stain the Egyptian character. See Lane's *Modern Egyptians*, ch. xiii. p. 403.—*C.*

[o] ch. 14. 9. Is. 3. 1. De. 28. 48-57.

[p] Ho. 2. 9.

5 'Thine appointed portion' (*Boothroyd*), as provided by the law for wives, Ex. 21. 10; Israel being accounted unworthy because of her spiritual adultery and moral profligacy.—*C.*

[q] Ps. 106. 41.

6 Or, *cities*, ver. 42, 46, 47, 57.

[r] 2 Ch. 28. 18, 19. Is. 9. 12. 2 Ki. 24. 2. ver. 57.

[s] ch. 5. 6, 7. Je. 2. 10, 11. ver. 47, 48. Ep. 4. 19.

[t] ch. 23. 12. Je. 2. 18, 36. Ho. 5. 13; 10. 6; 12. 1. 2 Ki. 16. 7-18; 17. 3, 4. 2 Ch. 28. 20-23.

[u] ch. 23. 14-17. Ju. xi.-xix. Ps. 106. 34-39. 2 Ki. 17. 16, 17; 21. 2-9; 23. 5-13.

[v] ver. 28, 29. Pr. 7. 11, 22, 26; 9. 13. Ho. 6. 4. Je. 2. 13. Ps. 94. 8. Is. 1. 3. Je. 8. 6, 7, 22.

7 *How weak is thine heart*—seeing it is so easily detached from truth and converted to the profession of error, and from the worship of the living God to the service of idols.—*C.*

[w] Pr. 7. 11, 13; 30. 20. Je. 3. 3; 6. 15. Is. 3. 9.

[y] ver. 16, 24, 25, 39. Je. 3. 1-3; 2. 20, 28; 6. 15. Ho. 12. 11.

8 Or, *In thy daughters* is *thine*.

9 See ver. 16, 24.—*C.*

[z] Je. 2. 2; 3. 1. Ho. 2. 12, 19, 20; 8. 9. ver. 8. 2 Co. 11. 2. Je. 2. 25. Ex. 20. 3.

[a] Is. 30. 6, 7; 57. 5, 9. Je. 2. 18, 25, 36. Ho. 5. 13; 10. 6; 12. 1. 2 Ki. 16. 7-18. 2 Ch. 28. 20-23. Ho. 8. 9, 10.

1 Heb. *bribest.*

[b] Jn. 4. 10, 18. Ex. 4. 22; 19. 4-6. Je. ii.-iii. ch. xx.-xxiii. Is. i.-x. Ho. i.-iii. Re. 17. 5.

[c] ch. 3. 26. Mat. 11. 15; 13. 9. Re. 2. 7; 3. 22.

[d] ver. 15-34; ch. vi.-viii. xx.-xxiv. Je. ii.-xviii. Is. i.-iii. v. ix. lix. Mi. ii. iii. 6. 10. 7. 1-6.

[e] Ps. 139. 11, 12.

2 *Lovers.* Idolatrous allies courted for their protection or commerce.—*C.*

* The situation of Sodom was retired and secure; the plain around it was exceedingly fertile, and the nature of the climate tended to encourage indolence. 'Worldly prosperity often proves dangerous to the interests of virtue. It easily inflates its possessors with pride, and, leading them to abandon active habits of life, superinduces indulgence in those of idleness, than which universal experience proves that nothing can furnish greater occasion to the commission of sin.' History affords many and painful illustrations of this fact in regard to individuals as well as cities and nations. Wealth and prosperity are not always blessings; sometimes they entail misery and ruin on those who possess them.—*P.*

[g] Is. 3. 11. Ro. 2. 8, 9. ch. 23. 9, 22-30. Je. 2. 25; 4. 30; 13. 22, 26; 22. 20. La. 1. 8. Ho. 2. 3, 10. ch. 25. 3, 8, 12.

[h] ch. 23. 9, 10, 22-30. Ho. 2. 9-13. 3. Je. 13. 22, 26. Re. 17. 16. La. 1. 8.

3 Heb. *with judgments of*, ver. 40. Jn. 8. 4, 5. Le. 20. 10. De. 22. 22.

4 Adultery and idolatry were both capital offences, Le. 20. 10. De. 17. 27.—*C.*

[i] ver. 20, 21, 36. Ex. 21. 12. Nu. 35. 31. Ge. 9. 6.

[j] ch. 14. 19. Ps. 79. 5. Je. 18. 21. Zep. 1 7. He. 13. 4. Pr. 6. 34. ch. 5. 13, 15. Na. 1. 2.

[k] ver. 24, 25, 31. Le. 26. 30. ch. 7. 20-22. 1 Ki. 12. 28.

[l] Ho. 2. 3, 9. ch. 23. 16. See ver. 10-20, 37, 57.

5 Heb. *instruments of thine ornament.*

[n] Hab. 1. 6-10. Je. 4. 7; 6. 3, 4, 22, 23; 24. 8-10; 25. 9-11, 33; 32. 29; 33. 4. Jn. 8. 5. De. 22. 24.

[o] ch. 23. 10, 47; 24. 21; 5. 12, 17. Je. lii. xxxix.

[p] 2 Ki. 25. 9. Je. 39. 8; 52. 13. Mi. 3. 12. ch. 20. 47, 48. with Ge. 38. 24. Ho. 13. 16.

[r] ver. 27, 37; ch. 5. 8. Job 34. 26. 1 Ti. 5. 20. La. 1. 8. Is. 32. 9, 11.

[s] Is. 1. 25, 27, 28; 2. 11-21; 27. 9. Ho. 2. 6-17. Mi. 5. 10-14. Zec. 13. 2. Ho. 4. 1-3, 8, or Na. 1. 9. Je. 15. 1-3.

[t] ver. 38; ch. 5. 13; 21. 17. Is. 1. 24. Zec. 6. 8. Jos. 7. 26. 2 Sa. 21. 14.

[u] ver. 22. Je. 2. 32. Ps. 78. 10, 11 42; 106. 13.

[v] De. 32. 21. Is. 63. 10. Am. 2. 13. Ac. 7. 51. 1 Ki. 14. 9. Pr. 29. 9.

6 *Fretted.* 'Provoked.'—*Newcome.*

[x] ch. 7. 3, 4, 8, 9; 9. 10. Pr. 10. 6; 11. 31. Ro. 2. 8, 9. ch. 11. 21; 22. 31.

[y] ver. 31-34.

[z] Ps. 106. 35-39. 2 Ki. 17. 7-18, with ver. 3, 45. Re. 17. 5.

7 Jerusalem the Jewish, no better than Jerusalem the heathenish—a lesson and a warning to all the reformed Protestant churches, lest through any 'false doctrine, heresy, or schism,' they should fall back into any imitation of that Babylonish harlot from whose dominion the Lord so mercifully delivered them.—*C.*

[a] Zec. 11. 8. ver. 8, 15, 20, 21. Ps. 106. 35-39 78. 8, 56-58.

[b] See ver. 3. Is. 1. 9, 10.

[c] Mi. 1. 5. Je. 3. 8-11. 2 Ki. 17. 7-23.

8 *Elder sister.* Rather, 'thy greater sister.' More populous, having ten tribes, while Judah had merely Benjamin, a portion of Levi, and a few fragments of the other tribes.—*C.*

9 Heb. *sister lesser than thou.*

1 *Right hand.* When the Scriptures speak of a place as situated on the left or right hand, the person is understood to have his face to the east.—*C.*

[d] Ge. 13. 9, 10, 13. Is. 1. 10. De. 32. 32. Je. 23. 14.

[e] ch. 26. 4, 6. Je. 49. 2. ver. 27.

2 Or, *that was loathed as a small thing.*

[g] ver. 48, 51; ch. 5. 6, 7. 2 Ki. 10. 18; 21. 2-9, 15, 16. 2 Ti. 3. 13. Je. 3. 8-11. Jn. 15. 22. 1 Co. 5. 1.

3 See note * in first column.

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tions, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore, [g]I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will [h]discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as[3] women that break wedlock,[4] and [i]shed blood, are judged: and [j]I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and [k]they shall throw down thine eminent place, and shall break down thy high places: they shall [l]strip thee also of thy clothes, and shall take thy fair jewels,[5] and leave thee naked and bare.

40 They[n] shall also bring up a company against thee, and they shall stone thee with stones, and [o]thrust thee through with their swords.

41 And they shall [p]burn thine houses with fire, and [r]execute judgments upon thee in the sight of many women: [s]and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So[t] will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast [u]not remembered the days of thy youth, but hast [v]fretted[6] me in all these *things;* behold, therefore, [z]I also will recompense thy way upon *thine* head, saith the Lord GOD; and thou shalt not commit [y]this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, [z]As *is* the mother,[7] *so is* her daughter.

45 Thou *art* thy mother's daughter, that [a]loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: [b]your mother *was* an Hittite, and your father an Amorite.

46 And[c] thine elder sister[8] *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister,[9] that dwelleth at thy right hand,[1] *is* [d]Sodom and her [e]daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations; but, as *if that were* a very little *thing*,[2] thou[g] wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, Sodom thy sister [h]hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom,[3] Pride,[i] fulness of bread, and abundance

[h] 2 Ki. 21. 9. ch. 5. 6, 7. Mat. 10. 15; 11. 24, with Ge. 13. 13; 18. 20; 19. 6, 24. Jude 7. 2 Pe. 2. 7, 8.

[i] Am. 6. 4. Ja. 5. 5. Ge. 13. 10, 13; 18. 20; 19. 5, 6. 2 Pe. 2. 7, 8. Jude 7. De. 32. 15.

Ver. 61. There is a spiritual affiliation by which those who are, in one sense, called 'sisters,' are, in another, called 'daughters.' Jerusalem having been the primitive church, was thereby constituted 'the mother of us all,' Ga. 4. 19, 26. *C.*

REFLECTIONS.—Ministers have great need to be faithful in representing to men the sinfulness of their heart and life, and the misery which attends it. But what an astonishing change is made upon them by union to Christ, justification, adoption, sanctification, and spiritual comfort! All our life, honour, safety,

of idleness, was in her and in her daughters, neither[j] did she strengthen the hand of the poor and needy.

50 And they were [k]haughty, and committed abomination before me: therefore [l]I took them away as I saw *good*.

51 Neither[m] hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters[4] in all thine abominations which thou hast done.

52 Thou[o] also, which hast judged[5] thy sisters, bear[p] thine own shame, for thy sins that thou hast committed more abominable than they: they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then[6] *will I bring again* the captivity of thy captives in the midst of them:

54 That[q] thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When[r] thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was [7]not [s]mentioned[8] by thy mouth in the day of thy pride,[9]

57 Before thy wickedness was discovered, as at[t] the time of *thy* reproach of the daughters of [1]Syria,[2] and all *that are* round about her, the daughters of the Philistines, which [u]despise[3] thee round about.

58 Thou[v] hast borne[4] thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD, [w]I will even deal with thee as [v]thou hast done, which hast despised[x] the oath in breaking the [a]covenant.[5]

60 ¶ Nevertheless, I will [b]remember [c]my covenant with thee in the days of thy youth, and [d]I will establish unto thee an everlasting covenant.[6]

61 Then[e] thou shalt remember thy ways, and

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*j* Lu.16.20,21.ch.34.2-4.1 Jn.3.17.
*k* Pr.16.18;18.12.
*l* Ge. 19. 24. Job 18. 15. De.29.23. Is.13.19. Je. 49.18; 50. 40; 20,16. Am.4.11. Zep.2.9. La. 4.6. Jude 7.
*m* ch.5.6,7,11;7.20;8. 6,15; 23. 38, 39; 43. 8. 2 Ki.16.19; 21. 2-9,15,16. Je. 3. 8-11. Mat.12. 41, 42, with 1 Ki. 12. 28. Ho.4.1,2.Is.59.13.
4 *Hast justified thy sisters*—by practically giving sentence in favour of their idolatries, and rendering them comparatively innocent when contrasted with Jerusalem's deeper criminality, ver. 52.—*C.*
*o* Ro.1.32;2.1-10.
5 Or, *justified*, ver. 51.
*p* Je.23.40. Mat.7.1-5. Ro.1.1-5,21-25. La. 4.6. Is.5.1-7, ch.5.9,12. Da.9.12.
6 Never as to many, Is.1.9; or in the latter days, ver.55,60. Is.18. 7;19.24,25; 23.18. Je.48. 47; 49. 6,39; 12.16. Ro. 11.12,15,25,31.
*q* Is.3.11. Je.2.19. ch. 7,3,8,9;15.7; or ver.63; ch.36.31,32;14.22.
*r* See on ver. 53.
7 Lu.17.32. 2 Pe.2.6. Jude 7. Is. 5. 12. Ye took no warning by their ruin for their wickedness.
*s* Is.65.5. Lu.18.11.
8 Heb. *for a report* or *hearing*.
9 Heb. *prides* or *excellencies*.
*t* 2 Ki.16.5. Is. 7.1,9, 12. 2 Ch. 28. 5, 18, 19. 1 Sa.2.30. Ps.107.40. ver. 37.
1 Heb. *Aram*.
2 'Reproach from the daughters of Syria.'—*Boothroyd*.
*u* Je.33.24.
3 Or. *spoil*.
*v* Ge.4.13 Je.2.19; 4. 18. ch.23.49. Is.3.11.
4 Heb. *borne them*.
*w* ch.5.13;7.4,8,9; 14. 4,10. Je. 2. 19. Is. 3. 11. Ro.2.8,9.
*y* Mat.7.1,2.
*z* Is.24.5. De. 29. 25. Je.22.9;31.32. Ps.78.37, or ch.17.13,16.
*a* Ex. 19. 4-6; xxiv. De.v xxix. Jos.xxiv. 2 Ch.xv.23.17; 29.10;34. 31,32. Je. xxxiv. 2 Ch. 36.13.
5 The oath to serve God only, De. 29. 12-14.—*C.*
*b* Ps.106.45; 105.8,9. Ne.1.5. Da.9.4. Ps.111. 5.
*c* Ge. 17. 7, 8. Ex.19. 4-6. Ho. 2. 15. Je. 2. 2. Ho.11.1, with ver.8.
*d* 2 Sa.23.5. Je.31.31 -34; 32.38-41; 50.5. Is. 55. 3. Ho. 2. 19, 20. ch. 37.22-27. He.8.10.
*e* Ps.119.59.ch.20.43; 36.31,32. Je.50.4,5; 31. 9,18-20. Job 42.5,6.
6 How wonderful is divine mercy! We observe it always appearing one way or another in the midst of provocation, and wrath and judgment. God will not always chide, neither will he keep his anger for ever. The Jews had by gross and unprovoked rebellion, by centuries of sin, entailed upon themselves the judgments which God had threatened, and in part executed; but here we find him

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holding out gracious promises of mercy. These promises are mainly Messianic, and have not yet all been fulfilled.—*P.*
*g* ver. 53, 55. Ca.8.8, 9. Is.2.2-5;11.9,10; xlii. xlix.liv.lx. Ga.4.26-31. Ro. 15. 9-19; 11. 12-31. Ho.3.4,5.
*h* ver. 59, 60. Je. 31. 31. Jn.4.23,24.
*i* Jn.15.16.
7 Not by the covenant of Sinai, but by the covenant of grace in Christ Jesus; not by Judaism, but Christianity, Ga.2.16-21; 3.2,11,14,17-23;4.24-31.—*C.*
*j* See ver. 60. Is. 54. 13. Je. 31. 34. Ho.2.19, 20.ch.6.7.
*k* Ez.9.6. Da.9.7,8. ch.36.31. Zec.12.10. Je. 31.18-20. Ro.3.19.

CHAP. XVII.

1 'From the beauty of its images, the elegance of its composition, the perspicuity of its language, the rich variety of its matter, and the easy transition from one part of the subject to another, this chapter forms one of the most beautiful and perfect pieces of its kind that can possibly be conceived in so small a compass' (*Smith*).—*P.*
*a* Ju.14.12. Nu.23.7, 18; 24.3. Mat.13.13.ch. 20.49.
2 Nebuchadnezzar, ver.12. Je. 48. 40; 4.13; 49.22. Ho.8.1. De.28. 49. Da.3.3;4.1,22.
3 *Great wings*—an extensive empire. *Full of feathers*—a numerous army. *Divers colours*—many different nations united under one leader. *Highest branch*—Jehoiachin.—*C.*
4 Heb. *embroidering*.
*b* ver. 12. 2 Ki. 24. 1, 10-16. 2 Ch. 36. 6, 9, 10. Je.22.24-28.
5 *Young twigs*—princes. *Land of traffic*—Chaldea. *City of merchants*—Babylon.—*C.*
6 Chaldea.
7 Babylon, ver. 12. Is.47.15.
8 Zedekiah, ver. 13. 2 Ki.24.17. Je.37.1.
9 Heb. *put it in a field of seed*, De. 8. 7. Is.44.4.
*c* ver.14;ch.19.10,11.
1 Pharaoh king of Egypt, 2 Ch.36.13. Je. 37.5,7. 2 Ki.24.20. ver. 15.
2 In the plain of Damascus, where vines are largely cultivated, they are planted in rows; between these, furrows are dug to a depth of from two to three feet. At regular intervals the furrows are flooded, and the soil thus abundantly watered. The produce of these vineyards is enormous, and both the bunches and grapes are much larger than I have seen elsewhere.—*P.*
*d* De.8.7. Is.44.4. Je. 17,25;38.17. 2 Ki.24.20.
3 Heb. *field*.
*e* Is.8,9,10,12;30.1-6; 31.1-3.ver.15-21.
*g* 2 Ki.25.7. Je.xxxix. lii.;21.4;37.10;24.8-10. 2 Ch.36.13-17.

be ashamed, when [g]thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, [h]but not by thy [i]covenant.[7]

62 And[j] I will establish my covenant with thee, and thou shalt know that I *am* the LORD:

63 That[k] thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

## CHAPTER XVII.

1 *Under the parable of two eagles and a vine,* 11 *is showed God's judgment upon Zedekiah for revolting from Babylon to Egypt.* 22 *God promiseth to plant the cedar of the gospel.*

AND the word of the LORD came unto me, saying,[1]

2 Son of man, put forth a [a]riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD, A great eagle[2] with great wings,[3] long-winged, full of feathers, which had divers [4]colours, [b]came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young [5]twigs, and carried it into a land of traffic;[6] he set it in a city of merchants.[7]

5 He took also of the seed of the land,[8] and planted it in a fruitful field;[9] he placed *it* by great waters, *and* set it *as* a willow-tree:

6 And [c]it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers;[1] and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her [2]plantation.

8 It[d] was planted in a good soil[8] by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD, [e]Shall it prosper? [g]shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her

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perfection, and comeliness are the free gifts and almighty productions of our Redeemer: and these benefits are all infinitely enhanced from the deplorable condition in which he finds us. But the most shocking wickedness, perjury, idolatry, murder, yea, everything horrid, is produced by pride, ingratitude, and forgetfulness of God and of ourselves. Nor will apostate hypocrites grudge to sacrifice wealth, life, health, and honour to the service of devils and insatiable lusts. Not even the most abandoned monsters can vie with such in aggravated wickedness: and justly therefore the Lord brings upon them complicated judgments answerable to their complicated crimes; and makes their partners in sin their tormentors in punishment. If sinners will not be warned, they must be destroyed and lost. If they will make themselves vile by their sins, God lets them become more vile by their sufferings. But it is not all the terrors and punishments of time or eternity, but the pardoning and renewing grace of God, that can make men truly penitent for sin. O how infinite is his mercy to pardon and save those who have plunged themselves into the infinite depths of guilt and pollution! and soon shall that mercy be fully displayed in converting both Jews and Gentiles by his grace, and cordially uniting them in the one mystical body of Christ!

CHAPTER XVII. Ver. 2–7. Nebuchadnezzar king of Babylon, and Pharaoh-hophra king of Egypt, are represented as great *eagles*, because of their great power, high dignity, tyrannical murder, and oppression of their neighbours. Their *great wings* represent their extensive dominions. King Jeconiah, and his family and princes, carried to Babylon, were the *highest branch* carried into a land of traffic. Zedekiah made king by Nebuchadnezzar, as his sworn tributary, over the Jewish multitudes in Judea in a state of subjection to the Chaldeans, is the *seed of the land planted* with circumspection in a fruitful field, that it might be a *vine of low stature*. Its *bending its roots and branches* towards the other eagle, refers to his sending ambassadors to Pharaoh-hophra, for procuring troops to assist him against the Chaldeans. 22–24. Out of the royal family of David I will raise up the Messiah, exalt him to my right hand, and make him Head of his church and of all things to her; and to him shall multitudes of all nations be converted, for salvation and comfort, and become members of his church. And all the nations of the world shall remark my power in exalting and prospering my once despised church, and in bringing down her most powerful enemies, Chaldeans, Jews, Romans, Antichristians, or Turks.

Ver. 5. *Seed of the land*—Zedekiah, ver. 13. *Fruitful field*—Judea. *Great waters*—as a dependant upon Babylon, em-

spring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall[h] it not utterly wither,[4] when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the [i]rebellious house, [j]Know ye not what these *things mean?* tell *them*, [k]Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him:[5] he hath also taken the mighty of the land:[6]

14 That[l] the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.[7]

15 But[n] he rebelled against him, in sending his ambassadors into Egypt, that they might give him horses and much people. [o]Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, [p]whose oath he despised, and whose covenant he brake, *even* with him, [q]in the midst of Babylon, he shall die.

17 Neither[r] shall Pharaoh, with *his* mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had [s]given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, [t]surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.[8]

20 And I will [u]spread my net[9] upon him, and

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[h] Is.27.8.Je.4.11.ch. 19,12.Ho.12.1;13.15.

[4] *Utterly wither.* The regal government shall no more be restored.—*East wind.* The army of Nebuchadnezzar coming from the east as a parching wind. See Ge.41.6,23,27.—*C.*

[i] ch.2.3–8;3.7–9.Is.1. 2;5.8–23;59.1–18.

[j] Ac.8.30.Mat.13.51.

[k] ver.3,4. 2 Ki.24.11 –17.2 Ch.36.9,10.Je.22. 24–28; 24.1, 5. Is. 39. 7. Da.1.2.

5 Heb. *brought him to an oath*, 2 Ch. 30.13.

[l] *He hath also taken the mighty of the land.* The principal men for hostages —living pledges and guarantees for the fulfilment of Zedekiah's promise of allegiance.—*C*

[l] Je.27.12,17. ch. 29. 14.

7 Heb. *to keep his covenant, to stand to it.*

[n] 2 Ki.24.20.Je.52.3. 2 Ch. 36. 13. Is. 31. 1–3; 36.9.Je.37.5,7.ver.7.

[o] ver.9,15–21. Ps.15. 4;55.23, with De.17.16.

[p] 2 Ch.24.20,22. Ec. 8.2.Ex.20.7.

[q] ver. 10; ch. 12. 13. Je.21.7; 24. 8, 9; 32.4,5; 34.3–5; 39.5–7; 52.8–11. La.4.20.

[r] Je. 37. 7; 33.4;52.4. Is. 36.6; 31.1–3. ch.4.2. Ja.4.12.

[s] Je.50.15.2 Ch.30.8. La.5.6.1 Ch.29.24.

[t] Ex.20.7. ver.13,15, 16,18.Jos.9.19.2 Sa.21. 1.Is.24.5,6.

8 Reference is here made to Zedekiah, who had sworn allegiance to the king of Babylon. He had ratified his oath by an appeal to Jehovah, and he is therefore justly charged with despising the oath of God. To appeal to the true God in proof of faithfulness, and then to act unfaithfully, was to bring dishonour upon the God of Israel.—*P.*

[u] ch.12.13;32.3. La. 4. 20. Je. 39.5–7, with 2 Sa.18.9.Jos.10.16.

9 An allusion to the method of taking birds by drawing a net over them—while they are intently watching a dog trained for their discovery —the apt emblem of a sinner with soul absorbed and body enslaved by the world, sedulously guarding against temporal evils, and totally unaware till overwhelmed by divine judgment.—*C.*

* *Boughs*—apostles, evangelists, &c. *Fowl of every wing*—people of all nations, Jews and Gentiles, flying from the storm or the eagle, as doves to their windows. *In the shadow*—under

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Messiah's protection, as a weary traveller beneath the shade of a rock or tree. *Dwell* —continue in the faith of Jesus and love of God, 1 Jn.4.16.—*C.*

[v] ver.16. 2 Ki. 25. 6, 7. Je.32.4,5; 34.3–5; 39. 7;52.10,11.

[x] ch.20.36;38.22. Je. 2.35.

[y] ch. 12. 14. Je. 39.4; 52.8.2 Ki.25.5.

[z] Am.9.9,10.

[a] ch.6.7;28.23,24,26. Ps.9.16.Is.26.11.

[b] Is.4.2;7.14;11.1;53. 2. Je. 23. 5, 6; 33. 15, 16. ch. 34. 29. Zec. 3. 8; 4. 12–14;6.12.

1 *Of the highest branch.* A descendant of the house of David—Messiah; for no other king, such as is here described, arose after the captivity —*C.*

[c] ch.20.40.Ps.2.6;72. 16. Hag. 2. 7. Mal.3.1. Is. 2. 2, 3; 9.6,7. Zec.6. 13. Mi. 4. 1,2. ch. 40. 2. Re. 14. 1. Da. 2. 35,44. Ep.1.22.

[d] Jn.12.23,24;15.5,8. Ps.1.3;92.12,13.

2 See note ° in first column.

[e] Re.22.2,14. 1 Co.1. 30.Ac.2.36; 5.31. Ep.1. 21, 22. Phi. 2. 9–11. Je. 23.5,or De.vi.

[g] Mat.13.47,48. Lu. 14. 21–23. Ps.22.27–30; 72.8–17; 45.3–16; 68.18, 19. Is.11.10; xlix.liv.lv. lx,Ps.91.1,9. Re.11.15. Ho.14.7, with ch.31.6. Da.4.12.

[h] Da.4.35;2.35,44;7. 14,27. Lu.1.32,33.1 Co. 1. 27, 28; 4.24. Is.9.6,7. Ps. 75.6,7.

3 *The low tree—the dry tree.* Christ, who 'humbled himself,' was 'meek and lowly in heart,' and sprung up before the eye of sense, not as 'a tree planted by the rivers,' but 'as a root out of a dry ground,' Is. 53. 2.—*C.*

[i] Lu.23.31.

CHAP. XVIII.

1 This chapter contains an exposition of a leading principle in the divine law; namely, that personal guilt alone entails punishment. It is quite true that sin often appears to be hereditary, and children appear to be punished for the guilt of their ancestors. This arises from the fact that parental training and evil example contribute largely and necessarily to the formation of character. Children are punished, not because their fathers sinned, but because they followed in their fathers' wicked ways. Thus the divine government is vindicated by the prophet against an impious imputation on the part of infidel Jews.—*P.*

[a] Ps.145.17. De.32.4. Zep.3.5.Ro.9.20.

he shall be taken in my snare; and [v]I will bring him to Babylon, and [x]will plead with him there for his trespass that he hath trespassed against me.

21 And[y] all his fugitives with all his bands shall fall by the sword, and they that remain shall be [z]scattered toward all winds; and [a]ye shall know that I the LORD have spoken *it.*

22 ¶ Thus saith the Lord GOD, [b]I will also take of the highest branch[1] of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* [c]upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it; [d]and it shall bring forth [2]boughs, and bear fruit, and be [e]a goodly cedar: and [g]under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that [h]I the LORD have brought down the high tree, have exalted the low tree,[3] have dried up the [i]green tree, and have made the dry tree to flourish: I the LORD have spoken, and have done *it.*

## CHAPTER XVIII.

1 *God reproveth the unjust parable of sour grapes.* 5 *He showeth how he dealeth with a just father:* 10 *with the wicked son of a just father:* 14 *with the just son of a wicked father:* 19 *with a wicked man repenting:* 24 *with a just man revolting.* 25 *He defendeth the equity of his dealings,* 31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, saying,

2 What[a] mean ye, that ye use this proverb concerning the land of Israel,[2] saying, The [b]fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold,[c] all souls are mine; as the soul of the father, so also the soul of the son is mine: [d]the soul that sinneth, it shall die.

2 Judea,ch.6.2,3;7.2. [b] Je.31.29,30;15.4.La.5.7. 2 Ki.23.26;24.3,4.Ex.20.5.Mat.23.35.
[c] Nu.16.22;27.16.Zec.12.1.Job 12.10.He.12.9. [d] Ro.6.23;2.8,9.Is.3.11.Je.2.19;4.18.ver.20.

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blematized by 'great waters,' because it derived its magnificence from the Euphrates and Tigris. *As a willow*—of little strength, easily bended, and deriving safety, not from its resistance, but its elasticity. *C.*

REFLECTIONS.—Ministers must turn themselves every way to promote the conviction or conversion of sinners; and plain similitudes are of great use for the illustration of divine truths, and impression of them upon men's minds. What a despicable appearance, even as ravenous beasts, do the mightiest conquerors and kings make before a great and righteous God! And if his providence reduce us to a low condition, it is our wisdom, and will be our comfort, to submit to our lot, and improve it in the best way we can. But it is dreadfully criminal and dangerous to violate oaths and covenants with God, or even with wicked men, as God is made witness and guarantee of the solemn transaction. Men's sinful evasions to extricate themselves do but involve them in more certain and tremendous ruin. And fatal experience will at last force sinners to believe God's threatenings. It is in vain to attempt restoring the credit of decayed families till God himself rise for their help. And it is infinitely to the glory of his sovereign grace that scenes of wickedness and ruin introduce exhibitions of Jesus Christ, and his eternal redemption and glory.

CHAPTER XVIII. As the observance of God's law was the covenanted condition upon which the Jews held the land of Canaan, and prospered in it, the rewards and punishments here mentioned may immediately respect temporal safety and prosperity annexed to sincere observance, and miseries annexed to gross violations, of God's law. It is certain the righteousness, from which a person can fully and finally fall away, ver. 24, 26, cannot consist in truly gracious dispositions of heart, or conduct in life, the saints being infallibly preserved in these, 1 Pe. 1. 5; Job 17. 9; Pr. 4. 18. And though men may reform their external behaviour, without supernatural influences from Christ, yet it is not supposed that they can truly repent of their sin, and renew their hearts, ver. 23, 30–32; but that it is their duty to have gracious and penitent hearts, and therefore to attend the ordinances of the gospel, and receive newness of heart and repentance, as the free gifts of Jesus Christ offered therein, and implanted by his Holy Spirit.

Ver. 2. This proverb of Israel threw the blame upon Adam in paradise; or those who murmured in the wilderness; or upon Jeroboam or Manasseh—and by misinterpreting the second commandment, concluded that though they suffered, they had not sinned. The second commandment, no doubt, threatens to 'visit the iniquities of the fathers upon the children;' but this threatening is not against the children that love him, but unto the third and fourth generation of them that (actually continue to) hate God, inheriting not merely the blood and property, but, through education and example, the wicked principles and practices of their fathers. *C.*

Ver. 9. *He is just.* How may this description be reconciled with Ec. 7. 20, which declares 'there is not a just man upon the earth that liveth and sinneth not?' There is no contradiction. Solomon asserts a fact to which Scripture, conscience, and history bear united testimony. Ezekiel—the Spirit speaking by him—describes a perfect character, negatively and positively; which, if any can claim, he is just. The consciousness that none can claim it by law brings 'the knowledge of sin,' and turns the eye of the sinner to 'look unto Jesus' for atonement and salvation. *C.*

Ver. 13. *He shall surely die.* But do not all die alike? No doubt 'one event happens to all,' Ec. 2. 14, 16, but that event is varied by the relative conditions of them that die. To the believer, death is a deliverance; to the sinner, condemnation. To the sinner, death is an end of joy and commencement of eternal misery; to the believer, an end of misery and commencement of eternal joy, Mat. 25. 46. *C.*

Ver. 22. *In his righteousness that he hath done.* How is this to be reconciled with Ps. 14. 1–3; 53. 1–3; Ec. 7. 20; Ro. 3. 10, which all concur in denying that there is any righteous—any that doeth good? There is no contradiction. The sinner who has sought a Saviour, Ac. 16. 30, has been 'justified freely by grace,' Ro. 3. 24, and is accounted righteous in the sight of God. But how can the sinner be said to have 'done' this righteousness? Observe, in answer, what, through grace, the sinner has *done*—actually *done.* Through faith in Jesus, and led by the Spirit, Ro. 8. 14, he hath penitently forsaken his sin, ver. 21; Ac. 10. 43. And because, through grace, he has *done* this, the prophet speaks of 'the righteousness that he hath *done.*' But all his doing (see Phi. 2. 13) lies in rejecting his own righteousness, Phi. 3. 9, and receiving

CASTLE OF BABYLON. [Ezekiel, xvii:17.]—"Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons." This castle has nothing to do with Babylon the Great, for it is in Egypt, and is used to illustrate this verse simply because Pharaoh, king of Egypt, is represented as building forts and casting up mounts. This is a relic of the town which was built by Cambyses, B. C. 525. It is upon the site occupied by Old Cairo, where the epistle of Saint Peter was written. The fort itself belongs to the Roman period. Here was stationed one of the three legions of the Roman army. The masonry resembles very much that which we find in the palace of the Cæsars in Rome, and also in the temple of Minerva and the Roman Pantheon.

5 ¶ But[e] if a man be just, and do [3]that which is lawful and right,[4]

6 *And* hath not [g]eaten upon the mountains,[5] neither hath [h]lifted up his eyes to the idols of the house of Israel, neither hath [i]defiled his neighbour's wife, neither [j]hath come near to a menstruous woman,

7 And[k] hath not oppressed any, *but* [l]hath restored to the debtor his pledge,[6] hath spoiled none by violence, [m]hath given his bread to the hungry, and hath covered the naked with a garment;

8 He[o] *that* hath not given forth upon usury,[7] neither hath taken any increase, *that* hath [p]withdrawn his hand from iniquity, [q]hath executed true judgment between man and man,

9 Hath[r] walked in my statutes, and hath kept my judgments, to deal truly; [s]he *is* just, he shall surely live,[8] saith the Lord GOD.

10 ¶ If he beget a son *that is* a robber,[9] a shedder[t] of blood, and *that* doeth the like to *any* one of these[1] *things*,

11 And that doeth not any of those *duties*, but even hath [u]eaten upon the mountains, and defiled[v] his neighbour's wife,

12 Hath[x] oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath [y]lifted up his eyes to the idols, hath committed abomination,

13 Hath[z] given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; [a]he shall surely die; his blood[2] shall be upon him.

14 ¶ Now, lo, *if* he beget a son [b]that seeth all his father's sins which he hath done, and considereth,[c] and doeth not such like,

15 *That* hath not [d]eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, [e]hath not defiled his neighbour's wife,

16 Neither[g] hath oppressed any, hath not withholden the pledge,[3] neither hath [h]spoiled by violence, *but* [i]hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That*[j] hath taken off his hand from the poor, *that* [k]hath not received usury nor increase, hath[l] executed my judgments, [n]hath walked in my statutes; [o]he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, [p]because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall [q]die in his iniquity.

19 ¶ Yet say ye, Why? [r]doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The[s] soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But[t] if the wicked will turn from all his sins that he hath committed, and [u]keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All[v] his transgressions that he hath committed, they shall not [x]be mentioned unto him: [y]in his righteousness that he hath done he shall live.

23 Have[z] I any pleasure at all that the wicked should die? saith the Lord GOD; *and* not that he should return from his ways, and live?

24 ¶ But[a] when the righteous turneth [4]away from his righteousness, and committeth iniquity, *and* doeth according to [b]all the abominations that the wicked *man* doeth, shall he live? [c]All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, [d]The way of the Lord is not equal. Hear now, O house of Israel; [e]is not my way equal? [g]are not your ways unequal?[5]

26 When[h] a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again,[i] when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because [j]he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet[k] saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore [l]I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [m]Repent, and turn [6]*yourselves* from all your transgressions; so iniquity shall not be your ruin.[7]

31 ¶ Cast[o] away from you all your transgressions, whereby ye have transgressed; and make you a [p]new heart and a new spirit: for why will ye die, O house of Israel?

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*e* Is.3.10. Ro.2.7,10. Ps. 19. 11. 1 Co. 15. 58. Mi.6.8. Hab.2.4.

3 Heb. *judgment and justice.*

4 *Lawful*—having respect to the written word. *Right*—looking up to God who gave it.—*C.*

*g* Le.18.19,&c.ch.6. 13; 16.16,24; 20.28;22.9. Ex. 34. 15. 1 Co. 10. 20, 21.

5 *Hath not eaten upon the mountains.* Hath not attended the idolatrous feasts after the sacrifices upon the 'high-places,' ch.6.2,13.—*C.*

*h* De.4.19. Job 31.26, 27, with Ps.121.1;123.1, 2.ch.8.16;33.25.

*i* Le.18.20;20.10. He. 13.4.

*j* Le.18.19; 20.18; 15. 25.ch.22.10.

*k* Ex. 22.21. Pr.3.31. 1.e.19.15;25.14. Je.7.6, 7;22.3.

*l* Ex.22.26. De.24.12, 13, 17. Job 22.6; 24.3,9. ch.33.15.

6 Has neither embezzled nor detained it beyond the time mercifully fixed by the law of God, Ex. 22.26. De.24.12,13.—*C.*

*m* De.15.7,8. Is.58.7. Mat. 25. 35, 36. Job 31. 19.

*o* Ex.22.25. Le.25.35 –37. De.23.19. Ps.15.5. Ne. 5. 1–7. Je.15.10.

7 See note on De. 23.19,20.—*C.*

*p* Is.33.15. 2 Sa.22.27.

*q* Le. 19. 15,35. Zec. 8.16. Ps.xv.

*r* Ps.119.1,5,6,9. Lu. 1. 6. 2 Co. 1. 12. Ac.24. 16. 1 Th.2.10. 1 Jn.3.24; 2.6.

*s* Hab.2.4. Ro.8.1,4. 1 Co.15.58.

8 *He shall surely live.* His body shall be preserved from famine, pestilence, and sword (ch. 14.14), 'so far as shall serve for God's glory and his own good,' and his soul shall live in faith, hope, love, holiness, and communion with God.—*C.*

9 Or, *breaker up of an house.*

*t* Nu.35.31.

1 Or, *that doeth to his brother besides any of these.*

*u* ch.6. 13; 16. 16, 24; 22.9; 20.28. Ex.34.15. 1 Co.10.20,21.

*v* He.13.4. Job 31.9– 12.

*x* 1 Co. 6. 9, 10; 5.11. Is. 5.7. Am. 5.11. Mi.2. 2;3.2,3. Zep.3.3. Ja. 5. 4. Job 22.6;24.3–9. Am. 2.8.

*y* De.4.19. Job 31.1, 9,26, 27. ch. 8. 16, with Ps.121.1;123.1,2.

*z* Ne. 5. 1–7. Ex. 22. 25. Le.25.35–37.

*a* ver.4. Is. 3.11. Ps. 140.11;9.16. Ro.2.8,9;6. 23.

2 Heb. *bloods*, Le. 20. 9. Ac.18.6. ch.33.4; 3.18.

*b* 2 Ch. xxix. xxxiv. Ec. 5.8,13. Ps. 119. 59, 60. Ho. 7.2. Je.9.14;44. 17.ch.20.18.1 Pe.1.18.

*c* ver.28.

*d* ver.6; ch. 6.13; 16. 16, 24; 20.6,28. 1 Co.10. 20, 21. Job 31.26,27.ch. 8.16.

*e* Ex.20.14. Le.18.20. He.13.4.

*g* Ex.22.21. Le.19.15; 25.14.

3 Heb. *hath not pledged the pledge*, or *taken to pledge*, Ex. 22.26. De. 24.6–17. Job 22.6;24.3–9.ch.33.15.

*h* Is. 5.7. Am. 5. 12. Mi.2.2;3.2,3.

*i* Mat. 25. 35, 36. Job 31.16–20. Ja.2.16. Jn.3. 17. Is.58.7.

*j* ver.8. Lu.7.42. Ps. 41. 1. Pr.14.21,31; 29.7, 14. Is.58.7.

*k* Ps.15.5. Ex.22.25. Le.25.35–37. Ne.5.1–7. Je.15.10.

*l* Zec.8.16. Mat.7.12.

*n* Lu.1.6. Ge.5.24.

*o* Is.3.10. Ro.2.7,10.

*p* Is. 3. 11. Ro.2.8,9. ver.4,20.

*q* Jn.8.24.

*r* Ex.20.5,2 Ki.23.26; 24.3,4. De.5.9.

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*s* De. 24. 16. 2 Ki.14. 5,6.2 Ch.25.4. Je.31.29, 30.ver. 3, 4, 13. Is.1.19, 20;3.10,11. Ro.2.7–10. 2 Th.1.6–10. Re.2.23;20. 12;22.12–15.

*t* Pr.28.13. ch.33.11– 16; ver. 30. Is.55.7. Ac. 2.38,39;3.19;8.22. Mat. 9.13.1 Ti.1.13,15,16.

*u* Ja.2.14–26.

*v* ch. 33.16. Ps. 32.1, 2; 25. 11,18. Is. 1.18;43. 25;44.22;55.7. Je.31.34; 33.8. Ep.1.7. 2 Co.5.21. 1 Jn.1.7. Col.1.14.

*x* Ps.103.12. Ro.8.1.

*y* Ro.8.13. Re.22.14. Ga. 6. 7, 8. Ps. 19.11. 1 Co.15.58. Re.2.10.

*z* ch. 33. 14; ver. 32. Ho.11.8.2 Pe.3.9. 1 Ti. 2.4. La.3.33. Is.5.4.

*a* ch. 3. 20; 33. 12,13. Mat. 23. 28. Lu. 18. 9. ver. 5–9, 14–17. 2 Pe.2. 20. He. 6.4–6; 10.26,27, 38. Jn.8.34. 1 Jn.3.9.

4 This verse by no means impugns the doctrine of perseverance in grace. See 1 Pe. 1. 23. It merely states the possibility that a believer may fall into sin—a fact implied in the Lord's prayer, when it inseparably unites the petition for daily bread with the petition for forgiveness of sin. And when it declares 'he shall die in his trespass and sin,' it does not necessarily mean that he shall die under their guilt, and so perish eternally; but that he shall die under their punishment, as an example and a warning. See Ps.99.8.—*C.*

*b* ver.10–13. Ro.1.28 –31.

*c* 2 Jn. 8. 2 Pe. 2. 21. He. 10. 38. Mat.12.43– 45. Pr.14.14.

*d* ch. 33. 20; ver. 29. Mal. 3.14. Jude 16. Ps. 50.21.

*e* Ge.18.25. De.32.4. Ps.145.17. Zep.3.5. Ja. 1.13. Hab.1.13.

*g* Ro.3.10–20.ch.viii, xvi. xx.–xxiv. Is. i. v. lix. Je.ii.–xviii. Zep.iii.

5 The people with whom the prophet here argues appear to have had their consciences seared. They were not aware of their own guilt before God. Evil training, evil example, a corrupt state of society, had blinded them. When punishment came, therefore, they were unable to see the cause of it, and they charged the Lord with injustice and caprice in his government. The prophet attempts to instruct them, and proves that the guilt is theirs.—*P.*

*h* ver.24. 2 Pe. 2.20– 22. He.10.38. Pr.14.14. Je. 2. 13, 19;4. 18. Is.3. 11.

*i* Is.1.18;55.7. Ho.14. 1–3, 8. Je. 3. 13, 14, 22. Mat. 9. 13. Ac. 3.19; 8. 22;2.38;20.21.

*j* ver. 14. Ps. 119. 59. Je. 31. 18–20; 3. 12–14. ver.30. Lu.15.17,18.

*k* ver.2,25. Ps.50.21. Pr.19.3.

*l* Re.22.12;20.12. Ec. 12.14. ch.7.3,8,9;14.4,7, 10,14,20;33.20.

*n* Mat.3.2;4.17. Lu. 13.3,5. Ac.3.19;8.22;20. 21. Is.55.7;1.18. Je. 31 18–20. Re.2.5;3.19.

6 Or, others, Ps. 51. 13. Lu.22.32.

7 This is the great practical lesson. It is drawn and enforced with much clearness and power.—*P.*

*o* Ps. 34. 14. Is. 1. 16. Ep.4.22,23. Col. 3. 5,9, 10. Ro. 8. 13. Phi.2.12, 13. Je.31.18,19.

*p* Je.32.39. ch.11.19; 36.26. Ep.2.10. 2 Co. 5. 17. Ga. 5.6; 6.15. Ps. 51. 10.

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as a gift (Ro. 5. 15–17) 'the righteousness of God which is by faith of Jesus Christ unto all and upon all them that do believe,' Ro. 3. 22. *C.*

Ver. 31. *Make you a new heart.* This statement detracts nothing from the necessity of being 'born again' 'of water, even of the Spirit,' Jn. 3. 3, 5 (so the *kai* is translated, Ro. 8. 23; 1 Co. 15. 34; 2 Co. 1. 3; 10. 13; Ja. 3. 9), nor does it attribute to the deceitful heart of man, Je. 17. 9, the power of self-renewal, which is as much a new creation in the heart, as was the first creation of the world, 2 Co. 5. 17. It merely describes that grace whereby 'God works in the believer both to will and to do,' as his instrument; and whereby the believer, not of his own inclination or power, but 'through the Spirit,' mortifies the deeds of the body that he may live, Ro. 8. 13. *C.*

REFLECTIONS.—Hardened sinners readily dare to strive with their Maker, and charge him with injustice, when he but justly punishes them. Nor can anything less than the ruin they deserve silence their presumptuous murmurings. Let God reward or punish men's behaviour as exactly as he can, prejudiced criminals will hold his conduct unjust, and their own equal

32 For [q]I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn[r] *yourselves*,[8] and live ye.

## CHAPTER XIX.

1 *A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit;* 10 *and for Jerusalem, under the parable of a wasted vine.*

MOREOVER, take thou up [a]a lamentation for the [b]princes of Israel,

2 And say, What *is* thy mother? [c]a lionness: she lay down among lions, she nourished her whelps among young lions.

3 And [d]she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The[e] nations also heard of him; he was taken in their pit, and they brought him with chains into the land of Egypt.

5 Now, when she saw that she had waited, *and* [g]her hope was lost, [h]then she took another of her whelps, *and* made him a young lion.

6 And[i] he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their [1]desolate palaces,[2] and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then[j] the nations set against him on every side from the provinces, and [k]spread their net over him: he was taken in their pit.[3]

9 And they put him in ward in chains,[4] and brought him to the king of Babylon; [l]they brought him into holds, that his voice should no more be heard upon the mountains of [5]Israel.

10 ¶ Thy mother *is* like [n]a vine in thy [6]blood,[7] planted by the waters: [o]she was fruitful, and full of branches, by reason of many waters.

11 And she had [p]strong rods for the sceptres of them that bare rule, and her stature was exalted among [q]the thick branches, and she appeared in her height with the multitude of her branches.

12 But[r] she was plucked up in fury, she was cast down to the ground, and [s]the east wind dried up her fruit; her strong rods[8] were broken and withered, [t]the fire consumed them.

13 And[u] now she *is* planted in the wilderness,[9] in a [v]dry and thirsty ground.

14 And[x] fire is gone out of a rod of her branches, *which* hath [y]devoured her fruit, so that she hath [z]no strong rod *to be* a sceptre to rule. [a]This *is* a lamentation, and shall be for a lamentation.

## CHAPTER XX.

1 *God refuseth to be consulted by the elders of Israel.* 5 *He showeth the story of their rebellions in Egypt,* 13 *in the wilderness,* 27 *and in the promised land.* 33 *He promiseth to gather them by the gospel.* 45 *Under the name of a forest he showeth the destruction of Jerusalem.*

AND it came to pass in the [a]seventh year,[1] in the fifth *month*, the tenth *day* of the month, *that* certain of [b]the elders of Israel came [c]to inquire of the LORD, and [d]sat before me.

[c] ch. 14.3. 1 Ki. 22.15. Is. 58.2; 29.13. Mat. 22.16. ch. 33.30. [d] ch. 33.31,32. Lu. 10.39. Ac. 22.3.

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A.M. cir. 3411. B.C. cir. 593.

[q] ch. 33.11; ver. 23. 2 Pe. 3.9. 1 Ti. 2.4. Ho. 11. 8. La. 3.33.
[r] Is. 1.18; 45.22; 55.7. Lu. 15.18. Ac. 2.38,39; 3.19; 8.22.
[8] Or, others, Ps. 51. 13. Lu. 22.32.

CHAP. XIX.

[a] ver. 14; ch. 2.10; 26. 17; 27.2; 32.16.
[b] 1 Ch. 3.15. 2 Ki. 23. 31,34; 24.8,17.
[c] Zep. 3.1–4. ch. 7.23; 22.27. Je. 22.17, with Na. 2.11,12.
[d] ver. 6. 2 Ki. 23.30–32. 2 Ch. 36.1,2.
[e] 2 Ki. 23.33,34. 2 Ch. 36.3,4. Je. 22.11,12.
[g] Je. 22.11,12. ch. 37.11.
[h] 2 Ki. 23.34. 2 Ch. 4.5.
[i] 2 Ch. 36.5. 2 Ki. 23.35–37; 24.1–5. Je. 22.13–17; xxvi. xxxvi. Pr. 19.12.
[1] Or, *their widows*, Is. 13.22.
[2] 'He defiled their widows.'—*Gill.*
[j] 2 Ki. 24. 2–5. 2 Ch. 36.6.
[k] ver. 4; ch. 12.13; 17.20. La. 4.20.
[3] An allusion to the manner of taking wild beasts by digging a deep pit and covering it over with some yielding material through which the wild beast falls.—*C.*
[4] Or, *in hooks.*

* *In thy blood.* Cultivated, enriched, by thy oppressions and murders— as was Rome in after-days, by the ruin and spoils of other kingdoms. *C.* ——The sense here is obscure. The present rendering can scarcely be the true one. The passage may be translated, 'Thy mother is like a vine, *it seems to thee*, planted,' &c. That is, the likeness here indicated is real and true. Or it may be translated, 'Thy mother was like a vineyard *in* (the time of) *thy quietude*, planted,' &c. That is, Jerusalem was like a fruitful vineyard during the period when they continued faithful to God and enjoyed rest.—*P.*

[l] Je. 22.18, 19; 36. 30, 31. 2 Ch. 36.6.
[5] Hilly country of Judea, ch. 6.2; 36.1. Mi. 6.1,2.
[n] ch. 17.5, 6. Is. 5.1–7. Ps. 80. 8–11. ch. xv. Mat. 20.1–15; 21.33–41.
[6] Or, *quietness* or *likeness.*
[7] See note * in first column.
[o] De. 8.7–9. 2 Sa. v.–x. 1 Ki. iv. x. 2 Ch. i.–xxxiv.
[p] 2 Sa. v. viii. x. 2 Ch. i. ix. xiii. xiv. xvii. xx. xxxii.
[q] ch. 31.3. Da. 4.11.
[r] Je. 12.14. Ps. 52.5; 80. 12–16. Is. 5.5,6. ch. 15.6, 7; 5.12, 13; 7.2–15; 6.3–7.
[s] ch. 17.10. Ho. 13.15. Je. 4.7, 11, 12; 25.9–11; xxxix. lii. 2 Ki. xxiii.–xxv.
[8] Kings and princes, 2 Ch. xxxiv. 2 Ki. xxiii.–xxv.
[t] ch. 15.4; 30.8. De. 32.22; 4.24.
[u] De. 28. 25, 47, 48. Da. 1.3. 2 Ki. 24.12–16. Je. 52.28, 30.
[9] Carried captive into Babylon, and left like a tree removed from a rich and well-watered soil to a dry and barren desert.—*C.*
[v] Ps. 63.1.
[x] Ps. 80.16. ch. 17.18, 19. 2 Ki. 24.20; 25.1, 2. 2 Ch. 36.13, with Ju. 9.15. ch. 20 46, 47. Je. 38.28.
[y] Ps. 79.7.
[z] Ne. 9. 37. Ho. 3.4. Am. 9. 11. Je. 36. 6, 10; 40.7–9; 41.1, 2; 52.10, 24–27.
[a] La. 4.20; 1.20; 3.20, 49.

CHAP. XX.

B.C. cir. 592.

[a] ch. 1.2; 8 2; 24.1; 26. 1; 29.1, 17; 30.20; 31.1; 32. 1; 40.1.
[1] *The seventh year* of the reign of Zedekiah and captivity of Jeconiah, from which Ezekiel dates his chronological prophecies, ch. 1.2; 8.1.—*C.*
[b] ch. 8.1; 14.1.

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How extensive is the amiable character of a truly good man! Cordial worship of the true God alone, chastity, honesty, equity, mercy, and withdrawing from fellowship in wickedness, jointly taken, are the necessary lines of it. And none can expect a glorious reward, unless by grace he persevere in his righteousness. But it is vain to seek righteousness as it were by the works of the law, which requires of us what only infinite power can effect. And it is infatuated to attempt holiness of life while our hearts are unrenewed by grace. But infinitely dangerous is it to rush upon death and damnation, notwithstanding the most earnest warnings, entreaties, and offers of a gracious God; or to indulge ourselves in neglect of the most difficult duties, when God hath graciously promised to work them in us.

CHAPTER XIX. Ver. 1–9. The kingdom of Judah, and family of David, abandoned to violence and oppression, associated themselves with their heathen neighbours, their princes and nobles, and learned their ways. Jehoahaz, son of king Josiah, was scarcely enthroned by the nation when he became a tyrannical oppressor. But the Egyptians quickly dethroned him, and carried him off a prisoner. The Jews, finding that there was no hope of his restoration, or of freeing themselves from their dependence on the Egyptians, did, with their consent, make Jehoiakim their king. Conversing with his heathen neighbours, he soon became a most cruel oppressor, and rendered his kingdom everywhere miserable by his tyrannical rage. The Chaldeans and their allies quickly invaded their country, and by making him their prisoner, restrained his oppressive cruelties. Not long after, they transported to Babylon king Jehoiachin his son, and almost all the princes of Judah; and after eleven years more, Zedekiah; and laid the land desolate. 10–14. Once the Jewish state and family of David wonderfully flourished, had many valiant princes fit to sway the sceptre, and in glory and power could have vied with any of the neighbouring nations. But by the Egyptians, and especially by the Assyrians and Chaldeans from the east, the nation is wholly ruined, and the princes either murdered or carried captive; and now the poor remains of the nation are miserable captives in Babylon. And king Zedekiah, by his rebellion against Nebuchadnezzar, hath occasioned the ruin of his family and nation; and never shall any of his family be honoured with an earthly sceptre.

Ver. 2. *What is thy mother?* The address seems to be to Jehoahaz, comp. ver. 4 with 2 Ki. 23. 34, whose mother was Hamutal, 2 Ki. 23. 31. But by 'mother Jerusalem is evidently to be understood, the nurse and nursery, as it were, of the degenerate prince. The allusion to a mother, however, records a fact often observed, and of deep import—that the good or evil of human character is generally to be traced to the early influence of maternal rather than paternal precept and example. *C.*

Ver. 5. *She took another.* Most probably Jehoiakim, 2 Ki. 24. 1, 2. This verse renders it certain that by 'mother,' ver. 2. Jerusalem is to be understood; for the 'mother' continues the same, and takes 'another of her whelps;' whereas Zebudah, and not Hamutal, was mother to Jehoiakim, 2 Ki. 23. 36. And if by 'another' is to be understood Jehoiachin, comp. ver. 9 with 2 Ki. 24. 8–16, neither was his mother Hamutal, but Nehushta, 2 Ki. 24. 8. *C.*

REFLECTIONS.—Faithful ministers have often mournful work put into their hands to declare the awful consequences of sin. It is just and common for those who terrified and enslaved others, to be affrighted and enslaved in their turn. And they who fill up the measure of their fathers' sins, lay up sorrows and lasting matter of lamentation for their children.

CHAPTER XX. Ver. 4. Do not intercede for, but reprove, convince, and condemn them for their own and their fathers' abominable iniquities, which they imitate. 5, 6. I entered into promise with them by solemn oath, and manifested my power for their deliverance. 7. Renounce with abhorrence these abominable idols, to which ye with pleasure lift up your eyes in worshipping them. 9, 14, 22. Out of respect to my honour and glory I spared them, and proceeded to bestow further deliverances on them. 12. I gave them my Sabbaths and ordinances as a token of the covenant relation between me and them, and in order to promote their sanctification in heart and life. 11, 13, 21. No doubt a perfect fulfilment of the broken promise of works, if possible, would entitle a man to eternal life; but the immediate meaning of these verses is, that in a careful observance of God's laws, the Jews should enjoy prosperity in Canaan. 25, 26, 28. I permitted them to make for themselves wicked and destructive rules of superstitious and idolatrous worship, and even to provoke me to desolate their country, by the sacrificing of their own children to Molech.—For by their inventions in my worship, or in that of their idols, they have exceedingly disparaged my wisdom, sovereign authority, and sole deity. 29, 30. And do not ye to this day impudently keep up the superstitious and idolatrous worship of the high-places, notwithstanding all my remonstrances against it? And do not ye, elders, continue in the idolatries of your fathers, notwithstanding the judgments inflicted upon you for the same? 32–38. In vain ye hope to prosper by imitating the heathen idolatries; for I will manifest my power over you in inflicting upon you the most terrible judgments. And I will, in the most wrathful manner, gather you out of all the countries around your own land, and carry you to Chaldea, or some worse place, to be slaves to the most barbarous nations; and there will I execute my judgments upon you, to manifest my own perfections, and convince you of your wickedness. —And by severe corrections, and by distinguishing the real saints and obstinate transgressors in my punishments, I will re-acknowledge you as my peculiar people, and reduce you to blessed fellowship with and obedience to myself. 39–44. For a time I will indeed abandon you to your idolatries, and reject you from being my people; but after the captivity, and especially after the dispersion, I will bring you back to your own land, restore my worship among you, work wonders of mercy for your establishment and happiness, and render you deeply sensible of and penitent for your own and your fathers' iniquities. 46–48. Since Jerusalem is now filled with inhabitants, unfruitful in holiness or virtue, and is become a harbour for cruel oppressors, thieves, and murderers, I, by the Chaldeans, will burn it to a heap, and destroy all ranks of people in it without remedy.

Ver. 11. *Which if a man do* perfectly, without any failure, defect, or shortcoming—a condition never fulfilled by a sinner; wherefore righteousness is not of the law, and salvation can only be of grace. *C.*

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD, Are ye come to inquire of me? [e]*as* I live, saith the Lord GOD, I will not be inquired of by you.[2]

4 ¶ Wilt thou [g]judge[3] them, son of man, wilt thou judge *them?* [h]cause them to know the abominations of their fathers;

5 And say unto them, Thus saith the Lord GOD, In the day when [i]I chose Israel, and [4]lifted up mine hand[5] unto the seed of the house of Jacob, and [j]made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, [k]I *am* the LORD your God;

6 In the day *that* [l]I lifted up mine hand unto them, to [m]bring them forth of the land of Egypt into a land that I had [o]espied for them, flowing[p] with milk and honey, which *is* the glory[q] of all lands;

7 Then said I unto them, [r]Cast ye away every man the abominations of his eyes, and [s]defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they [t]rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt:[6] then I said, I[u] will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But [v]I wrought for my name's sake,[7] that it should not be polluted before the heathen, among whom they *were,* in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore [x]I caused them to go forth out of the land of Egypt, and brought them into the wilderness:

11 And [y]I gave them my statutes, and showed them[8] my judgments, [z]which *if* a man do, he shall even live in them.

12 Moreover also, I gave them my [a]sabbaths, to be a sign between me and them, that they might know that [b]I *am* the LORD that sanctify them.[9]

13 ¶ But the house of Israel [c]rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and [d]my sabbaths they greatly polluted: then I said, [e]I would pour out my fury upon them in the [9]wilderness, to consume them.

14 But[h] I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

A.M. cir. 3412. B.C. cir. 592.

*e* ch.14.1,3,4,7,8. Pr. 10. 29; 11.20; 15.8; 28.9; 21. 27. Mi. 3.7. Is.1.15. Jn.4.24.

2 God refuses to hear, because they cherished hidden sin in their hearts. See Ps.66.18.—*C.*

*g* ch.22.2;23.36. Je.5. 28.

3 Or, *plead for.*

*h* Is.58.1.ch.16.2;22. 2.Mi.3.8. Mat.23.32.

*i* De.4.37;7.6. Ex.6.7.

4 Or, *sware.* And so ver. 6, &c. Ex. 6.8. Ge.14.22. De.32.40.

5 When I swore to them by myself, Ge. 14.22. Ex.6.8. Da.12.7. He.6.17.—*C.*

*j* Ex.3.8;4.31. De. 4. 34,35;11.2.

*k* Ge.17.7. Ex.3.6,16; 19.5,6;15.26;20.2,3.

*l* See ver.5,15,23,42.

*m* De.8.7,&c. Ge.15. 13, 14. Ex. i.–xiv. Ps. lxxviii.cv.cxiv.cxxxv. cxxxvi. Ne. ix. De.iv. xi. Ac.vii.

*o* De.11.10,12;32.8;1. 33. Nu.10.33. He.11.9.

*p* Ex. 3. 8. Je. 32. 22. Ge.26.12. Mat.13.8.

*q* Ps.48. 2; 76. 1; 106. 24. De.8.7; 32.13. Da.8. 9;11.16. ver.15.

*r* ch.18.6,15,31.2 Ch. 15.8.

*s* ch.23.3,8. Le.17.7; 18.3. De.29.16–18. Jos. 24.14.

*t* Jn.2.12–15.1 Ki.11. 5–8.2 Ki.21.3, &c. Ne. 9.16. Ex.6.9.

6 This circumstance is not recorded by Moses; but it is implied in the readiness with which they lapsed into idolatry in the wilderness—an event not to be accounted for upon any principle but their predisposition to, or practice of, idolatry.—*C.*

*u* 2 Ki.22.16,17. ver. 13. Nu. 14. 29. Ps. 106. 23.ch.5.13;7.8.

*v* ver.14,11,22,24,39; ch.36.21,22;39.7. De.9. 28. Jos. 7.9. 1 Sa.12.22. Es.32.14. Nu.14.13–19.

7 See notes on Ex. 34.5 and Ps.8.1.—*C.*

*x* Ex.13.18; 20. 2; 14. 22. De.4.20.

*y* Ne.9.13,14. Ex.xv. to De. xxxii.; 4. 8. Ps. 147.19,20. Ro.3.2.

8 Heb. *made them to know.*

*z* Le. 18. 5; 19. 3, 30. De.30.15; 27.26. Ro.10. 5. Mat.19. 17. Ga. 3.12. Ps.19.11. ver.13,21.

*a* Ex.20.8; 31. 13, 17; 35.2. De.5.12. Le.xxiii. Nu.xxviii. xxix. Ne.9. 14.

*b* Le.20.8. Ex.19.5,6. 1 Th.5.23. 1 Co.1.30.

9 This does not mean that the Sabbath rest was first instituted in the wilderness, or that the Israelites did not know of it previously. The plain meaning is that the Sabbath had not been observed during the Egyptian bondage, and that on their deliverance God restored it as a sign that the covenant relation between him and his people was re-established. It was also designed in this way to keep up the remembrance of their deliverance from Egypt. The observance of the Sabbath will always be a test of the state of religion in nations, families, and in the hearts of individual believers.—*P.*

*c* Is.63.10. Nu.14.22. Ps.78.40;95.8–10. Pr.1. 25.

*d* Ne. 13. 18. Ex. 16. 27. Nu. 15.32–36. Is. 1. 13,14.

*e* Nu.14.28–30;26.64, 65. Ps. 106. 23–27. Ex. 32.10. De.1.35;9.8.

*g* Nu.26.65.

*h* ver.9,22; ch.36.21, 22;39.7. Jos.7.9. 1Sa.12. 22. Ex.32.14. Nu.14.13–19. De.9.28.

* 'Wherefore I gave them up to statutes that were not good' (*Boothroyd*'. This rendering seems necessary from considering the assertion—'The law is holy, and the commandment holy, just, and good,' Ro.7.12. God judicially gave them over to follow their own ways, and they chose the abominable statutes of the heathen in preference to the law of God.—*C.*

*i* Nu.14.28–30;26.64, 65. Ps.106.23–27;95.11. He.3. 11, 18, 19. De. 1. 35

*j* See ver.6.

*k* Pr. 1. 30, 31. See ver.13.

*l* Ps.78.37.ver.8. Ex. 32.1–6. Nu.15.39; 25. 2. De.29.16,17. Am.5.25, 26. Ac.7.42, with 1 Ki. 11.5. Pr.4.23. He.3.12, 13. ch.xvi.

*m* Ps.106.8; 78.38. Je. 4.27. ch.11.13; ver.9,14, 22. Is.30.18.

*o* De. iv.–xxxii. Je. 44.17, with Nu. 14. 32, 33; 26.64, 65; 32.14.

*p* Je.9.14. Am.2.4.

*q* ver.7,8,16.

*r* Le. 19. 4, &c. Ge. 17. 7. Ex. 20. 2; 19.4–6. Zec.13.9. Je.32.38; 11. 4.

*s* De.5.32;12.32. Ne. 9.13. Ps. 147. 19, 20; 19. 7–11; 119. 3. Ex. xx.–xxxi. Le.i.–xxvii. De. iv.–xxvii.

*t* Ne.13.17–22. Is.58. 13; 56. 2–4,6. Je.17. 22. Ex. 20. 8–11. De. 5.12–14. Le.xxiii. Nu.xxviii. xxix.

*u* Nu. 21. 5; 25. 1, 2. De. 9. 23, 24; 29. 18, 19; 31.27. Ps. 73. 32. Ne.9. 26.

*v* ver. 13, 16, 14; ch. 22. 8, 9; 23. 37, 38. See ver.12.

*x* Nu.25.5,9. Ps.106. 28,29. Jos.22.17.

*y* ver. 17. Ps. 106. 8; 78.38.

*z* See ver.9,14.

*a* Ps.98.2.

*b* Ps. 106. 26,27. Le. 26.14–39. De.28.15–68; 4.26–28;29.18–28; 31.16 –18,29; 32.15–35. Je.15. 4.

*c* See ver.13,16.

*d* Ps.119. 37. ver. 16. Mar.7.22. ch.6.9; 18.6, 12, 15; 22.9. Je.22.17. 1 Jn.2.16.

*e* Ho.8.11. Ps. 81.12. ver.39. Ro.1.24–28. Is. 66.4. De.5.28;28.36. Je. 16.13. Pr.14.12,14. 2 Th. 2.11,12.

1 See note * in first column.

*g* Is. 1. 11–15; 63. 17. ver. 31; ch. 16. 20, 21. Le. 18. 21. 2 Ki. 17. 17; 21.6. Je.32.35. 2 Ch.28. 3;33.6, with Ex.13.2.

2 *I polluted them*—not by tempting or leading them into pollution, but by adjudging them to be given up to the vain imaginations which led them into pollution, Ro.1.26.—*C.*

*k* ch.6.7. Ps.9.16. Is. 26.11.

*i* ch.16.2;ver.1,30.

*j* Re. 13. 5, 6. Ro. 2, 24;1.23.

3 Heb. *trespassed.*

*k* Jos.1.–xxi. Ps.136. 16–22;105.44;78.54,55.

*l* ver.6,15,23,42.

*n* Je.2.7, 20; 3. 6. Is. 57.5–7. ch.6.13. 2 Ki.23. 5. 1 Ki.12.31; 15.14; 22. 43.

4 Sun or Baal worship was the most common form of idolatry among the ancient Canaanites. Their sanctuaries & altars were upon the tops of mountains and hills, from which they were able to catch the first glimpse of the rising sun. The generic name, therefore, for the idol sanctuaries of Canaan was *bamah,* 'a height,' or 'high-place.' Moses was instructed to warn the Israelites with special care and solemnity against the idolatrous practices of the Canaanites, and he commanded them to destroy all the *bamoth,* 'high-places,' in the land.—*P.*

15 Yet[i] also I lifted up my hand unto them in the wilderness, that I would not bring them into the land [j]which I had given *them,* flowing with milk and honey, which *is* the glory of all lands;

16 Because[k] they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after [l]their idols.

17 Nevertheless[n] mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But [o]I said unto their children in the wilderness, Walk ye not in the statutes of your [p]fathers, neither observe their judgments, [q]nor defile yourselves with their idols:

19 I[r] *am* the LORD your God; [s]walk in my statutes, and keep my judgments, and do them;

20 And[t] hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding[u] the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they [v]polluted my sabbaths: [x]then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless[y] I withdrew mine hand, and [z]wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose [a]sight I brought them forth.

23 I[b] lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because[c] they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [d]their eyes were after their fathers' idols.

25 Wherefore[e] I gave them also statutes *that were* not good,[1] and judgments whereby they should not live:

26 And[g] I polluted them[2] in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they [h]might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto [i]the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have [j]blasphemed me, in that they have [3]committed a trespass against me.

28 *For* when [k]I had brought them into the land, *for* the which I [l]lifted up mine hand to give it to them, then they saw [n]every high [4]hill,

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Ver. 20. One great principle of Sabbath observance is the sign which it furnishes of the perpetual rights of God and obligations of man: a sign the more needful, because of the natural tendency of the heart to forget God, adverting to which the commandment says, 'Remember the Sabbath-day to keep it holy.' *C.*

Ver. 34. Of the providential methods whereby God will effect the gathering of his people it is not possible to speak with precision, seeing God reveals the fact rather than the means. This passage, however, seems to intimate a series of terrible judgments, both upon the unbelieving Jews, ver. 38, and idolatrous Gentiles, ver. 34, by which the separation will be finally effected. Such separations have again and again been exemplified, as in the expulsion of the Moors from Spain and the Huguenots from France. See *The Suppression of the Reformation,* by D. D. Scott. But the Lord knoweth the means; and, when his time arrives, not one jot or tittle, either of threatening or promises, will his providence leave unfulfilled. See ver. 40–42. *C.*

Ver. 46. Jerusalem might be called a 'forest,' from its lofty

WAITING PROCESSION IN THE FESTIVAL OF THE MAH 'MAL—BEGINNING OF THE PILGRIMAGE TO MECCA. [Ezekiel, xx:7.]—"Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God." The festival of the Mah 'Mal is a modern form of idolatry which seems always to have been characteristic of Egypt. This festival takes place at Cairo annually in April. It is one of the most gala days ever seen in this city. The particular incident which gave rise to this festival is connected with a beautiful woman who lived at the beginning of the reign of the Mamelukes. After the death of her husband she reigned eighty days as Sultana, and then married again. She gave her hand and her throne to her husband, and retired herself within the harem. She made a pilgrimage to Mecca in a magnificent litter borne between camels, and every year since a litter has been sent from Egypt to Mecca along with the pilgrims who make the journey to the holy Mohammedan city.

and all the thick trees, and they offered there their sacrifices, and there they presented the provocation[o] of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then [5]I said unto them, What *is* the high place[6] whereunto ye go? [p]And the name thereof is called Bamah[7] unto this day.

30 ¶ Wherefore say unto [q]the house of Israel, Thus saith the Lord GOD, [r]Are ye polluted after the manner of your [s]fathers? and commit ye whoredom after their abominations?

31 For when ye [t]offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; [u]and shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

32 And that which cometh into your mind shall [v]not be at all,[8] that ye say, [w]We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely [y]with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you;

34 And [z] I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the [a]wilderness of the people, and there will [b]I plead with you face[c] to face.

36 Like[d] as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [e]pass under the rod,[9] and [g]I will bring you into the bond[1] of the covenant:

38 And [h]I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and [i]they shall not enter into the land of Israel; and [j]ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD, [k]Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but [l]pollute ye my holy name no more with your gifts, and with your idols:

40 For in mine [n]holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I [o]accept them, and there will I require [p]your offerings, and the first-fruits[2] of your oblations, with all your holy things.

41 I will accept you with your sweet [3]savour, when [q]I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and [r]I will be sanctified in you before the heathen.

42 And[s] ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there [t]shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight, for all your evils that ye have committed.

44 And [u]ye shall know that I *am* the LORD, when I [v]have wrought with you for my name's sake, [z]not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, saying,

46 Son of man, [y]set thy face toward the south, and drop [z]*thy word* toward the south, and prophesy against the forest[4] of the south [5]field;

47 And say to the forest of the south, Hear the word of the LORD, Thus saith the Lord GOD, Behold, [a]I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces [b]from the south to the north shall be burned therein.

48 And[c] all flesh shall see that I the LORD have kindled it: it shall not be [d]quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?[6]

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*o* ch.16.19.De.31.20; 32.21.1Co.10.22.Ps.16. 4.Am.5.21-26.

5 Or, *I told them what the high-place* was, or *Bamah.*

6 *What is the high-place?* Is it God's residence? Has he commanded you to go? Has he promised a blessing there?—*C.*

*p* ch.16.16.Is.3.9.Je. 6.15;8.15.

7 *Bamah*—an eminence—a high-place; the name continuing to bear record of the idolatry of the father, and the incorrigible tenacity with which the sons continued to adhere to their abominations, ver. 30. *C.*—See note on ver. 28.

*q* ch.16.2;ver.1,27.

*r* Nu.32.14.Je.44.17. Ju. 2. 19. Je.7.26, 9.14; 16.12.Mat.23.32. Ac.7. 51.Ho.2.2.Le.26.39.

*s* ver.18.

*t* De.32.16,17,21. Ps. 106. 37–39. Je.7. 31; 32. 35.ch.16.20,21;ver.26.

*u* Ps.66.18. Pr. 15. 8; 28. 9. Is. 1. 11–15; 66. 3. Pr.1.28–32. See ver.3. 2 Ki. 17. 33. Ho. 10.12. Mat.16.24.Zec.7.5.

*v* ver.40.

8 I will frustrate all your purposes of mixing up the worship of Jehovah with heathenism, ver. 39; and this I will effect by such corrective judgments as will cut off the impenitent, and gather a remnant by repentance.—*C.*

*x* ch.11.5. 1Sa. 8. 5. Je.44. 17, with Job 34. 8. Ro.12.2. Ep.5.7, 11. Ju.5.14.

*y* Je.21.5; 15.2,3. ch. 5.12,13;8.18.Ho.10.8.

*z* De. 30. 5. Je.40. 11, 12;52.28–30. Am.9.2–4, or ver.38,41;ch.xxxiv. xxxvi.xxxvii.

*a* ver.36,38;ch.10.13; 38.8. Ho.2.14,15. Mi.4. 10. Re.12.14.

*b* ch.17.20; 38.22. Je. 2.9.35;25.31.

*c* Is.1.18.

*d* Ex.32.7–35.Nu.xi. xii. xiv. xvi. xxi. xxv. Ps. 106. 15–33. ver. 13, 21.1 Co.10.5–10.

*e* La. 3. 1. ch. 34. 17. Je.33.13. Mi.7.14. Mat. 25.32,33. Le.27.32.

9 See note * below.

*g* Ho.2.19,20. ch.37. 26;16.60,62. Je.50.5.

1 Or, *discipline*, Am. 3. 2. Ps. 89. 30–32. Ac.14.22.

*h* Re.21. 27. Mat. 3. 12; 13. 30, 41, 42; 25. 32, 33. ch. 11. 21; 34.17,20. Nu.14.29,30.

*i* Nu.14.29,30,32, 35. Je.44.14. Ps.95.11. Re. 21.27; 22. 15, with He. 4.6. ch.28.25; 34.13; 36. 24;13.9.

*j* ch.6.7; 15. 7; 23.49. Ps.9.16.Is.26.11.

* The word 'rod,' in the immediate vicinity of this passage (ch. 19. 11, 14), is evidently put for kingly power; and, being here connected with 'the bond of the covenant'—the new covenant, Je. 31. 31, must be considered as the emblem of the 'power' given to the exalted Jesus 'in heaven and earth,' Mat.28.18.Phi. 2.9; which power the Jews now reject, but

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to which, in God's good time, they will humbly and faithfully submit.—*C.*

*k* Ju.10.14. Ho.4.17. Ps.81.12,13. Am.4.4,5. Ro.1.24,28. 2 Th.2. 11. ver.25,26.Is.66.4.

*l* Is.1.2–15;66.3. Re. 3.15,16. Mat. 6. 24. ch. 23.37–39.

*n* Is.2.2,3;25.6,7. ch. 17.23. Ps.2.6. Joel 3.17, 18. Je.3.18. Is.65.18,19; 66.20. Je.31.6,12. ch.38. 22,25. Ro.11.25,26.

*o* Mal.3.4.

*p* Le. 1–xvi. xxiii. xxvii. Nu. xv. xviii. xxviii. xxix. De. xii., with ch.44.10;45.13. Is. 19.19; 56.7; 60.7; 66.23. Mal.1.11. Zec.8.20–23. Ro.12.1.1 Pe.2.5.

2 Or, *chief.*

3 Heb. *savour of rest*, Ep.5.2; 1.6. 2 Co. 2. 15. Phi.4.18. He. 13. 16.

*q* ch.11.17; 34.13; 36. 24;38.8. Is.27.12,13. Je. 23.3;30.3,18.1 Pe.2.9.

*r* Is. 5.16. Le. 10. 2. ch.28.22, 25; 36. 23; 38. 23; 39.27. Lu.2.14. Ep. 3.21.

*s* ch.38.23. Ho.2. 20. Is. 54. 13; 48. 17. Je.31. 34.

*t* ch.6.9;16.61,63; 36. 31;14.11. Je.31.9,18,19. Zec.12.10–15. Job 42.5, 6. 2 Co.7. 11. Le.26.39. Lu.22.61,62.

*u* See ver.38,42. Ps. 40.5. Mi.7.18,9.

*v* ver. 33–43; ch. 36. 22, 32; ver.9,14, 22. Ps. 25.11; 115. 1. Ge.32.10. 1 Ti.1.13–16.1 Jn.2.12.

*x* Ps.103.10.

*y* ch.4.7; 6.2; 1.4; 21. 2. Je.13.19. Ac.4.19; 5. 29.

*z* De.32. 2. ch. 21. 2. Am.7.16. Job 29.22,23.

4 Jerusalem, Je. 21. 14;22.7. Zec. 11. 1.

5 In this verse three distinct Hebrew words are rendered by one English word, 'south.' I think they are proper names, each specifying a distinct district. The first word is *Teman*, which embraced that section of southern Palestine which lay along the borders of Moab and Edom. The second is *Darom*, which was the name of the region in the extreme south-western part of the country, including part of Philistia towards Gaza. The third is *Negeb*, a name exclusively applied to the southern part of Judea. This prophecy, therefore, was directed not against all Palestine, but against that extreme southern portion of it which had as yet in a great measure escaped the ravages of the Assyrian and Babylonian armies. —*P.*

*a* ch.15.6,7;19.13;22. 23–31; 30. 8. Lu. 23.31. Je.21.14.

*b* Is.24. 1–6. ch. 7. 2–15;21.3,4;9.6.

*c* Is.26.11; 30.33. Ps. 9.16.De.29.24–28.

*d* Mar.9.44.

6 ch.11.3;12.9,22;33. 30. Je.23.38; 18.18. Ac. 17.18.2 Ch.36.16. His speeches are such obscure stuff, that no one need regard them.

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buildings, or from the many shady and fruitful trees that gave the surrounding country the aspect of a forest. The prophet describes it as situated in the *south*, either because it lay, according to Hebrew geography, south of that part of Chaldea where he then resided: or, more probably, ver. 47, because it lay in the south of Canaan. See ch. 21. 4. *C.*

REFLECTIONS.—Wretched is their stupidity, and presumptuous their heart, who, even under sufferings, ask God's leave to go on in sin! God's choice of us, and his manifestation of himself to us, are altogether of blessed grace; and to these, and to our own faith we owe our happiness. And it is from regard to God's own honour that corrupt churches, nations, families, and persons are so long borne with and preserved. Our disobedience to his laws originates in an inward bias towards the world and the flesh; and if once bad principles or customs be rooted, it is almost impossible to extirpate them. Though by disobedience to God's laws men plainly rush upon their own death and damnation; yet where parents are negligent in the education of children, children rarely make the laws of God the object of their earnest study. But when men profane God's ordinances and Sabbaths, he ordinarily gives them up to strong delusions in their principles and worship. And dreadful is the case of those to whom the slavery of their own lusts is allotted for their punishment; and when they will not take warning by all the admonitions against or mischievous consequences of sin, which have taken place before them.—But they who will not acknowledge God as their gracious saviour and righteous ruler, shall feel him their judge and destroyer. His purpose must stand: and he will easily find both place and time to punish obstinate apostates, and to pluck them out from among his people, whom they have corrupted; nor will either sinful compliances or carnal projects avail to their safety. They who think to serve themselves by sin, do but make themselves slaves to it. And pretences to religion, in such a case, do but add profaneness and hypocrisy to iniquity, and lose men the favour of the world, while they render them the detestation of God.—Even the believers must often be saved as by fire, their transgressions are so many, and their corruptions so strong. But afflictions must purge them; and, through all the changes on earth, they must be prepared for their comforts here, and heavenly inheritance hereafter. Their persons being once accepted in Christ, the acceptance of their services done in faith must follow. And O what baseness, malignity, and ingratitude do they discern in sin through the glass of his redeeming love, while they loathe themselves on account of it, and are more engaged to his service. But, alas! that sinners should need to be so repeatedly warned of their ruin; that God's fruitful vine should become an unfruitful forest, and his house a den of thieves! But if all ranks combine in wickedness, they must be jointly involved in punishment. They who are unwilling to profit by God's Word, ordinarily pick quarrels with it, or the manner of delivering it. But if people deride ministers, it is enough that they have a God to complain to.

## CHAPTER XXI.

1 *Ezekiel prophesieth against Jerusalem with a sign of sighing.* 8 *The sharp and bright sword,* 18 *against Jerusalem,* 25 *against the kingdom,* 28 *and against the Ammonites.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face toward Jerusalem, and [b]drop *thy word* toward [c]the holy places, and prophesy against the land of [1]Israel,[2]

3 And say to the land of Israel, Thus saith the LORD, Behold [d]I *am* against thee, and will draw forth [e]my sword out of his sheath, and will[g] cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my [h]sword go forth out of his sheath [i]against all flesh from the south to the north;

5 That[j] all flesh may know that I the LORD have drawn forth my sword out of his sheath: it[k] shall not return any more.

6 Sigh,[l] therefore, thou son of man, [m]with the breaking of *thy* loins; and with bitterness sigh before [n]their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For[p] the tidings, because it cometh: and [q]every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water:[3] behold, [r]it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, [s]A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter: it is furbished that it may glitter: [t]should we then make mirth? [4]it [u]contemneth the rod of my son, *as* every tree.[5]

11 And [v]he hath given it to be furbished, that it may be handled: the sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry[x] and howl, son of man; for it shall be upon my people, it *shall be* upon all the princes of Israel: [y]terrors by reason of the sword shall be upon my people:[6] smite[z] therefore upon *thy* thigh.

13 Because[7] *it is* [a]a trial, and what if *the sword* contemn [b]even the rod? it shall be no *more,* saith the Lord GOD.[8]

14 Thou, therefore, son of man, prophesy, and smite *thine* hands together,[9] and [c]let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth [d]into their privy chambers.[1]

15 I have set the point[2] of the sword [e]against all their gates, that *their* heart may faint, and *their* ruins be multiplied. Ah, *it is* made bright, *it is* wrapped[3] up for the slaughter.

16 [g]Go[4] thee one way or other, *either* on the right hand, *or* on the left,[5] whithersoever thy face *is* set.

17 I[h] will also smite mine hands together, and [i]I will cause my fury to rest: I the LORD have said *it.*

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CHAP. XXI.

*a* ch.20.46;4.7,Ep.6. 19,Ac.4.19;5.29.
*b* ch.20.46. De.32.2. Mi. 2. 6, 11. Am. 7. 16. Job 29.22,23.
*c* Je.7.4. ch.7.20–24; 9.6.1 Pe.4.17,18.
1 Judea, ch.6.2; 7.2; 20.46.
2 It will be seen that the subject of this prophecy is geographically distinct from the former. Jerusalem is here the chief place threatened.—*P.*
*d* Ps.76.7. Na.1.2–6. Re.6.16,17.
*e* Is.10.5,6. Ps.17.14. ver.19; ch.4.17. Je.4.7; 25.9–11.Le.26.25,33.
*f* Job 9. 22. ch. 9. 6; 20. 47; 22. 18. Je. 37. 8. Ge.15.23. Je.15.2,3.ch. 5.12,13.
*h* Ps.45.3.
*i* ch.20.47; 7.2; 6.11–14.
*j* ch. 20. 48. Ps. 9. 16; 58.10,11; 64.9. Is.26.9–11.
*k* Is. 55.11.1 Sa.3.12. Na.1.9.ver.30.
*l* Is.22.4.
*m* ver.12,17. Is.21.3; 16.11. Je.4.19;23.9. Da. 8.28. Hab.3.16. Ps.35. 14;38.5,2 Ki.4.27.
*n* ch.20.12.4,6.
*p* Is.28.19. Je.4.7,20; 6.22–24.
*q* ch. 7. 17. Jos. 2.11. De.1.28. Ps.76.5. 1 Sa. 4.1.
3 Heb. *shall go into water.*
*r* ch.7.2–15;12.22–28.

* Or, 'The rod of my son contemneth every tree.' 'The rod of my son' is not the rod which my son uses, or which belongeth to him; but the rod by which he is punished. Israel was God's son, and God's chastisement would visit all classes among the people, rulers (here symbolized by 'trees') as well as commoners. —*P.*

† This verse is very obscure. The meaning may perhaps be: —'Surely it (the rod of chastisement; *i.e.* the Babylonian power) is tried; and what, if indeed the rod despise (if Nebuchadnezzar despise the Jewish power, and the resistance offered by it to his arms—what then would happen?)! It shall not be (*i.e.* the Jewish power thus venturing resistance shall not be—it shall fall and cease to exist), saith the Lord Jehovah.' —*P.*

*s* ver. 15, 28. De. 32. 41; 28.25,26. Le.26.25. ch.14.17; 5.13. Je.25.9, 33. Is.66.16; 10.5,6. Job 20.25. ver.12.
*t* ch. 13.10. Is. 22.12, 13; 28. 3, 4, 15. 22; 5.14. ch. 11. 3, 12. 22. Je.23.38, 39.2 Ch. 36.16.
4 Or, it is *the rod of my son, it despiseth every tree* or *sceptre.*
*u* Ps. 89. 26. 2 Sa. 7. 14. ch. 20.47; 19.11–14; ver. 3, 12, 25–27.
5 See note * in first column.
*v* Is.10.5,6. Je. 25. 9, 33.ver.19.
*x* See ver. 6; ch.9.8; 11.13. La.5.12.
*y* De.32.25.
6 Or, *they are thrust down to the sword with my people.* See ver.7.
*z* Je. 31. 19. ver. 6, 7, 14,17;ch.6.11;32.18.
7 Or, *When the trial* hath been, *what then? shall they not also belong to the despising rod* or *sceptre?*
*a* Mal.3.2,3. 1 Co.3. 13. Job 9. 23. 2 Co.8.2. He.11.36. Je.15.2. ver. 12.
*b* ver. 10, 25–27; ch. xix.xii.xvii.
8 See note † in first column.
9 Heb. *hand to hand,* ver.12,17; ch.6. 11.Nu.24.10.
*c* Je. xxxix. xli. lii. 2 Ki.xxv. Le.26.21.
*d* Am.9.2,3. 1 Ki.20. 30;22.25.
1 Where they had fled to hide themselves, 1 Ki.22.25.—*C.*
2 Or, *glittering* or *fear.*
*e* ch.5.13; 7.2–15; 20. 47; 15. 7; ver.3,7,10,12, 28;ch.22.14.
3 Or, *sharpened.*
*g* ch.14.17; Is.10.5,6. ch.20.47; 16.46; ver. 4, 20.
4 This is addressed to the sword as commissioned to destroy either north or south. —*C.*
5 Heb. *set thyself, take the left hand.*
*h* ver. 14; ch. 22. 13. Nu.24.10.
*i* ch.5.13;8.18;16.42. Is.1.24. Zec.6.8. De.28. 62.

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CHAPTER XXI. Ver. 10–13. The king and princes shall be no more able to resist or avoid the Chaldean sword than the meanest of the common people. That terrible calamity will so disgrace the royal power of David's family, that none of them shall ever afterwards sway an earthly sceptre; and when the Chaldeans have executed my judgments on others, they themselves shall be destroyed. 19. Mark on a tile, or on the ground, two ways, one leading from Babylon to Jerusalem, and the other leading to Rabbath, the capital of the Ammonites; and pitch on a proper place for Nebuchadnezzar to consult which way he should go first. 23. The Jews, who have perfidiously violated their oath of subjection to Nebuchadnezzar, will contemn and deride his divinations: but he will quickly punish them for their treacheries, by murdering or taking them captives. 25–27. Thou wicked Zedekiah, who hast profanely broken thine oath to Nebuchadnezzar, shalt now be punished, and an end put to thy idolatry, perfidy, and other abominations, in thy destruction. Thou shalt be disgracefully dethroned, and the whole nation and royal family turned upside down; Jehoiakim, now in prison, shall be exalted, and thou shalt be debased. Dreadfully shall the nation be overturned by the Chaldeans, Syro-Grecians, and Romans, &c. Nor shall it ever attain its wonted lustre and dignity, or any of the family of David wear a sceptre, till Christ take his spiritual kingdom in the gospel church, nay, in the millennium. 29. Your diviners falsely promise you safety and happiness, and that you shall tread down the Jews, whose wickedness hath made them fully ripe for punishment: but they will really bring you into the same miserable condition with these wicked Jews.

Ver. 3. The righteous and the wicked may die together. To the righteous, calamity being a purification, 2 Co. 4. 16–18, and death a deliverance; while to the wicked, calamity is a punishment, and death a curse, Ro. 6. 21, 23. *C.*

Ver. 6. *With the breaking of thy loins.* So as to make the prophet bow his head and bend his loins, as one overwhelmed with sorrow of heart. Gill interprets it of sighing till the girdle of his loins should burst; but such an effect seems scarcely possible by any muscular exertion, unless the girdle were so frail as to render its disrupture but little emblematic of the intensity of the prophet's distress. *C.*

Ver. 10. *My son* the king, of whom Jerusalem was called mother, ch. 19. 2. *The rod*—the sceptre, ch. 19. 11. *As every tree* —holdeth the kingly sceptre in no more respect than the branch of a tree by the way-side. *C.*

Ver. 13. 'For it (the sword) is tried, and what if it despise the sceptre? This (the rod—sceptre) shall not remain, saith Jehovah' (*Boothroyd*). And though 'the sceptre'—the power of self-government—'shall not depart from Judah'—from the tribe—'till Shiloh come,' yet no king of David's line shall reign in Jerusalem 'till he shall come whose right it is,' ver. 27. *C.*

Ver. 14. *Smite thine hands together.* By some it has been interpreted as a sign of encouragement to the Chaldeans; and certainly clapping the hands is a mode of call common in the East. Others have regarded it as a form of oath, intimating the certainty of the judgment. But Scripture is rather to be interpreted by comparison with Scripture, than by any reference to oriental manners or customs; and, viewed in this light, the action prescribed is either a form of confirmation or oath, see ver. 17; ch. 22. 13, or else a token of the prophet's grief at the judgment he was commanded to foretell. See ch. 6. 11. *C.*

Ver. 19. *Appoint thee two ways.* Describe or draw a plan or map, as in ch. 4. 1, of two roads, one for the invasion of Judah, the other for the invasion of Ammon, ver. 20. *C.*

Ver. 21. *He made his arrows.* 'Mingled his arrows' (*Boothroyd*). A heathenish mode of divination in war, which consisted in writing the name of each city to be assailed upon an arrow, shaking the whole in a quiver, and deciding upon priority of attack by the order of drawing.—*He looked in the liver.* The heathen priests pretended to foretell future events by examining the entrails of beasts slain in sacrifice—and particularly by the liver—and by disease, wounds, the form of the lobes, &c., they augured good or evil to the person inquiring. Such are specimens of the manner in which Satan has continued to deceive, and succeeded in persuading men to follow a dark and baseless superstition, while rejecting the sunlight evidence of divine revelation. *C.*

Ver. 23. *As a false divination.* The Jews will despise this mode of divination; and because they know the mode to be a mere pretence, will conclude the prediction to be false.—*Note,* The success of such divinations is no more evidence of their divine origin than would be the success of a prophecy that the sun would rise. That rising is foretold by experience anticipating the uniform course of nature. Even so—they can never err that prophesy evil against evil men: it is the uniform course of Providence. *C.*

Ver. 26. *This shall not be the same.* This man shall no longer wear the crown; or this crown shall no longer be a badge of royalty, ver. 27. *C.*

Ver. 27. *Until he come,* &c. Until Messiah come, whose right the government is, by creation, as God; by descent, as man, Jn. 1. 3; Ac. 2. 30. *C.*

Ver. 29. *To bring thee*—Rabbath, the capital of the Ammonites, ver. 20; ch. 25. 2–6. *The slain*—the Jews, whom, being slain, the Ammonites would be incited to plunder. *C.*

REFLECTIONS.—There is great need that ministers should use great plainness of speech in dealing with souls; should observe God's hand in his public judgments, in which even the godly share with the wicked; and should deny themselves, and be affected with their messages, in order to edify others. Alas! infinite is their danger who have God against them. Nothing can defend them from his righteous and terrible judgments. And while wicked men abound everywhere, his wrath shall follow without restraint. Nor is it proper to be jovial, but penitent, when his judgments are abroad in the earth, in order to vindicate his perfections. But it is matter of comfort to saints that all judgments are managed by Christ, the Son of God, and their friend and Saviour: and that to them they are but corrective trials, not blows aimed for their destruction.—God can easily force the most proud and crafty plotters on earth to court his direction in their concerns, and lead them, even by events apparently fortuitous, to his proper work. None are more ready to despise God's warnings than perfidious and profane swearers. And in none do these sins look worse than in magistrates and ministers who profess the true religion. But if men despise the warnings and offers of God's grace, they shall be seized by his judgment and none are so high but God can debase them, nor any so low but he can exalt them. Pride goes before destruction; and before honour is humility. At what pains and cost do men destroy one another! But if all overturnings in the world make way for Christ, the rightful Sovereign of nations and churches, and his

**CUSTOMS PIER, SMYRNA.**. [Ezekiel, xxii:15, 16.]—"And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord." This prophecy has been literally fulfilled. The Jews have been scattered throughout the Gentile nations of the world, and they have learned as no other nation has the great truth that there is one God. It is said to be very difficult to find a Jew who is not a believer in God.

We give a picture here of the Customs Pier in Smyrna because this is one of the great Jewish cities in Asia Minor. Many of the leading commerical establishments in this city belong to Jews. Here they live and hold their inheritance in sight of the heathen Turks by whom they are surrounded. In Smyrna the Jews have lived from remote times to the present. There are many great commercial houses managed by them in this city to-day.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, [j]appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to [k]Rabbath of the Ammonites, and to Judah in Jerusalem [l]the defenced.

21 For[m] the king of Babylon stood at the parting[6] of the way, at the head of the two ways,[7] to use divination: he made *his* arrows bright,[8] he consulted with images,[9] he looked in the liver.

22 At his right hand[1] was the divination for Jerusalem, to appoint captains,[2] to open the mouth in the slaughter, [o]to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them [p]as a false divination in their sight, to them that have sworn oaths:[3] but he[4] will call to remembrance the iniquity,[5] that they may be taken.

24 Therefore thus saith the Lord GOD, Because ye have [q]made your iniquity to be remembered, in that your transgressions are discovered, so that in [r]all your doings your sins do appear; because, *I say*, that ye are come to remembrance, [s]ye shall be taken with the hand.[6]

25 ¶ And thou, [t]profane wicked prince of Israel,[7] whose [u]day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD, [v]Remove the diadem, and take off the crown; this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high.

27 I will overturn, overturn, overturn it,[8] and it shall be no *more*, until he[9] come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy, and say, [x]Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach;[1] even say thou, The sword, the sword *is* drawn; for the slaughter *it is* furbished, to consume because of the glittering;

8 Heb. *Perverted, perverted, perverted, will I make it.* 9 Christ, Ge.49.10.Is.7.14;9.6,7.Je.23.5,6;30.21.ch.34.23,29;17.22,23. Da.2.44;9.24–26. Mi.5.2.Zec.9.9;6.12,13. Lu.1.32,33.Ps.2.6.Jn.1.49.Mat.28.18. *x* ver.9,10; ch.25.1–7.Zep.2.8–10.Je.49.1–5.Am.1.13–15. 1 *Their reproach.* Their insults, ch.25.2–6.—*C.*

A.M. cir. 3412. B.C. cir. 592.

*j* ch. 4. 1, 2. Je. 1. 10; 18.7;25.9,18,21.
*k* 2 Sa.12.26.Je.49.2. ch.25.5.Zep.2.9.
*l* Je.25.18. 2 Sa. 5. 9. 1 Ki.9.24.2 Ch.32.5;33. 14. Ps.48.12;125.1;122. 3.
*m* Is.41.22;48.14.Ho. 4.12. Pr.16.10,33.Is.46. 10,11.
6 Heb. *mother.*
7 It would appear that the king of Babylon would march to a certain point where one path would lead to Jerusalem and another to Rabbath-ammon. There can be little doubt that the point indicated was Riblah. There we know he established his headquarters. The route for an army from Babylon to Palestine could only cross the desert by Palmyra, or at a point farther north. Riblah is on the line of march, and being situated in the midst of a fertile plain on the bank of the Orontes, no better position could be selected for the encampment of a large army. From Riblah three roads branch to the southwards:—one runs along the eastern base of Anti-lebanon, by Damascus and Bashan, direct to Rabbath-ammon; another runs down the valley of Cœle-Syria to Central Palestine and Jerusalem; the third passes the northern end of Lebanon, enters Phœnicia, and follows the coast to Philistia and Egypt. Nebuchadnezzar was encamped at Riblah when the Jewish king and princes were brought to him after the capture of Jerusalem.—*P.*
8 Or, *he mingled his arrows.*
9 Heb. *teraphim*, Ju.17. 5; 18.14,20. Ho. 3. 4. 2 Ki. 23. 24. Zec. 10.2.
1 West side, ver.16, 21.
2 Or, battering *rams*, ch.4.2.
*o* ch.4.2.Je.51.14; 33. 4;52.4.
*p* ver.10; ch.11.3; 12. 22. Is.22.12,13. Job 18. 3.
3 Or, *for the oaths made unto them*, ch. 17.6,13,15.
4 Nebuchadnezzar, 2 Ki. 24.20 xxv. 2 Ch. 36.13–20. Je. xxxix.lii.; or God, Je. 16. 17, 18. Am.8.7.Nu.32.23.
5 The breach of the oath of allegiance to Nebuchadnezzar, ch. 17.19.—*C.*
*q* Ge.13.13;18.20.Is. 1.10; 3. 9; 5.7–22; 59.1–16. Je.2.20,28,34; 4.18; 5.25,28; 6.15,28; 7.18; 8. 10,12; 9. 2–7. ch.16.15–43;xxii.–xxiv.Ho.7.2.
*r* Is.64.6.
*s* Je.15.2;xxxix.lii.
6 As easily as a bird caught in a snare.—*C.*
*t* Je.52.2. 2 Ki.24.19, 20. 2 Ch.36.13. ch.17.6, 13–19. 1 Sa.13.13. 1 Ki. 18.18.2 Ki.3.13,14.
7 Zedekiah, a perjured idolater.—*C.*
*u* ver.29; ch.7.6; 17. 19,24;30.3;35.5.Job 18. 20.Ps.37.13.
*v* Je. 39. 6,7; 5.10,11, 31. 2 Ki. 25. 6, 7, 17, 28. ch.17.24. Ps.75.7. 1 Sa. 2.8.Lu.1.52.

A.M. cir. 3412. B.C. cir. 592.

*y* ch.13.23; 22.28. Is. 44.25;47.12,13. Je.27.9.
*z* ch.31.17; 32.18–30; ver.14,15,25. Je.xxv.
2 Or, *Cause it to return*, ver.4,5. Je.47.6, 7.
*a* ver. 31, 32. Ge. 15. 14.ch.6.3.
*b* ch.5.13;7.8;14.19.
*c* Is. 30.30,33. ch. 20. 47;22.20–22.
3 Or, *burning*, Je. 4.7;6.22,23;25.9,21;50. 20,21. Is.14. 4,6. ch. 7. 24.Hab.1.6–10.
*d* Mal.4.1. ch.20.47, 48.
*e* Is.34.3,7.
*g* ch.25.10. Je. 49. 2. Zep.2.9.Am.1.15.
4 These words refer to Ammon. It was doomed to final destruction. The Jews were to be taken captive, restored again, and re-established in their kingdom; but the Ammonites were to perish in their own land, and their kingdom was to cease for ever. The prophecy was fulfilled.—*P.*

CHAP. XXII.

*a* ch.20.4;23.36.Je.1. 10.
1 Or, *plead for* or *condemn.*
2 *Wilt thou judge!* 'Wilt thou not judge?' (*Boothroyd*). Comp. ch.20.4.—*C.*
3 Heb. *city of bloods*, ch.23.37,45;24.6,9.Ho. 4.2.2 Ki.21.6;24.3,4.
*b* ch.3.17–21;16.2;23. 36; 33.8,9.Is.58.1. 1 Ti. 5.20.
4 Heb. *make her know.*
*c* ch. 8. 9–17; xvi.xx. xxii.–xxiv.Mi.ii.iii.Je. ii.–xix. Is. i.–iii. v. ix. lix.
*d* ver.2, 4, 27; ch. 16. 20,21;24.6–9.Is.3.9. Je. 6.15;8.12.
*e* ver. 4; ch. vii.: 21. 25,26; 12.22–28. Ps. 37. 13.2 Pe.2.3.
5 *That her time may come*—her time of God's forbearance—her time of judgment for her sins—especially her idolatry and murders, ver. 3.—*C.*
*g* Mi.6.16.2 Ki.21.2–9,15,16;23.3,32,37;24.9, 19.Je ii.iii.ch.8.9–17;6. 15–43; xxiii.
*h* See ver.6,9,12.
*i* ch.7.10.Mat.23.32. Nu.32.14.De.32,15–22. Ro.2.4,5.
*j* ch.5.14; 21.28. De. 28,37.Le.26.32. 1 Ki.9. 7.Ps.79.4;44.13. Je. 44. 9;18.15. La.2.15.ch.16. 57.Da.9.16.Je.24.9.
6 Heb. *polluted of name, much in vexation.* Je.15. 23. ch. 5. 13;15.7;20.47.
7 Heb. *arm.*
*k* ver.27.Is.1.23.Mi. 3.2,3.Zep.3.3.Je.26.11, 23;38.4.
8 'The princes of Israel (every one according to his power) were in thee shedding blood.'—*Boothroyd.*
9 To honour father and mother being the first commandment with promise, to 'set light by' them, is to disregard all the promises of God—yea to disregard God himself; for since the first promise of 'the seed of the woman'—in promise, for exercise of his people's faith—has God continued to make himself known.—*C.*

29 Whiles[y] they see vanity unto thee, whiles they divine a lie unto thee, to [z]bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to return[2] into his sheath? I will [a]judge thee in the place where thou wast created, in the land of thy nativity.

31 And [b]I will pour out mine indignation upon thee; [c]I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish[3] men, *and* skilful to destroy.

32 Thou[d] shalt be for fuel to the fire; [e]thy blood shall be in the midst of the land; [g]thou shalt be no *more* remembered; for I the LORD have spoken *it*.[4]

## CHAPTER XXII.

1 *A catalogue of sins committed in Jerusalem.* 17 *God will burn them as dross in the furnace.* 23 *The general corruption of prophets, priests, princes, and people.*

MOREOVER, the word of the LORD came unto me, saying,

2 Now, thou son of man, [a]wilt thou [1]judge,[1] wilt thou judge the bloody city?[2] yea, thou shalt [b]show her[4] all[c] her abominations.

3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood [d]in the midst of it, that [e]her time may come;[5] and [g]maketh idols against herself to defile herself.

4 Thou[h] art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and [i]thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee [j]a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed.[6]

6 Behold, the princes of Israel, every one were in thee to their power[7] to[k] shed blood.[8]

7 In thee have they set [l]light[9] by father and mother; in the midst of thee have they dealt by [n]oppression[1] with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou[o] hast despised mine holy things, and hast profaned my sabbaths.

*l* De.27.16.Pr.20.20; 30.17. *n* Ex.22.21,22.ch.18.12.De.27.19.Je.7.6.Ps.58.2.
1 Or, *deceit.* *o* ver.26; ch.23.38.Le.19.30.ch.20.13,21,24.

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gracious designs, let us be therewith content.—Nevertheless, let the proud reproachers and oppressors of God's people, who wish to extirpate his and their name from the world, remember their iniquities will but draw similar judgment on themselves, and neither rights nor possessions on earth will avail them anything.

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CHAPTER XXII. Ver. 16. I, who was once your inheritance, have cast you off, and now you may support yourselves in your notorious wretchedness in the best way you can. 18–22. They are even growing worse and worse in the midst of my judgments upon them, and therefore shall be terribly punished and destroyed. 24–30. They are not refined nor washed by the judgments which I have inflicted. Their prophets combine against upright persons, and persecute, rob, and murder such as oppose them. Their priests wrest my laws to countenance their oppression and impiety: they irreverently officiate in my service; and neither in preaching nor in practice make any difference between right or wrong, clean or unclean: they take no care to have my sabbaths observed; and thus dishonour me by their infamous conduct. Their princes have abandoned themselves to cruelty, murder, oppression, and extortion. Their prophets, by false reasonings and unstudied discourses, pretended visions, and presages of peace and prosperity, flatter them in their sinful courses. And there is none among them who either apply themselves to reform the nation, or to supplicate the prevention of my judgments.

Ver. 30. The national defection and corruption was extreme—as in Sodom and Gomorrah, where no citizen was spared—because none was uninfected; and Lot alone, a stranger, was mercifully delivered—an extreme example of the blessed fact, that, in the worst of times, *all* are never lost; a remnant, however small, still testifies to the power of grace and the salvation of God. *C.*

REFLECTIONS.—Lord, what are men, that they, that professors of the true religion, should be such monsters! And what an awful connection there is between the different forms of wickedness! There is nothing so abominable, but forgetfulness of God, and of his relations and favours, may produce it. But very base and contemptible before God are degenerate and hypocritical professors. Dreadful is the case of a nation, when prophets, priests, and princes are accomplices and ringleaders in guilt. And when there is scarcely a faithful opposer or importunate intercessor, God's judgment must break in upon them, and render them impotent and miserable. Then shall they tremble

9 In [p]thee are men that carry tales[2] to shed blood; and in thee they [q]eat upon the mountains;[3] in the midst of thee they [r]commit lewdness;

10 In thee have they [s]discovered their fathers' nakedness; in thee have they [t]humbled her that was set apart for pollution.

11 And one[4] hath [u]committed abomination with his neighbour's wife; and another[5] hath lewdly[6] defiled [v]his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee [x]have they taken gifts to shed blood;[7] thou hast [y]taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast [z]forgotten me, saith the Lord GOD.

13 Behold, therefore, I have [a]smitten mine hand[8] at thy [b]dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can[c] thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? [d]I the LORD have spoken *it*, and will do *it*.

15 And I will [e]scatter thee among the heathen, and disperse thee in the countries, and [g]will consume[9] thy filthiness out of thee.

16 And thou shalt [l]take thine [h]inheritance[2] in thyself in the sight of the heathen, [i]and thou shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become [j]dross: all they *are* [k]brass, and tin, and iron, and lead, in the midst of the [l]furnace; they are *even* the dross[3] of silver.

19 Therefore thus saith the Lord GOD, Because ye are all become dross, behold, therefore, I[m] will gather you into the midst of Jerusalem.

20 *As* they gather[4] silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, [o]I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have[p] poured out my fury upon you.

A.M. cir. 3412.
B.C. cir. 592.

*p* ch.18.6, &c.

2 Heb. *men of slanders*, Le.19.16. Ex. 20. 16;23.1.

*q* ch. 18. 6, 11, 15. Ps. 106. 28. 2 Ki. 17. 10, 11. ch.20.23.

3 Eat of the sacrifices offered to idols at the 'high places.' —*Note*, It is a curious fact that the attachment to 'high places' seems hereditary and unalterable among the Jews. In Daghinistan, where the descendants of the 'ten tribes' appear to exhibit characteristic and unquestionable marks of their origin, the passover, the feast of weeks, the feast of tabernacles, are all celebrated on the mountains. See *The Remnant Found*, p.50,54,61.—*C.*

*r* ch.16.43. Je.5.8;9.2. Ho.4.2;7.4.ver.10;11.

*s* Le.18.8;20.11. Am. 2.7.1 Co.5.1. De.27.20, 23.

*t* Le.18.19; 20.18; 15. 25.ch.18.6.

4 Or, *every one.*

*u* Le.18.20. Je.5.8;9. 2; 29.23. De.22.22. Ho. 4.2.

5 Or, *every one.*

6 Or, *by lewdness.*

*v* Le. 18 9,15; 20.12, 17.

*x* Ex.23.8. De.16.19; 27.25.

7 The bribing of judges and hiring of assassins.—*C.*

*y* ch. 18.8. Ex.22.25, 26. Le.25.35,36. De.23. 19. Ne.5.1–7. 1 Co.6.9; 5.11.

*z* De.32. 18. Ps. 106. 13,21. Je.2.32;32.33.ch. 23.35.

*a* ch.21.14,17. Nu.24. 10.

8 *Smitten mine hand.* When compared with the last clause of ver.14, this phrase evidently seems to imply an oath, or at least an irreversible affirmation.—*C.*

*b* ver.3–4,9,13. Pr. 1. 19. Am.8.4.

*c* ch.21.7.1 Co.10.22. Is. 31. 3. Job 9. 4; 40.2. ch. 28. 9. Je. 13. 9, 23. Zep.3.2.

*d* ch. 24. 14; 5.13; 17. 24. Nu. 23. 19. 1 Sa.15. 29.

*e* ch. 12. 14,15. De.4. 27;28.25,67. Je.15.4.ch. 5.12.

*g* ver.18–22;ch.23.27, 47,48;20.38.

9 By giving the incorrigible over to destruction, and reforming succeeding generations by the judgments of their fathers.—*C.*

1 Or, *be profaned.*

*h* ch.7.24;25.3. Is.43. 28. Ho.3.4.

2 'And thee I will take for an inheritance' (*Boothroyd*). So also several Versions; but the marginal seems most consonant to the scope of the passage. —*C.*

*i* See ch.6.7. Ps.9.16. Is.26.11.

*j* Ps.119.119. Is.1.22, 25. Je.6.28,30.

*k* Is.3.9;48.4. ch.3.7. Zec.7.11,12.

*l* Is.31.9;48.10; 27.9; 1.25. Mal.3.2,3;4.1.

3 Heb. *drosses*, Je. 6.30.

*m* ch. 11.7; 15.7; ver. 20,21.

4 Heb. According *to the gathering of.*

*o* ch. 20. 47; 5.13; 11. 21;5.6,7. Mal.4.1 Re.2. 22. De.4. 24; 29. 20; 31. 17; 32. 22–25. Je.21.12; 32.29;37.10;39.8; 52.13. 2 Ki.25.9.

*p* ch.5.13–17; 7.8; 14. 19; 20.8,13, 21, 33. Ho. 5.10. ver.31. Re.16.1.

A.M. cir. 3412.
B.C. cir. 592.

*q* ver.18–20.2 Ch.36. 14–16; 28. 22. Is. 9. 18. Zep. 3.2. Je.52.4; 39.1. Zep.1.14,15.

5 *Not cleansed nor rained upon*—neither weeded nor watered. —*C.*

*r* Je.6.13; 20.2; 26.8; 23.25,26. La.4.13;2.14. Ho.6.9.

6 *A* conspiracy or combination, first formed by the false prophets among themselves, and then with the princes and priests; and, finally, contaminating the mass of the people by the contagious influence of their example.—*C.*

*s* ch. 13.18–20; 34. 3. Mat.23.14. Mi. 3. 11. 2 Pe. 2. 1, 2. Ro.2.21,22. ver.27. Is.56.10–12. Ac. 20.29,30. Zep.3.3,4.

7 Heb. *offered violence to*, 1 Sa. 2. 15. Zep.3.4.2 Pe.3.16.

*t* 1 Sa. 2. 15, 29. Le. xxi.xxii. Mal.2.7,8.

*u* ch.44.23. Le.10.10. Je. 15. 19. Mat. 15. 6. Hag.2.11,13.

*v* ver.8.2 Ch.29.7.

*x* Mi.3.2,3,11. Zep.3. 3. Je.36.12; 38.4. ch.19. 3,6; 45.9. 2 Ki.21.16. Is. 1.23.

*y* ch.13. 6, 10. Mi. 3. 11;2.11. Is.30.10.

8 *Her prophets have daubed them* (those who ought to be bulwarks and high towers of truth and godliness) *with untempered mortar.* They have urged and effected coalitions of parties that cannot continue to cohere, because their principles and practices being contrary to the law of God, must finally bring down a curse and terminate in disunion.—*C.*

*z* La.2.14. ch.13.6,7; 21.29. Je.5.12; 28.10;23. 32;29.8–10,16.

9 Or, *deceit*, ver. 7. Je. 5. 26–31; 6. 13; 4.31. Ho.4.9.ch.18.12;ver.7, 25–29.

1 Heb. *without right*, Ex. 22, 21; 23.9. Le.19.33,34.ver.7.

*a* Je.5.1. Is.59.16;63. 5. Mi.7.1.

*b* Ge. 18. 23–32. Ex. 32.10. Ps.106.23,30. ch. 13.5.

*c* See ver.21,22.

*d* Pr.1.31.ch.7.3,8,9; 9.10; 11.21; 16.43. Is.3. 11. Ro. 2. 8, 9. Je. 2.19, 20;4.18;5.25.

CHAP. XXIII.

1 In this chapter, which may be regarded as the conclusion of one section of the book, we have a symbolical summary of Israel's national sin. The two kingdoms, Israel and Judah, are set forth under the emblems of two harlots, who, forgetful alike of shame and honour, run a long career of vice and debauchery, the result of which is heavy judgment.—*P.*

*a* Je. 3. 7–11. ch. 16. 44–46. 1 Ki.12.16,17.

2 Drew them to idolatry, ver.8,21.

3 *Her own tent*, 1 Ki. 12.16,28–31.

4 *Aholah*, 'His or her own tabernacle,' in allusion to the will-worship, as to objects, place, priests, ceremonies, and ordinances, introduced at first by Jeroboam, and continued by his successors, and generally adopted in the ten tribes, of which Samaria had become the capital. 1 Ki.12.26 –33;13.33.—*C.*

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, [q]Thou *art* the land that is not cleansed, nor rained upon[5] in the day of indignation.

25 *There is* [r]a conspiracy[6] of her prophets in the midst thereof, like a roaring lion ravening the prey: they [s]have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated[7] my law, and [t]have profaned mine holy things: [u]they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and [v]have hid their eyes from my sabbaths, and I am profaned among them.

27 Her [x]princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have [y]daubed [8]them with untempered *mortar*, [z]seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used oppression,[9] and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully.[1]

30 And I [a]sought for a man among them, that should [b]make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore [c]have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: [d]their own way have I recompensed upon their heads, saith the Lord GOD.

## CHAPTER XXIII.

*1 The whoredoms of Aholah and Aholibah. 22 Aholibah shall be plagued by her own lovers. 36 The prophet reproveth the adulteries of them both, 45 and declareth their judgments.*

THE word of the LORD came again unto me, saying,[1]

2 Son of man, there were [a]two women, the daughters of one mother;

3 And they committed [b]whoredoms in Egypt; they committed whoredoms in their [c]youth: there were their breasts pressed, and there they bruised the teats of their virginity.[2]

4 And the names of them *were* [3]Aholah[4] the

*b* ch.20.8. Le.17.7. Jos.24.14. De.29.16,17. Ho.2.2. *c* ver.8,19; ch.16.8,22,60. Je.2.2. Ho.2.15.

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under his hand, and feel what a wretched exchange they have made by their apostasy from him. And as their stations aggravated their offences, they shall enhance their misery and ruin.

CHAPTER XXIII.—*Whoredom* here, and in many other places, denotes an idolatrous apostasy from God, their covenanted husband, to idols, and a dependence on heathen alliances. Ver. 4. The Israelites are called AHOLAH, *her own tabernacle*, because their worship, appointed by Jeroboam, was of their own invention; and the Jews AHOLIBAH, *my tabernacle is in her*, as they enjoyed the temple and ordinances of God. Both belonged to God by solemn marriage covenant; and they once brought forth many converts unto him. 32–34. The dreadful and lasting miseries with which ye also shall be punished shall render you contemptible, infamous, infatuated, and even mad with rage and despair. 38–43. When they had newly polluted themselves with idolatry and murder, they immediately rushed into my temple; and after offering their children to Molech, they sacrificed to their idols in my courts. And to please the Assyrians, Egyptians, or Chaldeans, they have built temples, and prepared altars and sacrifices, and have perfumed them with the incense and oil devoted to my service; and have received their ambassadors with distinguished veneration, and along with them have wallowed in ease and luxury, and have even courted the friendship of the base and thievish Arabians, that they might bring them ornamenting presents. Where and when are these base alliances and idolatries to stop?

REFLECTIONS.—Disgraceful to men, and dishonourable to God, are sinful confederacies and confidence in an arm of flesh. And the greater our privileges, and nearer our connections with God, the more criminal is

[d]elder,[5] and [6]Aholibah[7] her sister; and they were mine,[e] and they bare sons and daughters. Thus *were* their names, Samaria *is* Aholah, and Jerusalem Aholibah.

5 And Aholah [g]played the harlot, when she was mine;[8] and she [h]doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, [i]horsemen riding upon horses.

7 Thus she committed her whoredoms with[9] them, with all them *that were* the chosen men of Assyria,[1] and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her [j]whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore [k]I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness;[2] they took her sons and her daughters, and slew her with the sword; and she became [3]famous[4] among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, she was [l]more corrupt in her inordinate love than[5] she, and in her whoredoms more than her sister in *her* whoredoms.[6]

12 She doted upon the [m]Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they[e] *took* both one way;

14 And *that* [p]she increased her whoredoms: for when she saw men pourtrayed upon the wall,[7] the[q] images of the Chaldeans pourtrayed with vermilion,

15 Girded[r] with girdles upon their loins, exceeding in dyed attire[8] upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity,

16 And, as soon as she [s]saw them with her eyes,[9] she doted upon them, and [t]sent messengers unto them into Chaldea.[1]

17 And the Babylonians[2] came to her into the bed of love,[3] and they defiled her with their whoredom; and she was polluted with them, and her mind was alienated[4] from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind [u]was alienated from her, like as my mind was alienated from her sister.

19 Yet she [v]multiplied her whoredoms, [w]in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she [5]doted upon their [6]paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus [y]thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the [z]paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD, Behold, [z]I will raise up thy lovers against thee, from whom [a]thy mind is alienated, and I will bring them against thee on [b]every side;

23 The[c] Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa,[7] *and* all the Assyrians with them: all of them [d]desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee [e]with chariots,[8] waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler, and shield, and helmet, round about: and I will set judgment before them, and they shall judge thee according to their [9]judgments.

25 And[g] I will set my jealousy against thee, and they shall [h]deal furiously with thee: [1]they shall take away thy nose and thine ears;[2] and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and [i]thy residue shall be devoured by the fire.

26 They shall also [j]strip thee out of thy clothes, and take away thy fair jewels.[3]

27 Thus [k]will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, [l]I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And[m] they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the [n]nakedness of thy whoredoms shall be [o]discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, [p]because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou[q] hast walked in the way of thy sister; therefore will I give [r]her cup into thine hand.

32 Thus saith the Lord GOD, [s]Thou shalt drink of thy sister's cup deep and large: [t]thou shalt be laughed to scorn and had in derision; it containeth much.

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A.M. cir. 3412. B.C. cir. 592.

*d* ch.16. 46. 1 Ki. 11. 31,32;12.20.

[5] *The elder*, the greater in population. —*C.*

[6] *My tent in her*, 1 Ki.8.29.Ps.76.1.

[7] *Aholibah*, 'My own tabernacle in her,' in allusion to the divine origin of the temple-worship at Jerusalem, in its object, place, priests, ceremonies, and ordinances, as ordered by David and Solomon in strict conformity to the law of Moses, or by direct prophetic revelation, and without the least admixture of human device.—*C.*

*e* Ex.19.5,6;xxiv.De. xxix.

*g* 2 Ki. 17.7–18. Ho. 1.–xiii. 1 Ki. xii.–xxi. 2 Ki.i.–xv.ch.xvi.

[8] *When she was mine.* It is plain from 1 Ki. 12. 27 that the tribes were still disposed to adhere to the temple service as a divine institution, and that they were seduced by the arts or overawed by the authority of Jeroboam to the idolatry of Bethel and Dan. —*C.*

*h* ch. 16. 37; ver. 12. Ho. 5. 13; 8. 9,10; 10. 6; 12.1. 2 Ki. 15.19,29; 17. 3,4.

*i* Is.30.16;31.2;36.8.

[9] Heb. *bestowed her whoredoms upon.*

1 Heb. *the choice of the children of Ashur.*

*j* Ex.32.4.Ps.106.19. 1 Ki.12.28–33. 2 Ki. 17. 16;10.29.ver.3,21.

*k* 2 Ki.15.19,29; 17.5, 6,23;18.9–11. 1 Ch.5.26, 27.ch.16.37,40.

2 ver.29,47;ch.16.37, 40.2 Ki.15.19,29;17.5,6, 23; 18. 9–12. 1 Ch. 5. 26, 27; *i.e.* disgraced and destroyed her.

3 Heb. *a name*, De. 29. 18–28. Je. 22. 9. ch. 16.41; ver.48. An example of God's vengeance for idolatry.

4 *Famous.* Became a 'name,' a by-word, for her varied idolatries, shameless depravity, and terrible chastisements.—*C.*

*l* 2 Ch. 33. 9.

5 Heb. *she corrupted her inordinate love more than*, &c., ver.14. Je.3.8,11. ch.16. 47, 51. 2 Ki. xvi. xxi.

6 Heb. *more than the whoredoms of her sister.*

*n* 2 Ki.16.7–11.2 Ch. 28.16–23. ch.16.28;ver. 5.Ho.5.13.

*o* Je.3.13.ver.31.

*p* ver. 11. Je. 3. 8–11. ch. 16. 47, 51. 2 Ki.xvi. xx.xxi.

7 2 Ki.20.12–15.2Ch. 32.31. Is. 39. 1–4. ch.8. 10, 11; *i.e.* neard the fame of their pomp, power, and wealth.

*q* Is. 46. 1. Je. 50. 2. ch.8.10.Je.22.14.

*r* 1 Sa.18.4.Is.22.21.

8 Party-coloured turbans, according to Calmet. Turbans with the ends hanging down, according to Gesenius.—*C.*

*s* 2 Ki.20.12, &c.

9 Heb. *at the sight of her eyes.*

*t* Ge.6. 2. 2 Sa. 11. 2. ch.16.17,29. 2 Ki. 24. 1. ch. 16. 17; ver. 40,41. 2 Pe.2.14.Is.39.1–4.

1 See note * below.

2 Heb. *children of Babel.*

3 2 Ki.24.1. 2 Ch. 36. 6. Made leagues and enticed to idolatry.

4 Heb. *loosed* or *disjointed*, 2 Ki. 24. 1, 20. ver. 16, 19–22,28. 2 Sa. 13.15.

*u* Je. 3. 8; 6. 8; 15. 1. Ho.2.2.2 Ch.15.2.ch.5. 8,13.Ho.7.9.

*v* Je.9.3.2 Ti.3.13.

*x* ch.20.7. See ver. 3,8.2 Pe.2.22.Ps.106.6.

* Recent excavations among the ruined palaces and temples of Assyria and Babylonia illustrate these words. The halls and courts of the great cities of those kingdoms were covered with figures of their gods and heroes, mostly coloured. It is probable that some of these sculptures had been imported into Judea; or, perhaps, some Jews who visited Babylon saw them there, and brought back such glowing descriptions, that the idolatrous people of Jerusalem were induced to imitate them, even in the chambers connected with the temple.—*P.*

A.M. cir. 3412. B.C. cir. 592.

5 ch. 16. 26; 17. 7, 15. Je.37.7.ver.21; *i.e.* relied upon their auxiliary troops.

6 *Paramours.* Harlots; brutishly sensual, and totally void of intellect.—*C.*

*y* ver.3,8,19;ch.20.7. 2 Pe.2.22.

*z* Is.10.5,6.ch.16.37; ver. 9, 17. Is. 39. 3, 4. Hab.1.6–10. Je.4.7;25. 9–11,38,33;11.11,12.

*a* 2 Sa.13.15.

*b* La.1.3.

*c* 2 Ki.20. 14, 15. De. 28.49,50. Je.1.15;4.6,7; 6.22,23;8.16;12.9-12;10. 16;25.9;50.21.

7 Some think these names to be titles of honour; but this is not probable, as they are never mentioned as such by Daniel. They are more probably geographical divisions of the Chaldean empire, or names of the nations that furnished their auxiliary or mercenary cavalry; of which species of force some eastern armies are almost entirely or altogether composed.—*C.*

*d* With ver.12. Je.2. 19. Pr.14.14.

*e* ch.26. 10. Je. 47. 3. Na.3.2,3.

8 'With scythed cars,' &c. (*Boothroyd*). A species of war-chariot frequently mentioned in ancient history.—*C.*

9 ver.45; ch. 16. 38. 2 Sa. 24. 14; *i.e.* give them leave to punish thee as they please.

*g* Pr.6.34. ch. 16. 38–42; 5. 12, 13,16. Re. 17. 16,17. De.32.21,22. Je. 15.2–4.

*h* Je.52.6, &c.

1 They shall treat thee cruelly and disgracefully.

2 Referring to the system of mutilation that was anciently much practised, and still continues in the East (see Dr. Clarke's *Travels*—Acre), and which, alas, for religion! alas, for freedom! was inflicted even in free and Christian England so late as the reign of Charles I. (see *Life of Prynne*), and that for no greater crime than an unsparing exposure of the enormities of a licentious stage, closely assimilated to the abominations denounced by Ezekiel. What reason has the nation to bless God for milder laws, more merciful judges, more humane punishments! —*C.*

*i* ch.15.6,7; 20.47,48. De.32.21,22.

*j* Is.39.4–7.ch.16.16, 37, 39. Je. 13. 22,26. Is. 47.3. Re. 17. 16; 18.14–17.

3 Heb. *instruments of thy decking.*

*k* ch.16.41; 22.15; 16, 38, with ver. 3, 19; ch. 18.6. Is.27.9. Mi. 5. 10–14. Zec.13.8,9.

*l* ver. 22, 17; ch. 16. 37. Je.21.7–10; 24.8–10; 25.9–11;32.28,29;34.18–22.

*m* ver.24–26, 45; ch. 16.37–43; 5.12,13. with 2 Sa.13. 15. Re. 17. 16, 17;18.2. De.28.47–51.

*n* La.1.8.

*o* 1 Ti.5.24.

*p* ch. 16. 36, 48; 6. 9; ver. 12–18. Je. 2. 19,20, 28; 4.18; 5.25; 16.11,12; 22.8,9.

*q* ver. 13. Je. 3.8–11. ch.16.47,51. 2 Ki.17.7–23.

*r* Ps.11.6.Je.25.15–18,27,28; 48.26.Je.51.7.Ps.75.8; 60.3.Is.51.17.Hab.2.16.Je.7.14,15. 2 Ki.21.11–16. *s* Ps.75.8.Da.9.12.Am.3.2.Lu.12.47.Re.18.6. *t* ch.22.4,5,&c.De.28.37.Je.25.9–11;24.9.

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our apostasy from him. If men will strengthen their corruptions, and bid defiance to repentance, by long-continued customs of sinning, or by reflecting on their former wickedness with pleasure and pride, and will alienate their affections from God, let them not wonder if he mark his detestation of them in the most fearful calamities. If we follow the pattern of punished transgressors, we must expect to share with them in their tremendous plagues. And if we indulge ourselves in

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou[u] shalt even drink it, and suck *it* out, and thou shalt break the sherds thereof, and [v]pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD, [x]Because thou hast forgotten me, and cast me behind thy back, therefore [y]bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou [z]judge[4] Aholah and Aholibah? yea, [a]declare unto them their abominations;

37 That[b] they have committed adultery, and blood[c] *is* in their hands, and with their idols have they committed adultery; and have [d]also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: they [e]have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, [g]thus have they done in the midst of mine house.

40 And, furthermore, [h]that ye have sent for men to come[5] from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst[i] wash thyself, paintedst thy eyes,[6] and deckedst thyself with ornaments,

41 And sattest upon a stately[7] bed, and [j]a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of [k]a multitude being at ease *was* with her: and with the men of the common sort[8] *were* brought [9]Sabeans[1] from the wilderness, which [2]put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* [l]old in adulteries, Will they now commit whoredoms with her,[3] and she *with them?*

44 Yet[n] they went in unto her, as they go in unto a woman that [o]playeth the harlot; so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the [4]righteous men,[5] they shall judge them [p]after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD, [q]I will bring up a company upon them, and will give them to be [r]removed and [s]spoiled.[6]

47 And [t]the company shall stone them with stones, and dispatch them[7] with their swords; they shall [u]slay their sons and their daughters, and burn up their houses with fire.

48 Thus[v] will I cause lewdness to cease out of the land, [x]that all women may be taught not to do after your lewdness.

49 And [y]they shall recompense your lewdness upon you, and ye shall [z]bear the sins of your idols: and ye [a]shall know that I *am* the Lord GOD.

## CHAPTER XXIV.

1 *By the parable of a boiling pot,* 6 *is showed the irrevocable destruction of Jerusalem.* 15 *By the sign of Ezekiel not mourning for the death of his wife,* 19 *is showed the calamity of the Jews to be beyond all expressions of sorrow.*

AGAIN, in the [a]ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,[1]

2 Son of man, [b]write thee the name of the day, *even* of [c]this same day; the king of Babylon set himself against Jerusalem this same day.

3 And[d] utter a parable unto the [e]rebellious house, and say unto them, Thus saith the Lord GOD, Set on a [g]pot,[2] set *it* on, and also pour water into it:

4 Gather[h] the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, [i]and [3]burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD, Woe to the [j]bloody city, to the pot whose [k]scum *is* therein, and whose scum is not gone out of it! [l]bring it out piece by piece;[4] let [n]no lot fall upon it.

7 For [o]her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That[p] it might cause fury to come up to take vengeance; [q]I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD, [r]Woe

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A.M. cir. 3412. B.C. cir. 592.

*u* Ps.75.8. Is.51.17. Je.25.15-18,27,28. De.28.34. Je.15.2,3. ch.5.12,13,16.

*v* ver.3,8,21. Re.18.7. Pr.14.14. Je.2.19,20.

*x* De.8.11,14. ch.22.12. Ne.9.26. 1 Ki.14.9. Je.2.32; 3.21; 13.25; 32.33; 22.9; 16.11,12. Ps.106.13,21; 50.16,17.

*y* ver.11,17,19,25,26,30-34,45-49; ch.7.3.

*z* ch.20.4; 22.2. Je.1.10.

4 Or, *plead for.*

*a* Is.58.1. ch.16.2; 20.4; 22.2.

*b* ch.16.15-34. Ps.106.34-39. ver.3-21. Je.ii.-xix. Is.i.-iii. v. lix. Zep.iii.

*c* Ho.4.2.

*d* See ch.16.20,21,36; 20.26,31. Je.7.31; 32.35. Le.18.21; 20.2-5.

*e* ver.39; ch.5.11; 22.8; 7.20. Je.11.15. 2 Ki.21.4.

*g* 2 Ki.21.4,7. See ver.38. Is.3.9. Je.8.12; 3.3.

*h* ver.16,19. Is.57.7, 9; 30.1-6; 31.1-3; 39.1,2.

5 Heb. *coming.*

*i* ch.16.13,16. Ho.2.8,9. 2 Ki.21.3-5, with Ru.3.3. 2 Ki.9.30. Je.4.30. Pr.7.10.

6 In this manner do women still paint their eyes in Egypt and several Asiatic countries. See Lane's *Modern Egyptians*, vol. i. p. 51, &c., and Ward's *History of the Hindoos.*—*C.*

7 Heb. *honourable*, Pr.7.16,17. Es.1.6. Am.2.8; 6.4.

*j* Mal.1.7. Ho.2.8,9. ch.16.18,19. Je.44.17.

*k* ch.16.33,34. Ex.32.6,18,19. De.32.15. Pr.7.12. Ho.4.7; 13.6. Mat.23.15.

8 Heb. *of the multitude of men.*

9 Or, *drunkards*, Ge.10.7. Je.9.26.

1 *Sabeans.* The marginal translation is preferable. 'Drunkards'—beastly worshippers of Bacchus; their brows crowned with roses and myrtles; their faces, smiles; their voices, joy; their hearts, pollution; their end, perdition, 1 Co. 6.10.—*C.*

2 Brought presents, ch.16.11,12.

*l* Pr.2.19. Je.2.32; 13.23,27. Ezr.9.7. Ps.106.6. Da.9.16.

3 Heb. *her whoredoms.*

*n* 2 Ch.28.22. Is.1.5. Je.9.3,2 Ti.3.13.

*o* Je.3.1,6,8. Ho.2.5.

4 Chaldeans, ch.5.6,7; 16.27, 52,37,47,48; or prophets, ch.43.3. Is.6.10. Je.1.10; 5.14. Ho.6.5. Ps.149.5-9. Mat.19.28. 1 Co.6.2. Re.20.4.

*Righteous men.* The prophets who reproved the sin, and pronounced the sentence which the Chaldeans executed, ver.46,47.—*C.*

*p* ver.46-49; ch.16.35,43,59; ver.37-39, with De.22.21,24. Jn.8.7. Le.21.9; 20.10.

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* The allusion to 'a pot' is not undignified, as it refers to the boiling of the reserved portions of the sacrifices. *The pot*, Jerusalem.—*The flesh and bones*, citizens.—*Fire and water*, public calamities.—*C.*

A.M. cir. 3412. B.C. cir. 592.

*q* ch.16.40, &c.; ver.22-26. Je.1.15; 25.9.

*r* Is.6.11,12.

*s* Je.4.13,30.

6 Heb. *for a removing and spoil.*

*t* ch.16.40,41; ver.25. Je.33.4,5. ch.9.6; 15.6,7.

7 Or, *single them out.*

*u* ch.24.21. 2 Ch.36.17,19.

*v* See ver.27; ch.5.13; 22.15; 6.6,14; 7.2-15.

*x* ver.10; ch.16.41; 5.15. Mi.6.9. Ju.8.16. Is.26.9,11. 1 Co.10.11. 2 Pe.2.6. De.13.11.

*y* ver.45-47; ch.16.36-43. Je.2.19,20,28. Le.26.36. ver.35.

*z* Nu.14.34; 18.23. Is.53.11. 1 Pe.2.24.

*a* ch.6.7; 20.38,42,44; 25.5. Ps.9.10. Is.26.9,11.

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CHAP. XXIV.

B.C. cir. 590.

*a* ch.1.1, 2; 20.1, with 2 Ki.24.12.

1 This prophecy was revealed and uttered on the very day in which the Chaldean army commenced the siege of Jerusalem. Ezekiel is commissioned to announce the events about to occur to the captive Jews by the banks of the Chebar. The events are as usual set forth symbolically. The first symbol is that of a boiling pot or caldron, which represents the destiny of the people; the second symbol is the death of the prophet's wife, which is intended to show with what callous indifference the people of Jerusalem would regard the terrible judgments inflicted on their nation.—*P.*

*b* Is.8.1; 30.8,9. Hab.2.2,3. Ps.107.43.

*c* 2 Ki.25.1. Je.52.4; 39.1.

*d* ch.17.12; 20.49.

*e* ch.2.3,6. Is.1.2; 63.10. Ac.7.51.

*g* ch.11.3. Je.1.13. ver.6.

2 See note * in first column.

*h* ch.22.19-21. Mi.3.2,3. ch.9.6; 20.47; 11.3. Je.39.6; 52.10. Re.19.20. Mat.7.2.

*i* ch.11.7. 2 Ki.24.3,4. 2 Ch.36.16. Mat.23.35. ver.10,11; ch.22.21,22.

3 Or, *heap.*

*j* ch.22.2-4,9,24-29; 11.6; 16.36; 23.37. Na.3.1.2 Ki.21.16; 24.4.

*k* Pr.30.12. ch.22.24; ver.12,13. Je.6.29. Re.17.2-5.

*l* ver.4; ch.11.7-9; 9.5,6. Je.39.4-6; 52.8-11, 24-27.

4 *Piece by piece*, one disaster following another.—*No lot*, let no class escape.—*C.*

*n* Je.39.6. ch.9.6, with 2 Sa.8.2. Joel 3.3. Na.3.10.

*o* Is.3.9. Je.2.34; 3.3; 6.15; 8.12. 2 Ki.21.16. Zep.3.3-5, with Le.17.13.

*p* Ge.4.10. De.32.21, 22. ch.5.13. 2 Ki.24.3,4. Je.15.1-4.

*q* Ps.9.0.8. Je.16.17. Am.8.7. ch.16,36,37, 42; 23.22-34. Ps.50.21. 22. De.29.22-28; 32.22-25.1 Ki.9.7. Je.22.8,9

*r* ver.6; ch.22.2-4,9, 27. Na.3.1. Hab.2.12.

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forgetfulness of God, the most shocking treachery, gross idolatry, barbarous murder, heaven-daring profaneness, and confederacy with the worst and basest of mankind, will most probably follow. And what can then await us but disappointments, and miseries unnumbered and tremendous? But most shameful is it when the heathen executioners of God's judgments are less wicked than the hypocritical professors on whom they execute them.

CHAPTER XXIV. Ver. 4–13. Gather the Jews, especially their great men, kings, princes, and rulers in church and state, into Jerusalem, that there my kindled wrath may render them and their people inexpressibly miserable, by sword, famine, or pestilence. Since they continue obstinate in wickedness let them be destroyed, one after another, by diversified judgments. By their open and avowed wickedness they have provoked me to punish them with public, correspondent, and destructive judgments. Let resentment and hope of plunder animate the Chaldeans utterly to destroy the inhabitants, and even burn up their city, to see if that will cure them of their vain hopes, heathen confederacies, and obstinacy and impudence in wickedness, notwithstanding all my reproofs, threatenings, and lesser judgments. 21–23. I will give up the temple, that magnificent structure on which ye rely for security and indemnity, to be defiled and destroyed by the Chaldean heathens; and your friends left at Jerusalem to be murdered; and yet ye shall not dare to make any open discoveries of your mourning for them; but shall secretly, in your own breasts, or with one another, bewail your misery, and pine away in sorrow.

Ver. 1. *Ninth year* of Jehoiachin's captivity and Zedekiah's reign. The date is so precisely noted that the captive Jews might have an opportunity of observing the accurate fulfilment of the prophecy. *C.*

Ver. 2. Ezekiel was now in Chaldea—many hundreds of miles distant from Jerusalem—and so could have no human means of ascertaining the precise commencement of the siege; or, indeed, whether there should be any siege at all. His confidence of assertion marks his unhesitating belief in his divine inspiration; and the accurate correspondence of the fact should have amply convinced his fellow-captives that he was indeed the messenger of God. *C.*

Ver. 17. *Bread of men*—such as used to be sent from one friend to another upon occasions of mourning; a custom founded upon the presumption that the mourner would neglect to prepare necessary food, which therefore friendship provided for him. *C.*

Ver. 23. *Ye shall not mourn nor weep.* The public calamities shall absorb all private sorrows; and the continuance of evils shall at last render you careless and callous.—*But ye shall pine away*, &c. Ye shall complain one to another, and waste your thoughts and time in vain and provoking recriminations; each man charging his neighbour as the author of the public calami-

to the bloody city! I will even [s]make the pile for fire great.

10 Heap[t] on wood, kindle the fire, consume the flesh, and [u]spice it well, and let the bones be burned.

11 Then [v]set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and [w]*that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She[y] hath wearied *herself*[5] with[z] lies, and her[a] great scum went not forth out of her: [b]her scum *shall be* in the fire.

13 In[c] thy filthiness *is* lewdness: [d]because I have purged thee, and thou wast not purged, thou[e] shalt not be purged from thy filthiness any more, [g]till I have caused my fury to rest upon thee.

14 I[h] the LORD have spoken *it;* it shall come to pass, and I will do *it;* I will not go back, neither[i] will I spare, neither will I repent: [j]according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, [k]I take away from thee the desire of thine eyes[6] with a stroke:[7] yet[l] neither shalt thou mourn nor weep, neither shall thy tears run[8] down.

17 Forbear to cry,[9] make no mourning for the dead, [m]bind the tire of thine head upon thee,[1] and put [o]on thy shoes[2] upon thy feet, and cover[p] not *thy* [3]lips,[4] and eat not the bread of men.[5]

18 So I spake unto the people in the morning; and at [q]even my wife [r]died: and I did in the[s] morning [t]as I was commanded.

19 ¶ And the people said unto me, [u]Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD, Behold, I [v]will profane my sanctuary, the [z]excellency of your strength, the [y]desire of your eyes, and that which your soul pitieth;[6] and [z]your sons and your daughters whom ye have left[7] shall [a]fall by the sword.

22 And[b] ye shall do as I have done: ye shall not cover *your* lips, nor [c]eat the bread of men.

A.M. cir. 3414.
B.C. cir. 590.

*s* Is. 30. 33. ver. 4, 5; ch. 22. 19–21; 39. 5, 6; 15. 6, 7; 20. 47; 5. 12, 13. Je. 15. 2, 3; 16. 4. Da. 9. 12.
*t* Ro. 2. 5.
*u* Re. 19. 17. Je. 8. 16, 17; 5. 6; 14. 8–10; 25. 9–11, or Is. 39. 6. Je. 20. 5.
*v* Je. 21. 10; 32. 29; 37. 10; 38. 18; 39. 8; 52. 13.
*w* See ch. 22. 15; 23. 27, 48. Is. 1. 24. Ps. 104. 35; 9. 17; 94. 23.
*y* Je. 9. 5. Is. 57. 10. Hab. 2. 13. Mal. 2. 17. Je. 15. 6. Ho. 12. 1, ch. 16. 29, 30; 23. 6, 19, 40.
5 Or, God. Mal. 2. 17.
*z* Is. 44. 20.
*a* 2 Ch. 36. 14–16. Je. 44. 3–5; 5. 3. Is. 1. 5.
*b* See ver. 11.
*c* ch. 23. 29, 35. Je. 8. 12.
*d* Re. 2. 21, 22. ver. 12. Am. 4. 6–11. Ho. 6. 5. 2 Ch. 36. 14–16. Zep. 3. 2, 7. Je. 25. 3–7; 35. 15; 5. 3; 3. 12, 13. Is. 1. 5.
*e* Ps. 81. 11, 12. Lu. 13. 7, 9. Re. 22. 11. 2 Th. 2. 11, 12. Ho. 4. 17.
*g* ch. 5. 13; 8. 18; 16. 42. Ro. 2. 8.
*h* Nu. 23. 19. 1 Sa. 15. 29. Ps. 33. 9. Is. 55. 11.
*i* ch. 5. 11; 7. 4, 9; 8. 18; 9. 10. Je. 13. 14.
*j* ch. 23. 23–26, 45–49; 16. 36–43. Is. 3. 11. Je. 2. 19, 20; 4. 18; 13. 22, 27.
*k* Job 1. 21.
6 Thy wife, ver. 18. Ge. 2. 18, 24. Pr. 5. 19. Ge. 26. 8.
7 Some sudden disease, as apoplexy, palsy, the rupture of a blood-vessel, &c., inflictions that so frequently proclaim God's message to every man—'Be ye also ready.'—*C.*
*l* Is. 57. 1. Nu. 20. 29. 1 Th. 4. 13. Je. 22. 18. ver. 21–24.
8 Heb. *go.*
9 Heb. *Be silent,* Ps. 39. 9.
*m* Le. 10. 6; 13. 45; 21. 10. Je. 7. 29; 16. 5–7; 14. 4.
1 See note * below.
*o* 2 Sa. 15. 30. Is. 47. 2.
2 Going barefooted was a token of sorrow, 2 Sa. 15. 30.—*C.*
*p* Le. 13. 45. Mi. 3. 7.
3 Heb. *upper lip,* and so ver. 22.
4 This referred to another token of mourning, Le. 13. 45.—*C.*
5 Je. 16. 5–7. Ho. 9. 4. Bread sent by friends to mourners.
*q* Ps. 90. 5, 6.
*r* Job 30. 23. 1 Co. 7. 29.
*s* Ge. 1. 5. Le. 23. 32. ch. 33. 22.
*t* Pr. 16. 32. Mat. 16. 24.
*u* ch. 12. 9; 17. 12; 20. 49; 21. 7. Mal. 1. 7; 2. 14, 17; 3. 7, 8, 13.
*v* 1 Ki. 9. 8. Je. 7. 14. La. 1. 9, 10. ch. 7. 19–22. Ps. 78. 60, 61; 96. 6; 132. 8; 27. 4; 105. 4. Da. 11. 31. Je. 52. 13–23. Ps. 79. 1; 74. 6–8. Am. 5. 8. ver. 16.
*x* Ps. 48. 1–3.
*y* Ps. 27. 4; 84. 2–10.
6 Heb. *the pity of your soul.*
*z* ch. 5. 12, 13; 23. 37. Je. 16. 3, 4; 9. 21; 6. 5, 11, with ch. 16. 20; 23. 37.
7 *Whom ye have left* behind you in Jerusalem, when you were carried captive.—*C.*
*a* 2 Ch. 36. 17.
*b* See ver. 16, 17. Je. 16. 4–7. Ps. 78. 64. Am. 6. 9, 10. Job 27. 15. Je. 47. 3; 8. 3.
*c* La. 4. 10.
* The signs of deepest sorrow and bereavement in the East are: shrill cries; removing the turban or head-dress and sprinkling ashes on the head; putting off the shoes; covering the mouth; and fasting. The prophet was forbidden to manifest any of these signs of mourning. He was in this the type of Israel, who, because they were wholly absorbed in their own misery, would take no notice of the destruction of the temple.—*P.*
*d* ch. 4. 2, 17; 33. 10, 11. Le. 26. 39.
*e* ch. 4. 3; 12. 6. Is. 8. 18; 20. 3.
*g* ch. 6. 7; 25. 5, 7, 11, 14, 17, with Jn. 13. 9; 14. 29; 16. 11.
*h* ver. 21. Ps. 78. 61; 105. 4; 132. 8; 96. 6. Da. 11. 31.
*i* ch. 7. 20. Ps. 48. 2; 50. 2; 122. 1, 9; 87. 4. Je. 7. 4.
8 Heb. *the lifting up of their soul.*
*j* ver. 21. Je. 52. 10; 6. 11; 11. 22; 16. 3, 4.
*k* ch. 33. 21, 22. Je. 52. 6. 1 Sa. 4. 12–18. Job 1. 15–19.
9 ch. 3. 26, 27; 29. 21; 33. 21, 22. Ep. 6. 19. And till that time thou shalt prophesy no more to the Jews, but against the heathen nations around.
*l* See ver. 24.

CHAP. XXV.

*a* ch. 6. 2; 20. 46; 21. 2.
*b* Ge. 19. 35, 38. Ju. x. xi. 1 Sa. xi. 2 Sa. x. xii. Am. 1. 11–14. Je. 9. 25, 26; 25. 21, 27; 49. 1–6. ch. 21. 28–32. Zep. 2. 9–11.
*c* Ps. 70. 2, 3. Pr. 17 5; 24. 17, 18. ch. 21. 28. Zep. 2. 8, with ch. 26. 2; 35. 10–15. Ob. 10, 12, with ver. 6, 8.
1 Heb. *children, i.e.* Chaldeans, ch. 21. 19, 20. Je. 25. 9, 21. Nu. 23. 7. Is. 2. 6. Ge. 11. 2. Pr. 17. 5.
2 Or, fat, Ge. 45. 18. Ps. 81. 16. De. 2. 19. 2 Sa. 17. 27.
*d* ch. 21. 20. 2 Sa. 12. 26.
*e* Is. 17. 2; 32. 14. Zep. 2. 14, 15.
*g* ch. 24. 24; 26. 6; 35. 9. Ps. 9. 16.
3 This remarkable prophecy has been literally fulfilled. Rabbah has been desolate for centuries. The Arabs of the desert—the *Bene-Kedem* ('men of the east' of ver. 4) have held possession of it for ages. They do not live in it, they live in tents; but they stable their flocks and herds in it during the noonday heat and the cold nights. Its temples, palaces, theatres, tombs, are all alike desolate, and defiled by the flocks. Jackals prowl round it; vultures hover over it; but no human being seeks a home within it. Few will look on this scene of almost unparalleled desolation without calling to mind the language of this verse.—*P.*
*h* ver. 3. Job 27. 23. La. 2. 15. Je. 48. 27. Zep. 2. 15.
4 Heb. *hand.*
5 Heb. *foot.*
*i* Pr. 24. 17. ch. 36. 5. Zep. 2. 8.
6 Heb. *soul.*
*j* ver. 13, 16; ch. 14. 9. Zep. 1. 4.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep: but ye shall [d]pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you [e]a sign: according to all that he hath done shall ye do; and [g]when this cometh, ye shall know that I *am* the Lord GOD.

25 ¶ Also, thou son of man, *shall it* not *be* in the day when I take from them their [h]strength, the [i]joy of their glory, the desire of their eyes, and that whereupon they set their [8]minds, [j]their sons and their daughters,

26 *That* [k]he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day [9]shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be [l]a sign unto them; and they shall know that I *am* the LORD.

## CHAPTER XXV.

1 *God's vengeance, for their declared malevolence against the Jews, upon the Ammonites;* 8 *upon Moab and Seir;* 12 *upon Edom;* 15 *and upon the Philistines.*

THE word of the LORD came again unto me, saying,

2 Son of man, [a]set thy face [b]against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; [c]Because thou saidst, Aha, against my sanctuary, when it was profaned: and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore, I will deliver thee to the men[1] of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.[2]

5 And I will make [d]Rabbah [e]a stable for camels, and the Ammonites a couching-place for flocks; and [g]ye shall know that I *am* the LORD.[3]

6 For thus saith the Lord GOD, [h]Because thou hast clapped *thine* hands,[4] and stamped with the feet,[5] and [i]rejoiced in heart[6] with all thy despite against the land of Israel;

7 Behold, therefore, I [j]will stretch out mine

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ties; no man repenting of his own sins, and returning in contrition to the Lord. *C.*

Ver. 27. *No more dumb.* From this date till the taking of Jerusalem, about eighteen months after, the prophet was either altogether dumb, or at least refrained from all public preaching to the people. *C.*

REFLECTIONS.—All times, places, and events are under the immediate inspection of God; and it is useful to keep an exact account of his remarkable providences. But men only weary and ruin themselves by following after lying vanities. And inviolable are the threatenings, and tremendous the judgments, of God against obstinate sinners. Daring sinners must be made a spectacle to angels and men. They who harden themselves against God's means for their conversion must perish without remedy; and they who obstinately indulge their lusts must at last be abandoned to them. Agreeable marriage connections are very delightful; but our dearest created comforts are always on the wing to depart from us; and if they be taken from us, let us eye the hand of God and hear his language therein; and by faith let us take himself and his fulness to supply their room. Such submission will exceedingly sweeten our wormwood and gall. The removal of other men's comforts ought to make us think of parting with our own.—But if men hate the power of godliness, it is just that God should strip them of their beloved forms of it, and make them to mourn for their sufferings who never would mourn for their sins; yea, that he should make hardened sinners to feel the truths which they slighted when preached to them. But dreadful is the situation when miseries are so heavy as to stupify and overwhelm the mind. And still more so when men, under terrible calamities, pine away in their sin. ——

CHAPTER XXV. Ver. 4. *Men of the east.* The Chaldeans or Arabians; most probably the latter, to whom the country might be allotted for their military services in Nebuchadnezzar's army.—*Palaces.* The word signifies 'dwellings, tents, pens for sheep, or inclosures for cattle.' The latter sense seems here preferable to *palaces. C.*

Ver. 7. *I will destroy thee.* This whole country, once so cultivated, so productive, so populous and prosperous, is now converted into a complete desert. See Burckhardt's *Syria. C.*

Ver. 8. *Behold, the house of Judah,* &c. That is—See how the Jews, notwithstanding their religious profession, and their boast of divine protection, are suffering the calamities common to the heathen nations. Moab and Seir seem, in this reflection, to [illegible]

hand upon thee, and [k]will deliver thee for a spoil[7] to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; [l]and thou shalt know that I *am* the LORD.[8]

8 ¶ Thus saith the Lord GOD, [n]Because that Moab and [o]Seir do say, Behold, the house of Judah [p]*is* like unto all the heathen;

9 Therefore, behold, I will open the side of Moab[9] from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto[q] the men of the east [1]with the Ammonites,[2] and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And[r] I will execute judgments upon Moab; and they [s]shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD, Because that Edom hath dealt against the house of Judah[3] by taking vengeance,[4] and hath greatly offended, and revenged himself upon them;

13 Therefore[t] thus saith the Lord GOD, I will also stretch out mine hand upon Edom, and will cut off man and beast from it: and I will make it desolate from Teman; and they of Dedan shall fall by the sword.[5]

14 And I will lay my vengeance upon Edom by[u] the hand of my people[6] Israel: and they shall do in Edom according to mine anger, and according to my fury; and they [v]shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD, Because the Philistines [z]have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;[7]

16 Therefore, thus saith the Lord GOD; [y]Behold, I will stretch out mine hand upon the Philistines, and I will cut off the [z]Cherethims, and destroy the remnant of the [8]sea-coast.[9]

17 And I will execute great vengeance[1] upon them with furious rebukes; and [a]they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

## CHAPTER XXVI.

1 *Tyrus, for insulting over the distress of Jerusalem, is threatened with destruction.* 7 *The power of Nebuchadrezzar against her.* 15 *The mourning and astonishment of the princes of the sea at her fall.*

AND it came to pass in the eleventh year,[1] in[a] the first *day* of the month, *that* the word of the LORD came unto me, saying,

A.M. cir. 3414. B.C. cir. 590.

*k* Je.49.2,3,28; 25. 9, 21. ch.21.31,32. Am.1. 14. Zep.2.9.ver.10.
7 Or, *meat.*
*l* ch. 24. 24; 35. 9. Is. 26.11. Ps.9.10.ver.10.
8 At the present moment there is not a single settled inhabitant within the boundaries of Ammon. All the cities, towns, and habitations are deserted. Its only visitors are wandering Bedawin, who pasture their flocks on its rich pastures, and pitch their tents beside its fountains during a few weeks of each year. —*P.*
*n* Je. xlviii. Is. xv. xvi. Am.2.1–3. Zep.2. 8–11.
*o* ver.12-14;ch.xxxv.
*p* 2 Ki. 18. 33–35. Is. 10.9–11.
9 Heb. *shoulder of Moab,* Je. 48. 15–25. Nu. 32. 37, 38. Jos. 13. 17, 20.
*q* See ver.4.
1 Or, *against the children of Ammon.* See ver.2–7.
2 Not to 'the men of the east' combined with the Ammonites; but, as the marginal rendering intimates, when they come against the Ammonites.—*C.*
*r* Is. xv. xvi.; 25. 10. Je. 9. 25, 26; 25. 9, 21; xlviii. Am.2.1–3. Zep. 2.8–11.
*s* Ps.58.10,11. Is.64. 9,10;26.11. See ver.5.
3 *Edom hath dealt against Judah.* Encouraged her enemies, contrived plots against her, destroyed her unhappy fugitives. See 2 Ch.28.17. Ps.137.7. Eze.35.2.—*C.*
4 Heb. *by revenging revengement,* 2 Ch. 28. 17, 18. Am.1. 4. Ob. 10. Ps. 137. 7. ch. xxxv.
*t* Is.21.11;xxxiv. Je. 9. 25, 26; 25.9,21; 49. 7–22. La. 4. 21, 22. ch xxxv. Am.1.11,12. Ob. 1–10. Mal.1.3,4.
5 Or, *they shall fall by the sword unto Dedan.*
*u* Am.9.12. Is.63.1; 11.14. Je. 49. 2. De. 32. 35,36. Ge.25.23;27.29.
6 This prediction—one most improbable at the time it was uttered—was fulfilled when Judas Maccabæus overthrew and subdued the Edomites.—*C.*
*v* Na.1.2,4. Re.6.16, 17; 18.8. He.10.31. Ps. 9.16;58.10,11.
*x* 2 Ch.28.18. Is.9.12. Am.1.6–8. Joel 3.4.
7 Or, *Israel with perpetual hatred.* 1 Ch.7.21. Ju. iii. x. xiii. xvi. 1 Sa.iv.xxxi. 2 Sa. v. viii. xxi. 1 Ki. 15. 27; 16.15, &c.
*y* Is.14.29–31. Am.1. 7,8. Je.47.1–7; 25.9,20. Zep.2.4–7.
*z* 2 Sa.30.14. Zep.2. 5. Je.47.4.
8 Or, *haven of the sea.*
9 The Philistines have utterly perished. Not a vestige of that ancient warlike nation remains; and strangers have for centuries possessed their country.—*P.*
1 Heb. *vengeances,* ver. 11,14; ch. 5. 12, 13. De.32,35,43.
*a* Ps. 9. 16. Is. 26. 11. ver.5,11,14;ch.6.7.

CHAP. XXVI.
B.C. cir. 588.
*a* ch.1.2;8.1; 20.1;24. 1, &c. Je.39.2;52.5.
1 *The eleventh year* of Zedekiah, the year of the capture of Jerusalem.—*C.*

A.M. cir. 3416. B.C. cir. 588.

*b* ch.xxvii.xxviii.Is. 23.1. Je.25.22;47.4. Am. 1.9,10. Zec.9.3,4.
2 Jerusalem was the commercial rival of Tyre, Tyre therefore rejoices in her fall; a joy as foolish as it was malignant, inasmuch as general prosperity is the best, nay, under Providence, the only security for individual success.—*C.*
*c* ch. 25. 2, 3, 6; 36. 2. Ps. 35.21.83.2.4.
*d* La.1.1. Ex. 23. 17. Jn.13.20. Ac.2.5,9–11.
3 *Gates of the people*—the great market-place of the nations.—*C.*
*e* Je. 49. 1. ch. 35. 10. Joel 3.4–6. Ps.83.12.
4 *She is turned unto me.* Her traffic is now turned into the Tyrian market. The spoils of Jerusalem, and most probably some of the poor captives, were also carried to Tyre for sale. See ch. 27. 13, compare Joel 3. 4–6. 'Aha! she is broken; the merchandise of the people is turned unto me; she that was full is become desolate' (*Boothroyd*).—*C.*
*g* ch. 38. 3. Is. xxiii. Je.25.9,22; 47. 4, 7. Ps. 83. 7,13–18. Joel 3. 6, 8. Am.1.9,10. Zec.9.1–4.
*h* Je.25.9;34.1;51.27, 42, with Is. 8. 7, 8. Da. 9.26;11.24.
*i* Is.5.30.
*j* Je.5.10. Is.23.11.
*k* ver. 12, 14, with ch.24.7,8;ver.18,19.
*l* ver.4,14,19; ch. 27. 32.
*n* ver.12.
5 Inferior cities and villages, ch.16. 46. Je. 49.2;47.7.ver.8.
6 *Her daughters which are in the field.* Her dependent towns upon the mainland.—*C.*
*o* Je. 25. 9, 22; 27.3,6. ver. 3.
*p* ch.17.14,16. Da.2. 37. Is. 10. 8. Ho. 8. 10. Ezr.7.12.
*q* ch. 28. 7; 30.11; 32. 11, 12. Je. 1. 15; 25. 9; 34.1.
*r* ver.6.
*s* ch. 21. 22. 2 Sa. 20. 15. Je.52.4;33.4.
7 Or, *pour out the engine of shot.*
8 *Shall lift up the buckler.* A species of shield which the besiegers 'lifted up' to cover their heads from any missiles from the walls.—*C.*
9 *Axes.* 'Battering-rams.'—*Hewlet.*
*t* Na. 2.3, 4, 9; 3. 2, 3. ch.23.24. Je.47.3.
1 Heb. *according to the enterings of a city broken up.*
2 The reference to the horsemen in the streets would seem to apply only to continental Tyre, but ver.5,12; ch. 27. 4; 28.8 evidently refer to an insular city.—*C.*
*u* Is.26.5.
3 Heb. *houses of thy desire.*
4 The rubbish was thrown into the sea, or ch.27.26,27,34; ver. 19.
5 The ruins of ancient Tyre were actually employed by Alexander of Macedon to make a mound in the sea, by means of which he advanced his army to the walls of the insular city.—*C.*

2 Son of man, because that [b]Tyrus hath said against Jerusalem,[2] Aha,[c] she is broken *that was* the [d]gates of the people;[3] she[e] is turned unto me;[4] I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD, [g]Behold, I *am* against thee, O Tyrus, and will cause [h]many nations to come up against thee, as the [i]sea causeth his waves to come up.

4 And they [j]shall destroy the walls of Tyrus, and break down her towers: [k]I will also scrape her dust from her, and make her like the top of a rock.

5 It[l] shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it,* saith the Lord GOD; and [n]it shall become a spoil to the nations.

6 And her daughters[5] which *are* in the [6]field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD, Behold, I will bring upon Tyrus [o]Nebuchadrezzar king of Babylon, a [p]king of kings, from the north, [q]with horses, and with chariots, and with horsemen, and companies, and much people.

8 He[r] shall slay with the sword thy daughters in the field; and [s]he shall make a fort against thee, and cast a mount[7] against thee, and lift up the buckler[8] against thee.

9 And he shall set engines of war against thy walls, and with his axes[9] he shall break down thy towers.

10 By[t] reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.[1]

11 With the hoofs of his horses shall he tread down all thy streets:[2] he shall slay thy people by the sword, and thy strong garrisons shall [u]go down to the ground.

12 And [v]they shall make a spoil of thy riches, and make a prey of thy merchandise, and they shall break down thy walls, and destroy thy pleasant houses:[3] and they shall lay thy stones,[4] and thy timber, and thy dust, in the midst of the water.[5]

13 And[x] I will cause the noise of thy songs

*v* ver.5.Mat.6.19.1Ti.6.17.Pr.11.4,24.Re.18.11–13.Zec.9.3,4.
*x* Is.24.8,9;14.11.Je.7.34; 16.9; 25.10.Ho.2.11.Re.18.22,23, with ch.28.13.Is.23.7,16.

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credit to themselves for a purer form of religion; but, no matter what its form may have been, being void of 'brotherly kindness and charity,' it was nothing, 1 Co. 13. 2. *C.*

Ver. 15. National antipathies have disfigured the whole history of man, and are the natural productions of 'the carnal mind,' which, being 'enmity against God,' cannot become 'good-will to men' until it is renewed by the Holy Spirit. That Christian nations, that Christian churches, that Christian families, should tolerate or cherish such feelings, is deeply to be deplored. O! let believers forbear one another, and pray that they may be preserved from groundless divisions, and enabled to 'keep the unity of the Spirit in the bond of peace.' *C.*

REFLECTIONS.—In all ages the seed of the serpent have hated the people of God, or those who had their appearance. And especially in their distress, what unnatural and barbarous instances have they given thereof, as if they imagined the saints had lost their ALL when they lost their outward prosperity! It is indeed mournful when professed saints, by their apostasy, give occasion to the enemies of the Lord to blaspheme. But if God severely *correct* his own people, he will severely *punish* their enemies. And they who boasted of any other defence but his promise, power, and providence, shall quickly be ashamed of their glorying. He who detests revenge, despite, and hatred of neighbours, shall terribly punish the guilty; and perhaps by the hand of those whom they had injured.

CHAPTER XXVI. Ver. 5. *A place for the spreading of nets.* 'The whole village of Tyre consists of fifty to sixty poor families, who live on the produce of their little ground and a trifling fishery' (see Volney's *Travels*).—What an instructive lesson to the believer, to behold an avowed infidel thus compelled by stubborn facts to bow to the spirit of prophecy. (See also Bruce's and Shaw's *Travels.*) *C.*

Ver. 14. *Thou shalt be built no more.* There has arisen here a difficulty in the minds of some expositors; for it is historically notorious that insular Tyre was rebuilt after its destruction by Nebuchadnezzar, and recovered much, if not the whole, of its former magnificence. The solution of the difficulty lies in the fact, that two cities are addressed under one name, see ver. 11, and that the continental city never was rebuilt, but sunk into a mere village—a state of obscurity, dependence, and poverty, from which it has never emerged. *C.*

REFLECTIONS.—God highly resents our taking pleasure in the death or decay of others for the sake of our own carnal advantage. And there is little reason to

to cease; and the sound of thy harps shall be no more heard.

14 And[y] I will make thee like the top of a rock; thou shalt be *a place* to spread nets upon; thou shalt be built no more:[6] for [z]I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus, Shall not the isles [a]shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the [b]princes of the sea shall come down from their thrones, and [c]lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling;[7] they shall sit upon the ground, and shall [d]tremble at *every* moment, and be [e]astonished at thee.

17 And they shall take up a [g]lamentation for thee, and say to thee, How art thou destroyed *that wast* inhabited of seafaring men,[8] the[h] renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now[i] shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.[9]

19 For thus saith the Lord GOD, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep[1] upon thee, and great waters shall cover thee;[2]

20 When [j]I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall [3]set glory in the land of the living;[4]

21 I will make thee a terror,[5] and thou *shalt be* no *more:* though thou be sought for, yet shalt[k] thou never be found again, saith the Lord GOD.[6]

## CHAPTER XXVII.

1 *The rich and large commerce of Tyrus.* 26 *Her great and irrecoverable fall.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a]take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou [b]that art situate at the entry of the sea,[1] *which art* [c]a merchant of the people for many isles, Thus saith the Lord GOD, O Tyrus, thou hast said, I *am* of perfect[2] beauty.

4 Thy borders *are* in the midst[3] of the seas, [d]thy builders[4] have perfected thy beauty.

5 They have made[5] all thy *ship* boards of fir trees of [e]Senir:[6] they have taken [g]cedars from Lebanon to make masts for thee.

6 *Of* the [h]oaks of Bashan have they made thine oars; [7]the company[8] of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of [i]Chittim.

7 Fine[j] linen,[9] with broidered work from Egypt, was that which thou spreadest forth to be thy sail; blue and purple[1] from the isles of [k]Elishah was that which covered thee.

8 The inhabitants of [l]Zidon and [n]Arvad[2] were thy mariners: thy [o]wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of [p]Gebal,[3] and the wise *men* thereof, were in thee thy calkers:[4] all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia,[5] and of [q]Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The[r] men of Arvad, with thine army, *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish[s] *was* thy merchant by reason of the multitude of all *kind of* riches: with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan,[6] Tubal,[t] and Meshech, they *were* thy merchants: they traded the [u]persons of men and vessels of brass in thy market.[7]

14 They of the house of [v]Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of [x]Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of [y]ivory and ebony.

16 Syria[8] *was* thy merchant by reason of the multitude of the wares of thy making:[9] they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.[1]

17 Judah,[z] and the land of Israel, they *were* thy merchants: they traded in thy market [a]wheat of Minnith, and Pannag,[2] and honey, and oil, and [b]balm.[3]

18 Damascus[c] *was* thy merchant in the multitude of the wares of thy making, for the mul-

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A.M. cir. 3416. B.C. cir. 588.

*y* See ver.4,5,12.
6 With Is. 23. 17, 18. Mat. 15. 21. Ac. 21. 7. Tyre, which the Chaldeans utterly destroyed, was not rebuilt, but another city of the same name built in an adjacent island.
*z* Job 40.8.Is.14.27.
*a* ver. 18; ch. 27. 28, 35; 31.16; 32.10. Ex.15. 14.Je.49.21.Re.18.8,9.
*b* Is.23.2,6, 8, 10. ch. 27.35,30-32; 32.10. Re. 18.11,17,19. 2 Ki. 6. 30. Job 2.12,13.
*c* Jonah 3.6.
7 Heb. *tremblings*, Job 2.13.ch.7.17.Da.5. 6.
*d* ch.32.10.
*e* ch.27.35.
*g* Re. 18. 9-19. ch. xxvii.; 28.12-19; xxxii. xix.
8 Heb. *of the seas.*
*h* Is. 23. 4,8. Jos. 19. 29.
*i* ver.15;ch.27.29,30. Is.23.14.Re.18.15.16.
9 Is.23.7,10. Job 3.4, 8. Thy terrible ruin and leaving thy ancient city.
1 The Chaldean army, ver.3,7.Je.25.9; 34.11. 51.27,41,42, with Da.9.26;11.22,40. Is.8. 7,8.Re.17.15;18.21.
2 The 'great waters,' literally, covered ancient Tyre, though it was situated on the continent. See ver. 12. Or the 'great waters' may figuratively represent the multitudinous army of Nebuchadnezzar. See Re.17.15.—*C.*
*j* Nu.16.30,33.Ps.28. 1. Lu.10.15. ch. 32. 18, 24,25,27,29,30.
3 Restore the Jews to their own land, to be the glory of the earth, or glorify myself in thy destruction, Is. 4. 3. Zec. 2. 8. ch.20.6; 28.25,26. Mal. 3. 17, or ch. 38. 16, 23; 39.7,21,27.
4 I shall exhibit the glory of my name to living men, by the terrible judgments whereby I have laid you among the dead. —*C.*
5 Heb. *terrors*, ver. 14;ch.27.36;28.19.
*k* Ps.37.36. Je.51.64. Re. 18. 20. ch. 27. 36; ver.4,5,12,14,18,19.
6 The principal parts of this prophecy concern Old Tyre, which was situated on the mainland close to the shore, opposite the island on which the more modern city was built. Of this old city not a vestige now remains. The stones and the very rubbish have all been removed. They were swept off by the soldiers of Alexander, thrown into the narrow channel which formerly divided the island from the mainland, and an artificial isthmus was thus formed giving access to the new city. Thus was the prophecy fulfilled, 'They shall lay thy stones, and thy timber, and thy dust in the midst of the water;' and thus too has the prediction been realized, 'Thou shalt be sought for, yet shalt thou never be found again.'—*P.*

CHAP. XXVII.
*a* ch. 26. 16, 17; ver. 32; ch. xix. xxxii. Je.9. 17,18.Is.15.5;16.9.
*b* 1 Ki.5.9. Is.23.1-4, 6.ch.28.2,3.
1 *Entry of the sea.* Old Tyre was situated on the continent, New Tyre in an island not far from the eastern shore of the Mediterranean.—*C.*

A.M. cir. 3416. B.C. cir. 588.

3 Heb. *heart*, ch. 26.5.Is.23.2.
*d* 1 Ki.5.6.Ps.45.12.
4 *Builders.* Either architects or shipbuilders.—*C.*
5 Heb. *built.*
*e* De.3.9;4.48.
6 *Senir.* The same as Hermon, De. 3. 9. —*C.*
*g* 1 Ki. 5. 1, 6. Ps.92. 12;civ.Is.14.8.
*h* Zec.11.2. Is. 2. 13. Am.2.9.
7 Or, *they have made thy hatches of ivory well trodden.*
8 Heb. *daughters.*
*i* Ge.10.4. Nu.24.24. Je.2.10.
*j* 1 Ki.10.28. Pr.7.16. Is.19.9.
9 Rather, 'cotton cloth.'—*Sail* should most probably be translated 'flag.'—*Elishah:* among Greek writers, a part of the Peloponnesus still retains the name of Elis.—*Covered thee:* formed awnings on thy decks; a practice still common during summer in the Mediterranean feluccas.—*C.*
1 Or, *purple and scarlet*, Ex. 25. 4. Je. 10.9.
*k* Ge.10.4.1 Ch.1.7.
*l* Is.23.2,4,12.Ge.10. 15.Jos.19.28.
*n* Is.10.9.Je.49.23. 2 Ki.18.23.Ge.10.18.
2 Arvad was one of the earliest of the Phœnician settlements. The town was built upon a small rocky island off the coast of northern Syria. It was celebrated as a seaport, and its inhabitants were all sailors. Arvad is still a village; and the ruins of the ancient town are very imposing.—*P.*
*o* 1 Ki.9.27;5.6.
*p* Ps.83.7. 1 Ki.5. 18. Jos.13.5.
3 Gebal was also a Phœnician city, situated on a promontory at the base of Lebanon, a few miles north of Beyrout. The Giblites were famous as builders both of houses and ships. History testifies to the latter; and the massive battlements of Gebal still prove that in mural masonry they were unsurpassed.—*P.*
4 Or, *stoppers of chinks.* Heb. *strengtheners.*
5 Or, *Elam*, ch. 38. 5.Ge.10.22;14.1. Da.5. 28.Ezr.1.1.
*q* Ge.10. 6, 13, 22. Is. 66. 19. Na.3.9. Je.46.9. ch.30.5;38.5.
*r* ver.8;ch.26.8,9.
*s* Ge.10.4.1 Ki.10.22. 2 Ch.20.36,37. Is. 2. 16; 23.1,6,10. Ps.72.10. Je. 10. 9. Jonah 1.3. Ac. 9. 11;21.39.
6 Or, *Greece*, Ge.10. 2,4. Da.8.21;10.20;11. 2.
*t* Ge.10.2.ch.38.2;39. 1.
*u* Joel 3.6.Re.18.13.
7 Or, *merchandise.*
*v* Ge.10.3. ch.38.6. 1 Ch.1.6.
*x* Ge. 10. 7;25. 3. Je. 25.23;49.8.
*y* 1 Ki.10.22.
8 Or, *Aram*, Ge.10. 22.2 Sa.8.5;10.6.
9 Heb. *thy works.*
1 Heb. *chrysoprase.*
*z* 1 Ki.xii.xvi.
*a* 1 Ki.5.9,11. Ezr.3. 7.Ac.12.20.Ju.11.33.
2 Instead of Minnith and Pannag as places, Boothroyd translates them, Myrrh and Panic—panic being supposed a precious ointment or gem.—*C.*
*b* Je.8.22.
3 Or, *rosin.*
*c* Ge.15.2.1 Ki.11.24, 25.Is.7.8.

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boast of or trust in created enjoyments, when the most wealthy and powerful cities may quickly be so ruined, as that the place where they stood shall not be known. So weak is human strength, so fading human greatness, and so tottering the rocky foundations of cities! Alas, the dreadful effects of sin, especially in hell! And how just is it that they who, priding themselves in their own strength, took pleasure to affright their inferiors, by the display of it, should likewise affright and astonish them by the suddenness or strangeness of their punishments! It is common for worldly men to lament the death of great rather than of good men. And marvellously will God connect his own glory, and the restoration of his people, with the ruinous destruction of his and their enemies.

CHAPTER XXVII. Ver. 6. *Ashurites.* 'We shall not find any company of Ashurites if we inquire for them.' But here are two words read divided, which ought to have been read in one word, and so translated, as in Is. 41. 19, where we read 'box,' then all is plain; and the sense is, that from Corsica, &c., where the box flourishes, they brought box boards, which the artists inlaid with 'ivory.' *Poole.*

Ver. 13. *Javan, Tubal, and Meshech* were sons of Japhet, Ge. 10. 2. Javan is believed to have peopled that part of Greece called Ionia; and some have traced the names of his brothers in Tobolski and Moscow, cities of the Russian empire. *C.*

Ver. 14. *Togarmah* is, by Jerome, identified with Phrygia. The reference to *fairs* and *horses* clearly shows continental as

**OIL MILL, DAMASCUS—IN THE TIME OF EZEKIEL DAMASCUS WAS THE MERCHANT OF TYRE, AND TYRE WAS THE SEAPORT TOWN OF DAMASCUS.** [Ezekiel, xxvii:18.]—"Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool." Damascus has always been a very important commercial city. On the great highway between the Mediterranean and the nations of the east it has always been an influential trade point. At the time Ezekiel wrote this twenty-seventh chapter Tyre was the seaport town of Damascus as Beyrout is to-day. In the above picture we have an oil mill photographed by our artist. The oil produced in this mill is olive oil. The olive furnishes oil for nearly all the cooking which is done in the east as well as furnishes lights. There is an old saying that, "When the oil fails the lamp in the dwelling of the poor expires." The olive berries begin to ripen early in the autumn. They are allowed to remain on the trees sometimes, though guarded.

titude of all riches; in the wine of Helbon, and white wool.[4]

19 Dan[5] also and Javan[6] going to and fro,[7] occupied in thy fairs; bright iron, [d]cassia, and calamus, were in thy market.

20 Dedan[e] *was* thy merchant in precious clothes[8] for chariots.

21 Arabia,[g] and all the princes of Kedar, they occupied with thee[9] in lambs, and rams, and goats; in these *were they* thy merchants.

22 The merchants of [h]Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [i]Haran,[1] and Canneh, and Eden, the merchants of [j]Sheba, [k]Ashur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in all sorts *of things*,[2] in blue clothes,[3] and broidered work, and in chests of rich apparel, bound with cords, and made of cedar,[4] among thy merchandise.

25 The [l]ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy [5]rowers[6] have brought thee [m]into great waters: the [o]east wind hath broken thee in the midst[7] of the seas.

27 Thy [p]riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in[8] all thy company which *is* in the midst of thee, [q]shall fall into the midst[9] of the seas in the day of thy ruin.

28 The suburbs[1] shall [r]shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea,[2] shall[s] come down from their ships, they shall stand upon the land;

30 And[t] shall cause their voice to be heard against thee,[3] and shall cry bitterly, and shall [u]cast up dust upon their heads, they shall [v]wallow themselves in the ashes.

31 And they shall make themselves [x]utterly bald for thee, and gird them [y]with sackcloth, and they shall [z]weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall [a]take up a lamentation for thee, and lament over thee, *saying*, [b]What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When [c]thy wares went forth out of the seas, thou filledst many people; thou didst enrich[4] the kings of the earth with the [d]multitude of thy riches and of thy merchandise.

34 In the time *when* [e]thou shalt be broken by the seas in the depths of the waters,[5] thy merchandise, and all thy company in the midst of thee, shall fall.

35 All[g] the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall [h]hiss at thee; thou shalt be a terror,[6] and [7]never *shalt be* any more.[8]

## CHAPTER XXVIII.

1 *God's judgment upon the prince of Tyrus for his impious pride.* 11 *A lamentation of his great glory corrupted and fallen by sin.* 20 *The judgment of Zidon.* 24 *The restoration of Israel.*

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of [1]Tyrus, Thus saith the Lord GOD, [a]Because thine heart *is* lifted up, and thou hast said, [b]I *am* a god, I sit *in* the seat of God, in the midst[2] of the seas; [c]yet thou *art* a man, and not God, though thou set thine heart[3] as the heart of God:

3 Behold, thou *art* [d]wiser than Daniel; there is no secret that they can hide from thee:

4 With[e] thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

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A.M. cir. 3416. B.C. cir. 588.

4 See note * below.
5 Perhaps places of Arabia Felix or India.
6 Taphobrane, where was a city called Dana, according to Grotius. *Javan*, not Greece, as in ver. 23, but a people in Arabia. Boothroyd, the highest authority in these matters, thinks *Javan* may be pronounced *Yemen*, which is still a distinguished part of Arabia.—*C.*
7 Or, *Meuzal.*
*d* Ex.30.23,24. Ca.4. 13,14.
*e* Not ver. 15. See Ge.25.3. Je.49.8.
8 Heb. *clothes of freedom.*
*g* 2Ch.17.11. Ge. 25. 13. Is.60.7. Ez.27.16.
9 Heb. *they* were *the merchants of thy hand*, ver.22,24.
*h* Ge.10.7. Ps.72.10, 15. Is. 60. 6. 1 Ki.10.1–13.
*i* Ge. 11. 31. 2 Ki.19. 12. Ac.7.4. Am.6.2. Ge. 2.8;10.10. Is.10.9;37.12.
1 *Haran*, situated in Mesopotamia. See Ge.24.10;29.4. It was a principal seat of the Sabeans or fire-worshippers; and the ruins of one of their fire temples was still to be seen in modern times. It has also become noted in history as the scene of the defeat of the Roman army by the Parthians, when Crassus, their general, was killed. Its site is still discoverable, but merely by its ruins. —*C.*
*j* Ge.25.3. Job 1.15.
*k* Ge. 10. 22, 11. Nu. 24. 22, *i.e.* Assyrians. 2 Ki.15.19. Is.7.18,20.
2 Or, *excellent things.*
3 Heb. *foldings.*
4 The peculiar scent of the cedar, which is grateful to man, seems to be ungrateful to the moth and its kindred devourers; and hence cedar was used to make packing-cases for the finer manufactures; and is still occasionally introduced into European wardrobes for the same purpose of protection.—*C.*
*l* 1Ki.10.22. Is.23.14; 2.16;60.9. Ps.48.7.
5 Or, *governors*, Is. 33.23.
6 *Thy rowers.* Thy statesmen.—*C.*
* The whole beauty and force of this magnificent description of Tyre consists in this, that the city commanded the best art and labour of every country, and the staple products of every country found ready sale in her marts. Damascus was famed for rich brocades, ornaments of gold and silver, and arms; it was the merchant (the supplier) of Tyre in 'the multitude of wares,' and of 'all riches.' Its trade with the shepherd Bedawîn made it, and still makes it, a wool depot, and 'white wool' was supplied in the marts of Tyre. The 'wine of Helbon' was another of its exports. The remains of *Helbon* still exist in a rich valley of the same name within a few miles of the city. The valley is to this day celebrated for the luxuriance of its vineyards and the choice quality of its grapes; and a good wine is manufactured in a neighbouring convent.—*P.*
3 *Against thee.* Rather, 'for' or 'towards thee,' as the passage evidently requires, and the original will bear to be rendered.—*C.*
*u* 1 Sa.4.12. 2 Sa.1.2. Job 2. 12. Je.6. 26. Re. 18.19.
*v* Jonah 3.6. Je.6.26. Mi.1.10. Job 2.8,12;42. 6. Es.4.1,3.
*x* Mi. 1. 16. Je. 16. 6. Is. 3. 24. De. 14. 1. Le. 18.28.
*y* Es.4.1–4.
*z* Mi.1.8. Is.15.5;16. 9;22.4.
*a* Je. 9. 17, 18: 22. 18. Re. 18. 10–19. ch. xix. xxxii.:30.2.
*b* Re.18.18. La.2.13; 1.12.
*c* ver.12–25. Is.23.2,3, 8. Zec. 9. 3. Re. 18.12–14.
4 By means of transit duties or customs, paid upon exports to their several countries.—*C.*
*d* ver.27;ch.28.16.
*e* ver.26,27; ch. 26.3, 7,12,14.19,21. Zec. 9.4. Is.8.7,8.ch.29.8,18.
5 See ch. 26.12,19.—*C.*
*g* ch.26.15–18. Re.18. 2,9–19.
*h* Job 12.5. 1 Ki.9.8, with ch. 26. 2. Pr. 17.5. Mat.7.2.
6 Heb. *terrors*, ch. 26.21. Je.18.16.
7 Heb. shalt *not* be *for ever*, ch. 26.4,5,12, 14,19,21.
8 See ch.26.14.—*C.*

CHAP. XXVIII.

1 Eth-baal.
*a* Hab.2.4. Pr.18.12; 16.18; 29.23. Job 40.11, 12.
*b* Is.14.13,14. Ac.12. 22. 2Th.2.4. ver.3–6,17; ch.27.14.
2 Heb *heart.*
*c* Is.31.3. ver.9. Ps.82. 7;83.17,18;9.20.
3 The object of everyunrenewed man is to grasp the power of God, and to substitute his own will for the will of the Judge of all.—*C.*
*d* Zec.9.2,3. Da.2.48; 5.11,12.1 Co 8.1,2.
*e* ver.5. Zec.9.3. De. 17.17. Pr.10.4,2;11.4.

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well as insular Tyre to be included in the general description; a fact which it is important to notice, as it is necessary to remove an apparent contradiction between the prophecy and history. *C.*

Ver. 15. *Dedan.* Dedan was the son of Raamah, Ge. 10. 7; and the city after his name, situated on the Persian Gulf, is still called Dadan.—*Many isles*, &c. 'Many isles were the markets of thy manufactures: they returned thee for thy price, horns, ivory, and ebony' (*Boothroyd*). This enumeration evidently points to the trade of the coasts of Africa and the East Indies. *C.*

REFLECTIONS.—Great power and wealth rarely fail to have great pride for their companion. How strangely God by trade connects the different nations of the world! And yet, the more extensive trade is, the necessities and dependence of the traders are but the more manifested. Many articles in trade might be easily dispensed with: and yet God's wisdom remarkably appears in rendering that which is but trifling in itself the means of subsistence to multitudes. But the most pompous and powerful nations and cities are certainly and awfully brought down at last. And convenient situations, advantageous harbours, magnificent and elegant structures, numerous and well-manned fleets, choice troops and armour, universal traffic, and wide-spread fame, do but concur to aggravate their misery. But when even their own governors are guiding them to ruin, most sure and wretched is the downfall. And it is very hard for those who have been wallowing in pleasure, and sleeping in carnal security, to endure remarkable losses, disappointments, and trouble.

CHAPTER XXVIII. Ver. 1–19. You think yourself every way accomplished in body and mind, in dignity and wealth—as happy as ever Adam was in Paradise; having your crown studded, and your garments glittering with precious stones; and regaled, chiefly on your coronation day, with the finest music of instruments, contrived with exquisite art.—You think yourself a very angel, endowed with power to protect your people. You walk up and down as a god, or as the Jewish high-priest, all surrounded with precious stones glittering like fire. And till you discovered your violence, pride, fraud, and joy at the miseries of the Jews, you appeared endowed with all excellencies and prerogatives.—But now, for these thine iniquities, I will overturn thy dignity, eject thee from thy throne and grandeur, render thee a public example of my wrath, and an object of derision to the princes around: and a fire, kindled by thine own imprudence and injustice, shall occasion thy terrible ruin. 22–25. God *is sanctified in Zidon*, by manifesting his justice, holiness, and power in his judgments; but *sanctified in the Jews*, by manifestations of his mercy, and making them to own him for a holy and just God in their holy conversation.

Ver. 2. *I am a god.* Many of the ancient heathen kings affected to be the descendants of the gods. Alexander of Macedon would be held as the son of Jupiter, and murdered his friend because he would not worship him. The grand Lama of Tibet is worshipped as God. And, alas! the church of the meek and lowly Jesus still furnishes one 'who sitteth in the temple of God, showing himself that he is God,' 2 Th. 2. 4, and who has not shut his ears to the voice of blasphemy calling him *Numen in terris* —'God upon the earth.' *C.*

Ver. 3. *Wiser than Daniel*—in thine own conceit. Daniel was now famed throughout Asia for his divine knowledge, political skill, and management of the empire. *C.*

Ver. 13. *Thou hast been in Eden.* Trafficking in the land of Eden, in which, according to Moses, Ge. 2. 12, was 'gold and the onyx-stone;' where natural objects still retained their original loveliness, and 'man alone was vile.' *C.*

Ver. 14. *Anointed cherub.* This is not, as some have imagined, an irony—a figure ill suited to a solemn rebuke, administered by the Spirit of God. The meaning is to be ascertained from ver. 2, and the words to be supplied are, 'Thou hast said,' I am the anointed cherub, appointed to guard the mercantile entrance of the land, as the cherub guarded the tree of life: that is, in modern language, to monopolize its trade; a scheme after which foolish nations are still more or less labouring, though good-will and justice declare it should never be attempted, and all experience proves it can never succeed.—*Stones of fire.* 'Glittering stars' (*Tertullian*). Perhaps the sparkling firelike gems on the breast-plate of the high-priest; intimating early education in the holy principles of the true religion, to which the Tyrians must have been introduced in the days of David and Solomon. *C.*

5 By thy great wisdom,[4] *and* by thy traffic, hast thou increased thy riches, and [g]thine heart is lifted up [h]because of thy riches:[5]

6 Therefore thus saith the Lord GOD, Because thou hast [i]set thine heart as the heart of God;

7 Behold, therefore, I will bring [j]strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy [k]brightness.

8 They[l] shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou [m]yet say before him that slayeth thee, I *am* God?[6] but thou *shalt be* a man, and no god, in the hand of him that slayeth[7] thee.

10 Thou shalt die [o]the deaths of the uncircumcised by the [p]hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, [q]take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD, Thou [r]sealest up[8] the sum, full of wisdom, and perfect in beauty.[9]

13 Thou hast been in [s]Eden the garden of God;[1] every [t]precious stone *was* thy covering, the sardius,[2] topaz, and the diamond, the beryl,[3] the onyx, and the jasper, the sapphire, the emerald,[4] and the carbuncle, and gold: the workmanship[u] of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the [v]anointed cherub that covereth; and [z]I have set thee *so:* thou wast [y]upon the holy mountain of God; thou hast walked up and down in the midst of the [z]stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till [a]iniquity was found in thee.

16 By the [b]multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the [c]mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was [d]lifted up because of thy beauty; thou hast [e]corrupted thy wisdom by reason of thy brightness:[5] I[f] will cast thee to the ground, I will [g]lay thee before kings, that they may behold thee.

18 Thou[h] hast defiled thy sanctuaries[6] by the multitude of thine iniquities, by the iniquity of thy [i]traffic; therefore will I bring forth [j]a fire from the midst of thee, it shall devour thee; and I will bring thee [k]to ashes upon the earth, in the sight of all them that behold thee.

19 All[l] they that know thee among the people shall be astonished at thee: thou shalt be a terror,[7] and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against [n]Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, [o]I *am* against thee, O Zidon; and I will be [p]glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For[q] I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more [r]a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; [s]and they shall know that I *am* the Lord GOD.[8]

25 Thus saith the Lord GOD, When [t]I shall have gathered the house of Israel from the people among whom they are scattered, and shall be [u]sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant [v]Jacob.

26 And [x]they shall dwell safely[9] therein, [y]and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when [z]I have

A.M. cir. 3416.
B.C. cir. 588.

4 Heb. *By the greatness of thy wisdom.*
*g* Ps.9.2,10. Da.8.1.-14;10.15. Is.2.11;10.13,14. Da.4.30,37. Ho.13,6. Zec. 11.5. ver.17. 2 Ch.26.16.
*h* Pr.11.28. Ja.1.11.
5 See note * below.
*i* ver. 2. Is. 14.13,14. Ac.12.22.2 Th.2.4.
*j* ch.26.7;30.11;31.12; 32.12. Je.25.9,22. Hab. 1.6-10.
*k* ver.12-16.
*l* ch.26. 15; 27. 27-29; 32. 18, 24, 25, 27, 29, 30. Job 17.16;33.18,28. Ps. 28.1. Pr.11.7. Ps.55.23.
*m* ver.2. Is. 31.3. Ps. 82. 7. Job 40.2. Ps.9.20; 83.17,18.
6 Being wounded at the siege of Oxydracæ in India, Alexander of Macedon is said to have exclaimed, 'Alas! I now feel that I am a man.'—*C.*
7 Or, *woundeth.*
*o* ch.31.18; 32. 19, 21, 23,24,27,&c., with Is. 26.41. Je.6.10;9.26. Ep. 2.12.
*p* See ver.7; ch.26.3, 7;29.18. Je.25.9,22.
*q* ch. 27. 2. Je. 9. 17, 18; 15. 5; 16. 10. ch.xix. xxxii.
*r* ch.27.3; ver.2-5,7, with Ge.1.26,27.
8 *Sealest up*, &c. 'Thou art a signet of curious engraving.' —*Newcome.*
9 Or, 'Thou art the seal of perfection, full of wisdom, perfect in beauty;' the idea is that he, the prince of Tyre, could not be surpassed in wealth, glory, or power. He was the perfection, the model of greatness. Anything perfect is, in the language of the East, said to be 'sealed.' —*P.*
*s* Ge. 2. 8-15; 13. 10. ch.31.8,9;36.35.
1 Eden is not the name of a country or province then existing. Reference is made to the Eden of Adam, and the meaning of the passage is, Thou wast so happy, so bountifully supplied with all things necessary to secure happiness, that thou didst enjoy a state and a glory like that of Adam in Eden. —*P.*
*t* Ge.2 11,12. Ex. 28. 17-20. Re.21.19,20. ch. 27.16,22. Mat.6.32.
2 Or, *ruby.*
3 Or, *chrysolite.*
4 Or, *chrysoprase.*
*u* ch.26.13. Is.14.11; 23.16.
*v* Is.14.12, with Ex. 25.20.
*x* Ps.75.7. Pr.8.15,16. Da.2.21;5.21.
*y* ch.20.40; ver.2,16. Is. 14. 12,14. 2 Th. 2. 4. ch.43.12. Ps.11.4.
*z* ver. 13, 17; or angels, Is.14.13. Job 38.7
*a* Ec. 7. 29. Ro. 7. 9. ver.16-18; ch. 26.2. Pr. 14.34. Ps.36.3.
*b* Is.23. 8. Pr. 10. 19. Ho.10.7. 2 Pe. 2.15. Pr. 10.2;11.4.
*c* ver. 14, 2. Is.14.12; 23.9;22.19.
* How frequently does this occur in modern times. Success generates pride, and proves a curse instead of a blessing. The successful merchant, warrior, politician, author, or artist, is apt to forget the real source of his success. He is apt to attribute all to talent, enterprise, or genius alone. But he should remember that it is God who gives mental power, physical energy, and opportunity for effort, and he who gives can withhold or remove. —*P.*
*d* ver. 2,5,9,13,14,16. Ja.4.6. ch.31.10.1 Ti.3. 6. Pr.16 18.
*e* Ro.1.22.
5 Natural 'brightness' hinders the eyes from seeing objects in their true light; so does prosperity often dazzle and deceive the eyes of the mind. —*C.*
*f* Job 40.11,12. Ps.73. 18;146.7. Pr.11.2.
*g* ch.16.41;23.43;31. 14.2 Pe.2.6. Jude 7.
*h* Is. 1. 11-15; 66. 3. Mi.3.11. Zec.11.5. ver. 16. Na.2.12. Hab.1.15, 10. Pr.16.12.
6 *Palaces.*
*i* Mar.8.36.
*j* Am.1.10. ch.30.8;5, 4;20.47.
*k* Job 30.8. ver.16,17.
*l* ch. 26. 21; 27.35,36. Ps.76.12.
7 Heb. *terrors.*
This was fulfilled about B.C. 570.
*n* Ge. 10.15. Je.25.9, 22;27.3;47.4. Is.23.4,12. Joel 3.4-8. Zec.9.2. ch. 27.8;32.30.
*o* ch.29.3,13. Ps.76.7, 8. Na.1.6. Job 9. 4,12. 1 Co.10.22.
*p* Ex. 14. 4,17; 15.11. Is. 5. 16; 26. 9,11. Ps.9. 16;83.17,18. ver.25; ch. 20.41;38.23; 39.21. Re. 19.1,2. Lu.10.3.
*q* ch.5. 12; 38. 22. Je. 15.2. Is.66.15,16.
*r* Nu. 33. 55. Jos. 23. 13. Is.35. 9; 55. 13. Re. 21.4. Je.12.14.
*s* ch.6.7. Ps.9.16; 58. 10,11. Is.26 9,11.
8 Both Tyre and Sidon are here referred to, 'These cities, which had been a constant source of annoyance to their neighbours, and to none more than to the Jews, being rendered powerless, the people of God, restored from Babylon to their own land, should enjoy all their ancient privileges, and all around them be compelled to ascribe to Jehovah as their covenant God the glory due to his name. —*P.*
*t* ch. 11. 17; 20.38,41; 34. 13; 36. 24; 37. 12,14, 21, 25; 39. 27. Is. 11.12, 13;27.12,13;65.9,10. Je. 30. 18; 32.41. Ho.3.5;1. 11. Ro.11 26.
*u* See ver.22; ch. 36. 23,28.
*v* Ge.28.13,14.
*x* ch.34.25; 36.28; 38. 11, Je.23.6.
9 Or, *with confidence.*
*y* Is.65.21. Je.31.4,5. Am.9.13,14. Is.62.8,9.
*z* ver.24. Zec.1.15. Is. xv.-xxi. Je xlvi.-li. ch xxv.-xxxii. Je. 46. 27, 28; 34. 34. Re.18.20. Is. 5.16.

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Ver. 15. *Wast perfect.* No irony, as some imagine, but a fact: intimating that the Tyrians had commenced their career of commercial prosperity in the fear of God, and had fallen from religion through the influence of pride, covetousness, and injustice. See ver. 16, 17. A charge that, alas! still continues to be exemplified in the history of individuals, families, cities, and nations, whose worldly prosperity is too often found to correspond with their moral deterioration and forgetfulness of God. *C.*

REFLECTIONS.—It is necessary, and yet very hard, to make proud men know themselves to be but men—but poor, dependent, dying worms. And very rarely they who are intelligent, wealthy, and dignified are remarkably humble. Yea, seldom do men carry on very extensive trades without oppressing and injuring their neighbours. But they who pretend to be God's rivals, are at last forced to quit their claims, and find themselves but men, weak and sinful. God can easily cast the most sinful out of their dignified stations, and devour them with a fire kindled by their own iniquity. Let Britain think and tremble!—How the cup of his justice goes round from one nation to another! But the ruin of his people's enemies remarkably makes way for their restoration and happiness. Even when he corrects them, he takes the greatest care that they may not seem vile to those around; and is highly provoked with those that despise them, and help forward their affliction.

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CHAPTER XXIX. Ver. 4–7. By my providence thou shalt march out of thy country against the Cyrenians, on the west of Egypt, and lead along with thee multitudes of thy subjects. But the terrible ruin of this thine army shall provoke the remainder to rebel, and never cease their war against thee till thou and thy party be utterly ruined. And the Egyptians shall see themselves punished for encouraging the Jews to rebel against the Chaldeans to their own hurt. 16. They shall no more appear proper assistants to the Jews, nor tempt them to recommit their former wickedness, in distrusting God's promises and assistance, or in trusting to heathen helpers, and copying after their idolatries.

Ver. 3. *Great dragon*—the crocodile, an amphibious animal of the Nile, employed as an expressive emblem of Egyptian power, craftiness, and cruelty.—*Rivers*—the several branches of the Nile embracing the Delta, the most fruitful part of Egypt bordering on the Mediterranean. *C.*

Ver. 9. To this impious boast Pharaoh may have been tempted by some of those vast works (artificial lakes, canals, &c.) which the kings of Egypt constructed for retaining and distributing the waters for irrigation. A boast too often paralleled among Christians when they attribute the improvement of their country in agriculture, architecture, and manufactures to their own skill and industry, and forget that blessing of God from which both their skill and industry have been derived. *C.*

Ver. 13. The 'forty years' of desolation determined upon Egypt bore a probable reference to their contempt for the forty years' sojourn of Israel in the wilderness. The return of the captivity took place in the reign of Cyrus, who, though a heathen, exemplified a desire to loose the bonds of the slave, from which powers called Christian, and boasting of civilization and freedom, have still much to learn. *C.*

Ver. 15. Let the infidel examine the position of Egypt on the map, so admirably suited for the centre of a vast dominion; next let him consider its inexhaustible resources; then its historic grandeur; and let him return to this prophecy and compare it with the history of centuries; and then let him, if he can, shut his eyes against the sunlight evidence which the prophecy and fulfilment afford to the inspiration of the prophet, and the divine origin of the Holy Scriptures. *C.*

REFLECTIONS.—It is a mercy to foresee the failure of created confidences when we are most tempted to

executed judgments upon all those that [a]despise[1] them round about them; and [b]they shall know that I *am* the LORD their God.

## CHAPTER XXIX.

1 *The judgment upon Pharaoh for his treachery to Israel.* 8 *The desolation of Egypt.* 13 *The restoration of it after forty years.* 17 *Egypt the reward of Nebuchadrezzar's service against Tyrus.* 21 *Israel shall be restored.*

IN the [a]tenth year,[1] in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,[2]

2 Son of man, [b]set thy face against [c]Pharaoh king of Egypt, and prophesy against him, and against[d] all Egypt:

3 Speak, and say, Thus saith the Lord GOD, Behold, [e]I *am* against thee, Pharaoh king of Egypt, the great dragon[3] that lieth in the midst of his rivers, which hath said, My river *is* mine own,[4] and I have made *it* for myself.

4 But [g]I will put hooks in thy jaws, and I will cause the fish[5] of thy rivers to stick unto thy scales; and [h]I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.[6]

5 And [i]I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields;[7] thou shalt not be brought together, nor gathered: I have given thee for meat to the [j]beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt [k]shall know that I *am* the LORD, because they have been [l]a staff of reed to the house of Israel.

7 When they [n]took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be [o]at a stand.

8 ¶ Therefore thus saith the Lord GOD, Behold, I [p]will bring a sword upon thee, and cut off man and beast out of thee.

9 And[q] the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: [r]because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore, I *am* against thee, and against thy [s]rivers, and I will make the land of Egypt utterly waste[8] *and* desolate, from [9]the tower of Syene[1] even unto the border of Ethiopia.[2]

11 No[t] foot[3] of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

A.M. cir. 3416.
B.C. cir. 588.

*a* La.1.8.
1 Or, *spoil.*
*b* Ex.15.2.1 Ch.28.9. Jn.17.3.1 Jn.5.20.

CHAP. XXIX.
B.C. cir. 589.
*a* ch.1.2;8.1;20.1;24.1;26.1;ver.17;ch.31.1;32.2.
1 *The tenth year* of Zedekiah's captivity.—*C.*
2 See note * below.
*b* ch.6.2;25.2;21.2;20.46;4.,28.21,22.
*c* ch.46.30. Je.25.19;44.30.
*d* ch. xxxii. Is.19.1–17. Je.25.9,19;43.8–13;37.9;xlvi. Joel 3.19. Zec.10.11. Je.1.18;9.26.
*e* See ch. 28.22. Ps. 76.7 Na.1.6 Je.44.30.
3 ch.32.2. Is.27.1;51.9. Ps. 74.13,14. He is compared to a crocodile in the river Nile, to denote his power, terrible appearance, and destructive conduct.
4 ver.9; ch.28.2. Da. 4.30,31. Is.10.13,14;37.23–25. De. 8.17. All the wealth of Egypt is mine.
*g* ch.38.4.2 Ki.19.28. Is.37.29. Am.4.2. Ps. 74.14.
5 Subjects, Je.16.16. Hab.1.14,15. Mat.5.19.
*h* Je.46.2,13. Is.23.10.
6 The crocodile is covered with scales as with armour, so strong and compact as to resist a musket-ball. The sticking of the fish to his scales seems, therefore, to mean the dependence of the people upon Pharaoh's protection.—*C.*
*i* Is.30 33. ch. xxxi.;32.3–6,18.Je.8.2;25.33. ch.39.17–19. Re.19.17,18. Ps.110.5,6;74.14. 1 Sa.17.44.2 Sa.14.14.
7 Heb. *face of the field.*
*j* Je.34.20.
*k* ch.6.7;28.22,26.Ps. 9.16;58.10,11. Is.26.11;19.16,21.
*l* 2 Ki.18.21. Is.36.6;20.5,6;30.3,5;31.3.Je.2.36;37.7. La.4.17.ver.7.
*n* ch.17.15. Je.37.5,7.Is.31.3;36.6;37.9;30.2–7.ch.17.15,17.
*o* Je.2.36.
*p* ch.14.17;ver.19,20;ch. 30.10–12, 24, 25;31.11,12;32.3,10–13.Je.25.9,19;xlvi.;43.10–13.
*q* Je.25.9, 19; 43.11;46.19,23.ver.10–12; ch.30.7–18,23;31.11,12.
*r* See ver. 3. Pr. 16.18;18.12;29.23;1.2.
*s* ch.30.12. Hab.3.8.
*t* Heb. *wastes of waste.*
9 Migdol to Syene, &c., ch. 30. 6, 9, with Ex.14.2.Je.44.1;46.14.
1 *Seveneh.*
2 'From Migdol (at the Red Sea, Ex. 14. 2) to Syene,' now called Essuan, on the borders of Ethiopia, or modern Abyssinia.—*C.*
*f* ch. 30. 7, 10; 31. 12; 32.12,13. Ps.107.34.
3 'No foot of man,' in the kafile or caravan, for purposes of trade—'no foot of beast,' driven from one part of the country for sale in another.—*C.*
* It is well to understand the cause of revelation of these prophetic judgments against Egypt. Why should it be singled out for special notice? The prophecy was delivered during the siege of Jerusalem. The Jews, instead of looking to Jehovah their God for deliverance, applied to Pharaoh. They hoped he would save them. To show them the folly of such conduct, and that Pharaoh himself was doomed, this prophecy was uttered. The prophecy therefore was designed to counteract the foolish hopes that were placed in Egypt, and thus to prevent the Israelites from conforming to Egyptian idolatry with a view to propitiate that nation.—*F.*

A.M. cir. 3415.
B.C. cir. 589.

*u* See ver.9–11.
*v* Je.xxv. xliii.–xlix. ch. xxv.–xxxii. xxxv.;30.7.
*x* Is.23.15. Je. 25.11, 12,19;27.6,7;46.26. Da. 2.21.
*y* Je.46.19. ch.30.23, 26.
4 Is.19.23. Je. 46. 21; *i.e.* when Cyrus married Hophra's daughter, Amasis revolted.
*z* ch. 30.14. Is.11.11. Je.44.1. Ge.10.14.
5 Or, *birth.*
*a* Da.11.42,43.
6 Heb. *low*, i.e. *tributary*, ch.17.14, with 2 Ki. 23. 33. ch. 30. 13. Zec.10.11.
*b* ver. 6,7. Is. 30.1–6; 31.1–3; 36.4,6. Je.2.36, 37; 37.5,7. ch.17.15,17. La.4.17.
*c* Is. 57. 8, 9. Je.2.18, 19. Ho.7.11;12.1.
*d* ver.6,9,21; ch. 6.7. Ps.9.16; 58.10,11. Is.26. 9,11.
7 Near seventeen years after the preceding.
8 *The seven and twentieth year* of the captivity of Jeconiah, and fifteen years after the taking of Jerusalem.—*C.*
B.C. cir 572.
*e* ch.26.7–12. Je.27.6; 25.9.
9 With wearing helmets during the 13 years of the siege.
1 *Made bald* with the helmet; *peeled* with the burdens.—*C.*
2 With carrying earth to raise mounts.
3 As the Tyrians had destroyed or carried off their wealth.
4 *He had no wages*, because the Tyrians carried off their property by sea.—*Jerome.*
*g* Is.19.4. Je.25.9,19; 43.10–13; 46.13–26. ver. 8–12;ch.30.10–12, with 2 Ki. 10. 30. Da. 2. 21. Am.3.6,7.
5 Heb. *spoil her spoil, and prey her prey.*
6 Or, for *his hire*, Is.45.3.
*h* Je.25.9. Is.10.5–7. ch.30.12. Is.5.16; 26.9, 11,21.
*i* 1 Sa. 2. 10 Job 16. 15. Ps.89.24;92.10;132. 17, with Is. 14.1–3. Je. 23.3; 30.3,18; 31. 8. ch. xxxiv.xxxvi.xxxvii.
7 This promise began to be fulfilled in the enlargement of Jehoiakim, 2 Ki. 25. 48, 49, advanced in Zerubbabel and Daniel, Da. 2. 48, 49, and is going on to absolute completion in the final exaltation of Israel under Messiah, Ps.132.17. Lu.1. 68,69.—*C.*
*j* ch.3.24; 24.27. Am. 3.7,8.Ps.51.15.
*k* See ver.6,9,16.

12 And [u]I will make the land of Egypt desolate in the midst of [v]the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate [x]forty years: and [y]I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD, At the end of forty years[4] will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of [z]Pathros, into the land of their habitation;[5] and[a] they shall be there a base[6] kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And[b] it shall be no more the confidence of the house of Israel, which [c]bringeth *their* iniquity to remembrance, when they shall look after them; [d]but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the [7]seven and twentieth year,[8] in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve [e]a great service against Tyrus: [9]every head *was* made [1]bald, and every shoulder *was* peeled:[2] yet had he no [3]wages,[4] nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD, Behold, [g]I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey;[5] and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his labour[6] wherewith he served against it, because they [h]wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the [i]horn of the house of Israel to bud forth,[7] and will give thee [j]the opening of the mouth in the midst of them; and [k]they shall know that I *am* the LORD.

## CHAPTER XXX.

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD, [a]Howl ye, woe worth the day![1]

CHAP. XXX.
B.C. cir. 588 or 572.
*a* Is.13.6;65 14;15.2, 3. Je. 46. 22. ch. xxxii. Re.18.10.
1 'Woe be to the day!' (*Tyrwhit*). The day is worthy of woe. More literally, the name of the day is woe.—*C.*

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depend on them. But highly criminal is it for men, even the greatest, to pride themselves in their prosperity, as if they had not received all from God, and that only in loan. Quickly may they expect to lose that which they refuse to hold under him. Alas, how fluctuating are the affections of our most ardent lovers and greatest admirers! They may one day risk their life to assist our ambition, and the next pull us from our station and being on earth. And too often do subjects ruin themselves by foolish adherence to sovereigns, or by undutiful rebellions against them. Nothing is more provoking to God, and injurious to mankind, than to deceive those who put confidence in us. And it is a mercy for the world when he strips those of their power who exercised it in tyrannizing over or deceiving their neighbours. Yea, happy is it to have those created comforts and confidences removed from us which estranged us from God. But how alarming is it to behold Egypt, the most ancient enslaver of God's people for about a hundred years, already more than two thousand years in the basest servitude to Chaldeans, Persians, Greeks, Romans, Saracens, and at last to Mameluke and Turkish slaves! At the most terrible expense and pains are men bent to destroy one another. And yet, while they are pursuing their coveted and ambitious views, they are at length brought under the rule of the British nation. And often God rewards the men with wealth or honour in this world, and yet they are lost in the next. It is well if he, in wrath, remember mercy; and it is a happy presage when his faithful ministers are divinely countenanced and encouraged in their work.

CHAPTER XXX. REFLECTIONS.—The day of God's just judgment, however slow, comes certainly at last. And they who will help his enemies must

3 For the [b]day *is* near, even the day of the LORD *is* near, a [c]cloudy day;[2] it shall be [d]the time of the heathen.

4 And the sword shall come upon Egypt, and great pain[3] shall be in Ethiopia, when the slain shall fall in Egypt, and they [e]shall take away her multitude, and her [g]foundations[4] shall be broken down.

5 Ethiopia,[h] and Libya,[5] and Lydia, and all the mingled people, and Chub, and the men[6] of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD, They also [i]that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of Syene[7] shall they fall in it by the sword, saith the Lord GOD.

7 And [j]they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And [k]they shall know that I *am* the LORD, when I have [l]set a fire in Egypt, and *when* all her helpers shall be destroyed.[8]

9 In that day shall messengers[9] go forth from me in ships,[1] to make the [m]careless Ethiopians afraid, and [o]great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD, [p]I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the [q]terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers [2]dry,[3] and sell[r] the land into the hand of the wicked; and I will make the land waste, and all that is therein,[4] by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord GOD, I will also [s]destroy the idols, and I will cause their images[5] to cease out of [6]Noph;[7] and [t]there shall be no more a prince of the land of Egypt: and I [u]will put a fear in the land of Egypt.

14 And I will make [v]Pathros desolate, and will set fire in Zoan,[8] and will execute judgments in No.[9]

15 And I will [x]pour my fury upon Sin,[1] the strength of Egypt; and I will cut off the multitude of No.[2]

16 And I will [y]set fire in Egypt: Sin shall have [z]great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven[3] and of [4]Pi-beseth shall fall by the sword: and these *cities* [a]shall go into captivity.

18 At Tehaphnehes[5] also the day shall be darkened,[6] when I shall break there the [b]yokes[7] of Egypt; and the [c]pomp of her strength shall cease in her: as for her, [d]a cloud shall cover her, and her daughters shall [e]go into captivity.

19 Thus[g] will I execute judgments in Egypt; and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the [h]eleventh year,[8] in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, [i]I have broken the arm of Pharaoh king of Egypt; and, lo, [j]it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, I *am* against Pharaoh king of Egypt, and will [k]break his arms, the [l]strong, and [n]that which was broken; and [o]I will cause the sword to fall out of his hand.

23 And[p] I will scatter the Egyptians among the nations, and will disperse them through the countries:

24 And[q] I will strengthen the arms of the king of Babylon, and [r]put my sword in his hand: but I will break Pharaoh's arms, and he [s]shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the [t]king of Babylon, and the arms of Pharaoh shall fall down; and [u]they shall know that I *am* the LORD, when I shall put my [v]sword into the hand of the king of Babylon, and [z]he shall stretch it out upon the land of Egypt.

26 And [y]I will scatter the Egyptians among the nations, and disperse them among the countries: and they [z]shall know that I *am* the LORD.

## CHAPTER XXXI.

1 *A recital to Pharaoh of the glory of Assyria.* 10 *And the fall thereof for pride.* 18 *The like destruction shall be to Pharaoh.*

AND it came to pass in the [a]eleventh year,[1] in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b]speak unto Pharaoh king of Egypt, and to his multitude; [c]Whom art thou like in thy greatness?

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A.M. cir. 3416 or 3432. B.C. cir. 588 or 572.

[b] Joel 2.1. ch.7.7,12. Zep.1.7. Ps.37.13. Re. 6.17.
[c] ver.18; ch.32.7; 34. 12. Joel 2.2. Am.5.18.
[2] *A cloudy day*, in relation to Egypt and her heathen allies, signifies a day of trouble and discomfiture, by reference to the overthrow at the Red Sea, Ex. 14. 24.—*C.*
[d] ver.4,5; ch.22.3; 7. 7,12. Je.25.15. Is. 34.2; 13.6,11. Zep.3.6–8. Joel 3.11,12. Ps.110.6.
[3] Or, *fear*, Ps. 48.6, see ver.5,9.
[e] See ch. 29.8–12,19; ver.6–18,22–25.
[g] Ps.11.3. Is.16.7. Je. 50.15.
[4] See note * below.
[h] ch. 38.5. Je.47.9; 25. 20,24. Is. xviii. Zep. 2. 12. Na.3.9.
[5] Heb. *Phut*, ch. 27.10.
[6] Heb. *children*, Je.44.27.
[i] Is. 31. 3. Job 9. 13; 40. 11, 12. Pr.16.18; 18. 12; 11.2; 29.23. Re.18.7.
[7] From Migdol to Syene, ch. 29. 10, 12; 7.2.
[j] ch. 29. 8–12; xxxii. Je. 25. 18–25; xlvi.–li. ch.xxv.–xxviii xxxv.
[k] ch.28.24,26; 29.6,9, 16. Ps.9.16; 58.10,11. Is. 5.16; 26.9,11.
[l] ch.28.18; 19.14; 22, 21,31. Je.7.20. Am.1.11, &c. Ps.78.63.
[8] Heb. *broken*, ch. 31.7; 32.21. Re. 19.19, 20. ver.5,6.
[9] Many shall flee out of Egypt, up the Nile, or by the Red Sea, to escape the sword, and shall thus involuntarily become God's messengers to the careless Ethiopians.—*C.*
[1] Or, *to the people in the wilderness*, Is. 23.13. Ps.72.9; 74.14. Is. 18.1,2; 20.3,4. Zep.2.12, 15. ver.5,9.
[m] Is.32.9–11.
[o] ver.4. Ps.48.6. 1 Th. 5.2,3. ch.24.16; 32.9,10; 27. 35. Is. 19. 17; 23. 5. De. 32.41,42. Mal.4.1. Je.49.12,21.
[p] See ch.29.8–12,18; ver.11,24,25; ch. 31.12; 32.3–6,10–14.
[q] ch.7.24; 28.7; 31.12; 32.12. Hab.1.6–9. Is.14. 4–6. Je.51.7,20–23. Re. 19.18.
[2] Heb. *drought*, ch. 29. 3. Is.19.4–6. Je. 50. 38; 51.36. Re.16.9–12.
[3] The fertility of Egypt depended entirely upon the Nile; but the natural means of irrigation were vastly increased by artificial reservoirs, sluices, and canals. Of these the principal part are still literally dry.—*C.*
[r] ch.7.24. De. 32.30. Ju.2.14; 4.9. ch. 29. 21; ver.10,11.
[4] Heb. *the fulness thereof.*
[s] Zec. 13. 2. Is. 19.1. Je.43.12; 46.25. Ex.12. 12. Is.45.20.
[5] Heb. *no things*, 1 Co.8.4.
[6] Or, *Memphis*, Is. 19.13. Je. 2.16; 44.1; 46. 14. Ho.9.6.
[7] See note † in second column.
[t] ch. 29. 14, 15. Zec. 10.11.
[8] Or, *Tanis*, Nu.13. 22. Ps.78.12,43.
[9] *No*, the modern Alexandria, according to Poole, but others identify it with Thebes.—*C.*

* No land has ever exhibited such gigantic architecture as Egypt. The reference, therefore, to the destruction of "her foundations," has a peculiar emphasis. She believed her political institutions and power, like her pyramids, temples, obelisks, and statues, would abide through all ages; but God has overturned them from their deepest foundations—not even a ruin of her wise institutions or power remains. The record and the prophecy alone abide God's witnesses to the solemn fact, that national sins will sooner or later bring on national judgment and destruction.—*C.*

[u] Is.19.16. Je.46.5. [v] See ch.29.14. [x] Ps.11.6. Re.16.1. [1] Or, *Pelusium*, Is.49.12.
[2] Or, *Thebes*, Je.46.25. Na.3.8–10. [y] ch.28,18; ver.8; ch.15.7; 20.47. De.4.24; 32.22,42. Am.1.4,7.

A.M. cir. 3416 or 3432. B.C. cir. 588 or 572.

[z] ver.4,9. Ps.48.6.
[3] Or, *Heliopolis* or *On*, Ge.41.45. Is.19.18. Je.43.13.
[4] Or, *Pubastum.*
[a] ver.17,23,26. Je.46. 19,25.
[5] Or, *Daphnæ Pelusiacæ*, Je. 43.7–9; 46. 14; 2.10.
[6] Or, *restrained.*
[b] ch.34.27. Is.9.4; 14. 25; 10.27. Je.27.3–8. Le. 26.13. Je.2.20.
[7] When her yokes of bondage on the necks of her slaves shall be broken by the invader, and she herself shall in turn become a slave.—*C.*
[c] ch. 31. 18; 32.1–16. Je.46.14–25.
[d] See ver.3.
[e] ch.29.12; ver.17,23, 26.
[g] Am.4.12. Ps.10.16; 9.16; 58.10. Is.26 9,11; 5. 10.

B.C. cir. 588.

[h] ch.1.2. Je.25.6. ch. 26.1; 31.1.
[8] *The eleventh year* of Zedekiah's captivity.—*C.*
[i] Je.46.11; 48.25. Ps. 10.15; 37.17; 76.5,6. ver. 24.
[j] Ps.37.36. Is.1.6; 27. 7. Je. 46. 11. Da. 2. 35. Mat.3.10,12. Re.18.21.
[k] Ps.37.17.
[l] ch.34.16.
[n] 2 Ki.24.7. Je.46.1–12; 37.7.
[o] ver. 4,24. Je.44.30; 46.17,21,24–26.
[p] Je.46.19. ver.17,18, 26; ch.29.12,13.
[q] Is.45.1. Ps. 18. 32, 39.
[r] Is.10.5,6. Ps.17.14. Je.47.6; 51.7,20–23; 25. 9.
[s] Job 24.12. ch.26.5. Is.10.4. Je.44.30; 46.24.
[t] Je.27.6–8.
[u] ch.6.7; 29. 6, 9, 16, 21. Ps.9.10; 58.10,11; 83. 18. Is.5.16; 26.9,11.
[v] Is.10.15.
[x] ver.23; ch.29.8–12, 19,20; 31.18; 32.5–15. Je. 43.10–13; 46.13–26.
[y] See ver. 17, 18, 23. Da.11.42.
[z] See ver.8,25.

CHAP. XXXI.

This fall of the Assyrian empire happened B.C. about 601.

B.C. cir. 588.

[a] ch.1.2; 30.20. Je.52. 6; 26.1.
[1] See ch.29.20.—*C.*
[b] ch.2.7,17. Je.1.10, 17,18. Ps.119.46.
[c] ver. 18. Re. 18. 7. Na.3.8. Is.14.13; 23.13.

† *Noph*, now Grand Cairo, possessed by the Mahommedans, the most decided enemies of images and image worship. How striking the coincidence of the fact and the prophecy! A few years since a splendid table service of plate was ordered in London by Mehemet Ali the ruler of Egypt; and why—inquired the visitant to whom they were shown—why are the ornaments so few and so uniform? They must contain nothing that represents life—was the reply—as that would be reckoned an image.—*C.*

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take their destruction along with them. God ordinarily makes one wicked person or nation his scourge to another; easily he can alarm the most distant or secure. And the fall of sinners ought to alarm their survivors. If we refuse to glorify him by obedience, he will take care to glorify himself in our destruction. And if lesser judgments will not humble and reform us, he will bring on more severe ones. He keeps nations in perpetual variation. Nothing is unchangeable but himself. But they who are most elevated in their prosperity are often most dispirited in their adversity. And no conquerors, no armies, have any power at all but what is given them from above.

CHAPTER XXXI. Ver. 3–6. The kingdom of Assyria arrived at an astonishing extent of dignity and power, ruling over and protecting many nations; and their king was exceedingly exalted. Their fruitful soil, enriching commodities, prudent administrations, and traffic with or conquest of nations, rendered it more powerful and extensive than any kingdom on earth. All the nations about were either under its dominion or courted its friendship. 13–17. Upon the fall of the Assyrian monarchy the conquering nations made a prey of it, and glutted themselves with the spoils thereof. Let therefore no princes nor kingdoms be puffed up with a conceit of themselves because of present prosperity, as they must all, in their turn, be reduced and ruined. When the Assyrian monarchy was destroyed, it struck a general terror into all its friends, dependants, and neighbours, and put a stop to all trade;—and while the Assyrians and their neighbours bewailed the disaster, the great kings and king-

MOSQUE OF THE CITADEL IN CAIRO. [EZEKIEL, xxx : 4.]—"And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt." Egypt has in all ages been a place of war and bloodshed. This picture of the citadel in Ca ro, begun by Muhammed-Ali and finished in 1857 by Sa·id Pesha, serves us a very good illustration of the text quoted from Ezekiel, because the sword has always been coming upon Egypt. It has attempted to perpetuate its existence not by constitutional forms of government, but by external force represented by the sword. This mosque at the citadel is built of alabaster. It is constructed after the model of Hagia Sophia at Constantinople. The mosque is a square, covered by a large dome, and four small walls. In the southeast corner is the tomb of Muhammed-Ali, and close by is the pulpit

3 Behold, the [d]Assyrian[2] *was* [e]a cedar in Lebanon, with fair branches,[3] and with a [g]shadowing shroud, and of an high stature; and his top was among the thick boughs.[4]

4 The [h]waters[5] made[6] him great, the deep set[7] him up on high with her rivers running round about his plants, and sent out her little rivers[8] unto[i] all the trees of the field.

5 Therefore [j]his height was exalted above all the trees of the field, and his [k]boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth.[9]

6 All the [l]fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus[m] was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The [o]cedars in the garden of God could not hide him: [p]the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I[q] have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, [r]envied him.

10 Therefore thus saith the Lord GOD, [s]Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have, therefore, delivered him into the hand of the [t]mighty one of the heathen, he shall surely deal with him:[1] I have driven him out for his [u]wickedness.

12 And [v]strangers, the terrible of the nations, have cut him off, and have left him: upon[x] the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth [y]are gone down from his shadow, and have left him.

13 Upon[z] his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To[a] the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height,[2] all that drink water: for they are all [b]delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD, In the day when he [c]went down to the grave [d]I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon[3] to mourn[4] for him, and all the trees of the field fainted for him.

16 I made the nations to [e]shake at the sound of his fall, when [g]I cast him down to hell with them that descend into the pit: and [h]all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.[5]

17 They[i] also went down into hell with him, unto *them that be* slain with the sword; and *they that were* his [j]arm, *that* [k]dwelt under his shadow in the midst of the heathen.

18 ¶ To[l] whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie [m]in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh, and all his multitude,[6] saith the Lord GOD.

## CHAPTER XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The sword of Babylon shall destroy it.* 17 *It shall be brought down to hell among all the uncircumcised nations.*

AND it came to pass in [a]the twelfth year,[1] in the twelfth month, in the first *day* of the month, *that* [b]the word of the LORD came unto me, saying,

2 Son of man, [c]take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou [d]art like a young lion of the nations, and thou *art* as a whale[2] in the seas;[3] and thou camest forth with thy rivers, [e]and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD, I will, therefore, [g]spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then [h]will I leave thee upon the land, I will cast thee forth upon the open field, and

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A.M. cir. 3416. B.C. cir. 588.

*d* Na.3.18.Zep.2.13.

2 *The Assyrian* empire, founded by Nimrod, and having for its chief city the great Nineveh, was destroyed by Nebopolassar, and succeeded by the empire of Babylon.—*C.*

*e* Is.14.34;37.24.Zec.11.2.ch.17.3,22,23.Da.4.10,20-22.

3 Heb. *fair of branches.*

*g* Ju.9.15. Da. 4. 15. ver. 6. Ps.78.72. La.4.20.

4 The figure is very beautiful and appropriate. The cedar is the king of trees. None is more striking for stateliness, symmetry, and grandeur. It is represented as growing on a fertile soil abundantly irrigated, its growth and splendour being thus promoted in every possible way. No object could have been more appropriately selected to set forth the glory and strength of the king of Assyria.—*P.*

*h* ch. 17. 5, 8; 19. 10. Am.5.24.Re.17.15. Je. 51.36.

5 *The waters* of the Euphrates and Tigris were, in those days, the great channels of commercial wealth to Nineveh, as afterwards to Babylon. The noble efforts lately made for re-opening them for commercial and religious purposes have hitherto been unavailing; but God, who has inflicted his judgment, will send forth his mercy in the appointed time.—*C.*

6 Or, *nourished.*

7 Or, *brought.*

8 Or, *conduits.*

*i* Pr. 14. 28. Es. 1. 1. Da.6.1;4.10-12.

*j* Is. 10. 7-11, 13, 14; 36.4,18;37.11-13.Ps.12. 8;37.35.

*k* Es.1.1.Da.6.1.

9 Or, *when it sent them forth.*

*l* Da. 4. 12,21,22. ch. 17.23. Ps. 47. 9.

*m* See ver.3-6.Is.10. 7-14;36.13,18;37.11-13, 18.2 Ki.xv.-xix.

*o* Is.51.3. Ge.2.8; 13. 10.Ps.80.10.ch.28.13.

*p* Is.10.7-14;36.4,18; 37.11-13.Ps.37.35.

*q* ch.16.14.Ps.75.6,7. Da.2.21.Ex.9.16.1 Co. 3.5,7.Ps.127.1.

*r* Ge.26.14. Job 5. 2. Ps.37.1.Mat.20.15.

*s* ver.14. Mat. 23.12. De. 32. 15. Is. 10.7-15; 14.13,14.Da.5.20;4.30-32.Job 40.11,12. ch. 28. 17. Pr. 29.23;16. 18; 18. 12;11.2.

*t* Je. 25. 9. ch. 32. 11, 12.Da.5.18,19.

1 Heb. *in doing he shall do unto him.* Ju.1.7.Mat.7.1,2.

*u* La.1.21,22. Na. 3. 18,19.

*v* 1 Sa.15.3;ch.28.7; 30. 10, 11. Hab. 1.6-11. Na.1.-iii.

*x* ch.32.4,5;35.8;39.4. Is.34.5-7;18.5,6.

*y* Re.17.16.Na.3.5,7, 17,18,with Da.4.14.

*z* ch.29.5.Is.18.6;34. 6.Re.19.17,18.

*a* 2 Pe. 2. 6. 1 Co.10. 11. De.13.9,11. Nc.13. 18. Da.4.32;5.22,23.Ps. 119.120.ch.28.17.Job9. 4,13;40.2,11,12.

* The fall of a great man, or of a great empire, must always shake many dependants, and produce a moral impression that cannot entirely be resisted. In the rise of individuals or empires, men are prone to regard merely second causes, such as the talents, the application, or the courage of the man; the constitution, the population, the agriculture, the commercial enterprise, or military power of the empire. It is in the fall of either that God's being and providence are chiefly seen, as by the destruction of an idol the folly of its worship is best demonstrated. See ch. 32.9,10.—*C.*

A.M. cir. 3416. B.C. cir. 588.

2 Or, *stand upon themselves for their height.*

*b* ch.32.18-32.Ps.82. 7. Job 30. 23. 2 Sa. 14. 14. Ec. 12. 7. Ps.49.10. Hc.10.27.

*c* Na.i.-iii. ch.32.22, 23. Zep.2.13-15.

*d* ver.3,4. Re. 18.11. Is.xv.xvi.Na.2.8,10;3. 19.2 Sa.15.30.

3 Assyria, ver.3.

4 Heb. *to be black,* Mal.3.14.

*e* ch.26.15 Re.11.13; 18 9-19.Is.26.9, 11. Ps. 119.120.

*g* ch.32.18,12. Is.14. 15.

*h* ch. 32. 31. Is.14.8-17. Na.3.19. Hab.2.17.

5 See note * in first column.

*i* ch.32.20-30. Is. 14. 9.Ps.9.17.Pr.14.32.Ro. 2.8,9.

*j* ch. 30. 21, 22,24,25. Na.2.1;3.17,18.

*k* ver. 3, 6, 10,11; ch. 30. 8; 32. 21. La. 4. 20. Da.4.12,14.

*l* ver.2,14;ch.32.19.

*m* ch.28.10; 32.19,20, 32,&c.2 Sa.1.20. Je. 9. 25,26;25.9,&c.

6 ch. 28. 22. Ps. 52. 7, with ch. 34. 31; 36. 11. Ge. 41. 26. Ex. 12. 11. Mat. 13. 19; 26. 26, 28; *i.e.* an emblem of them.

CHAP. XXXII. B.C. cir. 587.

*a* ch.1.2; 29.1,17; 30. 20;1.1;ver.17.

1 *The twelfth year* of Jeconiah's captivity.—*C.*

*b* ch.1.3;2.7;3.17;6.1; 7.1, &c. 2 Ti.3.16.2 Pe. 1.21.

*c* ver.16,18; ch. 19. 1; 27.2,31,32;28.12. Is.15. 5;16.9. Je.9.1,18.

*d* ch.19.2,3, 6; 38. 13. Pr.28. 15. Na. 2. 11-13. Je.4.7.

2 Or, *dragon,* ch. 29. 3. Is.27.1; 51. 9. Ps. 74.13,14.

3 Egypt, as a military and naval power, disturbed and oppressed both by land and by sea. Some modern discoveries of the ruins of ancient cities in Central America seem to demonstrate their Egyptian origin, and consequently to assign a skill and boldness to the navigation, and an extent to the power of Egypt, of which history has conveyed no adequate representation.—*C.*

*e* ch.34.18.Re.16.13, 14.Ex.1.22.2 Ki.23.33.

*g* ch. 12. 13; 17. 20. Ec. 9. 12. Ho.7. 12. Je. 16.16.Hab.1.14-17.

*h* ch.29.5;31.12,13. 1 Sa. 17. 44. 2 Sa. 14. 14. Ps.83.9,10; 74.14; 79.2, 3. Is.14.19;34.2-7;18.6. Je.8.2;25.33. Joel3. 14, 19.ch.39.17-19. Re.19. 17,18.Ps.110.5,6.

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doms which had been before reduced rejoiced to see Assyria in like manner ruined, and to see its armies and dependants brought to destruction.

REFLECTIONS.—Kings and kingdoms may flourish and shine for a time in great pomp and grandeur, and yet must certainly fall at last. And the greater men's height, the more ruinous is their fall. But how unhappy it is that men cannot excel in earthly things without creating envy to themselves! It is highly necessary that they, who have power and wealth, should use it for the protection and comfort of others around; and that God's hand should be carefully observed in the advancement of the great men of the earth. He, as Judge, pulls down one king and kingdom, and sets up another. And often their ruin comes upon them just after they seemed most fixed and flourishing. The more proud and imperious they are, the greater is like to be their disgrace and contempt. They who were courted in their prosperity will be deserted and spoiled in the day of adversity; and their fall will probably involve multitudes in terror or ruin. And let us always remember, that God intends every providential stroke as a warning to others; that when proud presumptuous sinners are cast down, all around may mortify their lusts, and be clothed with humility.

CHAPTER XXXII. Ver. 2–10. Pharaoh is full of cruelty and violence to the nations around: and with his great armies disturbs their peace and spoils their country. But I will quickly conduct thee to Cyrene, where the bulk of thine army shall be destroyed and lie unburied. After which, Egypt itself, by intestine wars, and by the invasion of the Chaldeans, shall be a scene of bloodshed and confusion: all ranks—king, queen, nobles, magistrates, and commons; nay, the most understanding persons of the nation—shall be disgraced, confounded, and ruined, to the terror of the countries around.

REFLECTIONS.—Ministers must weep and tremble at the words of God, that they may affect others therewith. Alas, how the restless ambition and implacable resentment of proud princes disturb the world! But the brandished sword of God's judgments shall at last overwhelm them with consternation, terror, and ruin. hardened sinners often fret and murmur under God's

**ENTRANCE TO THE TEMPLE OF THE SPHINX—STANDING WHEN ABRAHAM FIRST APPEARED IN EGYPT.** [Ezekiel, xxxii:15.]—"I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full; when I shall smite all them that dwell therein, then shall they know that I am the Lord." The prophecy of Ezekiel has been literally fulfilled as far as Egypt is concerned, against which it was uttered. The Egypt of Ezekiel's day is desolate. To the southeast of the Sphinx there is the large granite and limestone temple excavated by M. Mariette in 1853. Statues of Chephren, which are now in the Gizeh Museum, were found in it, and hence it is generally supposed that the Temple of the Sphinx was built by Chephren. It is said to be a good specimen of the simple style of architecture in vogue among the Egyptians in the time of the ancient Empire. There is a chamber in this temple in which are hewn in the wall niches which are thought to have been intended as places of deposit for the mummies.

will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I [i]will also water with thy blood the land wherein thou swimmest,[4] *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out,[5] I[j] will cover the heaven,[6] and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven[7] will I make dark[8] over thee, and [k]set darkness upon thy land, saith the Lord GOD.

9 I will also vex[9] the hearts of many people, when I shall [l]bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, [m]I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall [o]brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD, The [p]sword of the king of Babylon shall come upon thee.

12 By the [q]swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and [r]they shall spoil the pomp of Egypt, and all the multitude[1] thereof shall be destroyed.

13 I will destroy also all the beasts thereof[2] from beside the great waters; neither shall the foot of man [s]trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep,[3] and cause the rivers to run like oil,[4] saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full,[5] when I shall smite all them that dwell therein, [t]then shall they know that I *am* the LORD.

16 This[u] *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in [v]the twelfth year,[6] in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, [w]wail for the multitude of Egypt, and [y]cast them down, *even* her, and the daughters of the famous nations, unto [z]the nether parts of the earth, with them that go down into the pit.[7]

A.M. cir 3417. B.C. cir. 587.

[i] Ex.7.17. Is. 34.3,7; 15.9. Re.14.20; 10. 3–6. ver.5.

[4] Or, *of thy swimming.* [This phrase presents a special delineation of a large portion of Egypt, which is a narrow valley between two lines of mountains, periodically overflowed with water up to their bases; so that the 'whale' (dragon or crocodile) is accurately described as swimming in the land.—*C.*]

[5] Or, *extinguish thee,* Job 18.5,6. P..37. 33. Pr.10.7.

[j] Is.13.10; 34.4. Am. 8.9, 10. Joel 2.31; 3.15. Ex. 10. 21. Re. 16. 10. Mat. 24.29. Re.6.12-14. ch.30.3,18.

[6] *Heaven.* Imperial power aiming at heavenly honours, implicit obedience, or even divine worship, comp. with Is. 13. 10–22, where this emblematic or heraldic language of prophecy seems first to have been adopted (see also Is. 14.13,14); and from which adoption and sanction of the Holy Spirit, it passes into the succeeding vocabulary of prophecy. This subject will claim more special notice should Providence extend our labours to Mat. 24. 29, 30, and the similar descriptions, Re.6.13,14.—*C.*

[7] Heb. *lights of the light in heaven.*

[8] Heb. *them dark.*

[k] Ex.10.21–23.

[9] Heb. *provoke to anger* or *grief,* Re. 11.18;18.10,15.

[l] ch.29.12; 30. 23, 26, or Je.25.9–25.

[m] Ex. 15. 14–16. ch. 27. 35;26,16; 30. 9. Le. 26.36. De.28.65,68.

[o] De.32.41.

[p] ch.29.18,19; 30.10–12;26.7. Is.xix. Je.xlvi.

[q] ch.28.7;30.4.

[r] Is.25.2,3.

[1] The stupendous relics of Egyptian architecture that still remain, as in proud defiance of time, demonstrate 'the multitude' of her population as far exceeding all that modern civilization has produced in any state of Europe, or even that of China, where the means of life are more easily procured, and the condensation of the inhabitants is proportionally great. —*C.*

[2] ch. 29. 8, 11; 30. 12, with Is. 31. 3. Ge. 41. 2, their horses and cattle.

[s] ver.2;ch.34.18. Re. 17.15. Ex.1.22. 2 Ki.23. 33.

[3] Ps. 23. 2. Jos. 23. 1. ch.34.18, 25, 26. Pr 11. 10. Na. 3. 19; the nations about shall enjoy great quietness.

[4] 'Then will I make their waters deep (consequently smooth), and their rivers to run like oil,' I will so humble them that their neighbours shall be no more troubled by their fleets or armies.—*C.*

[5] Heb. . *desolate from the fulness thereof, i.e.* of people, corn, and cattle, ch.29.8–12,19,20; 30.10–12. Ps.107.34.

[t] ch.6.7;30.26. Ex.7. 5; 14.4,18. Le.10.3. Ps. 9.16;83.8;58.10,11. Is.5. 16;26.9,11.

[u] ver.2. 2 Sa.1.17; 3. 31.2 Ch.35.25. Je.9.17.

[v] ch.1.2; 29.1,17; 30. 20;31.1;ver.1.

[6] See ver.1.—*C.*

[x] ver. 2, 16. Is. 15. 5; 16.9. Mi.1.8.

[y] ch.13. 13. Je. 1. 10. Ho.6.5. La.3.55. ch.3. 18;26.17.

[z] ch.31.14,17. Is. 14. 15. ver.21,24,25,27,29.

[7] This is a strange and terrible prophetic vision. The prophet gives us a view into the world of spirits. He shows us all those nations with which the Jews were brought into contact, each in its gloomy abode; its people slain by the sword; its princes, warriors, and statesmen all alike fallen; and in the close Pharaoh is introduced consoling himself in his own ruin, that he is not alone, he has only shared the common fate of the mightiest potentates of the earth. What a view does this give us at once of God's power, and of the safety of his church and people!—*P.*

A.M. cir 3417. B.C. cir. 587.

[a] ch.28.10;31.2,18.

[b] Is.14.9–15, 47. 1, 2. ver.21,24–32.

[8] ver.21–24,29,30. Je. 9. 25, 26; *i.e.* heathen nations.

[c] ch 29. 8–12; 30. 10–12,24,25. Je.15.2,3.

[9] Or, *the sword is laid.*

[d] Is. 1. 31; 14. 9–15. ver.27. Lu.16.23.

[1] *Out of the midst of hell*—Sheol or Hades—the place of burial. Death and silence speak a language as intelligible to reason, as life and voice can express to the bodily ear.—*C.*

[e] ver.19,24,26,32. Pr. 14.32. Ps.9.17.

[g] ch.xxxi. Na.i.–iii.

[h] ch.26.20. Is.14.15.

[i] ver.25,26.

[j] Is.51.12,13.

[2] Or, *dismaying.*

[k] Job 28.13. Ps.27.13; 116.9;142.5. ch.26.20.

[3] Egypt has surpassed all other nations in the extent and decorations of her subterraneous tombs—a single tomb sometimes resembling a palace, her catacombs a city. This melancholy 'glory of the grave' is therefore the chief point to which the prophet directs the judgment. The proud tomb of Egypt is there, but her military pomp is no more; the company is indeed around the grave, but 'all of them slain, fallen by the sword,' and not one remains to write his fellow's epitaph. Nor let men doubt the possibility of such an unsparing massacre; for even so, at this very hour, has a British army been totally extirpated in India—a sad specimen of what a despised enemy and an unpropitious climate may effect—a note of divine displeasure not to be disregarded—a call to every lover of his country to repent of his own share of the national sins, and to pray for the averting of farther calamities. —*C.*

[4] Ge.10.22; 14. 1. Je. 49. 34–38. Da. 8. 2; *i.e.* Persians.

[l] ch.26.19; 31. 14, 17. See ver.18.

[m] Je.3.24,25. Hab.2. 16.

[5] *Bier* or *coffin,* 2 Sa.3.31. Lu.7.14.

[o] ver.23.

[p] ch.28.10. See ver. 19,21,24,29,30.

[q] Lu.12.4,5.

[r] Ps.52.5;142.5. See ver.23.

[6] Ge.10.2, 12. ch. 27. 13; 38. 2, 3; 39. 1–4; *i.e.* Scythians, Tartars, Turks.

[s] Is. 14. 18, 19; 1. 31. Job 3.14,15. ver.21.

[7] Heb. *with weapons of their war,* Is. 54.17.

[8] In Mingrelia they sleep with their swords under their heads, and are buried in the same manner. *Oriental Customs,* on authority of Sir John Chardin.—*C.*

[9] Punishment of their cruelties, Le.5. 10. Ps.49.14; 92.7,9. ch. 18,20. Pr.14.32.

[t] ver. 2. Ps.37.35,36. Da.2.35,36.

19 Whom[a] dost thou pass in beauty? [b]go down, and be thou laid with the [8]uncircumcised.

20 They[c] shall fall in the midst of *them that are* slain by the sword; she is delivered to the sword:[9] draw her and all her multitudes.

21 The[d] strong among the mighty shall speak to him out of the midst of hell[1] with them that help him: [e]they are gone down, they lie uncircumcised, slain by the sword.

22 Ashur[g] *is* there, and all her company: his graves *are* about him; all of them slain, fallen by the sword:

23 Whose[h] graves are set in the sides of the pit, and [i]her company is round about her grave; all of them slain, fallen by the sword, [j]which caused terror[2] in the [k]land of the living.[3]

24 There *is* Elam[4] and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into [l]the nether parts of the earth, which caused their terror in the land of the living; yet have they [m]borne their shame with them that go down to the pit.

25 They have set her a bed[5] in the [o]midst of the slain with all her multitude; her graves *are* round about him; all of them [p]uncircumcised, slain by the sword: though their [q]terror was caused [r]in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [6]Meshech, Tubal, and all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with [s]the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of [7]war; and they have laid their swords under their heads;[8] but their iniquities[9] shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, [t]thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [u]Edom, her kings, and all her princes, which with their might are laid[1] by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the [v]north[2] all of them, and all the [x]Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircum-

[u] Ge.25.30; xxxvi.ch.xxv. xxxv. Je.49.7–22. Ob.2,21. Mal.1.3,4.

[v] ch.26.16. Je.1.14; 4.6;49.23–27. ch.xxvi.xxviii. or xxxviii.xxxix.

[1] Heb. *given* or *put.*

[2] The mention of the 'Zidonians' with 'the princes of the north,' directs to the princes of Tyre, Syria, Damascus, &c.—*C.*

[x] Ge.10.15. ch. 28.21–23. Je.25.22. Is.xxiii.

tremendous threatenings, instead of humbling themselves. And they who with complacency admired the pomp of this world, with terrible astonishment behold its ruin. The mighty nations who delighted in war shall find enough of it at last. And no multitudes, wealth, or power can avail either to withstand the wrath or to move the pity of God. After all the noise and pomp of men, he can bring them down to the most mean and abject appearances. Alas, what dreadful

cised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall [y]be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For [3]I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* [z]Pharaoh and all his multitude,[4] saith the Lord GOD.

## CHAPTER XXXIII.

1 *According to the duty of a watchman, in warning the people,* 7 *Ezekiel is admonished of his duty in warning sinners.* 10 *God sheweth the justice of his ways towards the penitent, and towards revolters.* 17 *He maintaineth his justice.* 21 *Upon the news of the taking of Jerusalem, Ezekiel prophesieth the desolation of the land.* 30 *God's judgments upon the mockers of the prophets.*

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a]speak to the children of thy people, and say unto them, When [b]I bring the sword upon a land,[1] if the people of the land take a man of their coasts, and set him for their watchman:[c]

3 If, when [d]he seeth the sword come upon the land, he [e]blow the trumpet, and warn the people;

4 Then whosoever [g]heareth[2] the sound of the trumpet, and taketh not warning; if the sword come, and take him away, [h]his blood shall be upon his own head.

5 He [i]heard the sound of the trumpet, and took not warning, his [j]blood shall be upon him: but [k]he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and[l] blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, [m]he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So[o] thou, O son of man, I have set thee a watchman unto the house of Israel; [p]therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, [q]O wicked *man*, [r]thou shalt surely die; [s]if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his [t]iniquity; but his blood will I require at thine hand.[3]

9 Nevertheless, [u]if thou warn the wicked of his way to turn from it; [v]if he do not turn from his way, he shall [x]die in his iniquity; but [y]thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, [z]speak unto the house of Israel, Thus ye speak, saying, [a]If our transgressions and our sins *be* upon us, and we pine away in them, [b]how should we then live?[4]

11 Say unto them, *As* I live, saith the Lord GOD, [c]I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: [d]turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?[5]

12 Therefore, thou son of man, say unto the children of thy people, [e]The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, [g]he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his [h]*righteousness* in the day that he sinneth.

13 When[i] I shall say to the righteous, *that* he shall surely live; [j]if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, [k]he shall die for it.[6]

14 Again, when I say unto the wicked, [l]Thou shalt surely die; [n]if he turn from his sin, and do that which is lawful and right;[7]

15 *If*[o] the wicked restore the pledge, give again that he had robbed, walk in [p]the statutes of life without committing iniquity; [q]he shall surely live, he shall not die.

16 None[r] of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, [s]The way of the Lord is not equal: but as for them, their way is not equal.

18 When[t] the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But[u] if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet[v] ye say, [x]The way of the Lord is not equal. O ye house of Israel, [y]I will judge you every one after his ways.

21 ¶ And it came to pass in the [z]twelfth year of our captivity, in the tenth *month*, in the

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A.M. cir. 3417. B.C. cir. 587.

*y* ch. 31. 10. Is. 14. 8. Hab. 2. 10.

3 ver. 35. 5. Job 31. 23. 2 Co. 5. 11. Je. 25. 15. Zep. 1. 14-18, 3. 8. Acc. 1. 15. Na. 1. 5-8. *i.e.* by my judgment I will terrify the mightiest nations.

*z* ch. 26. 2-12, 19; 31. 2, 18. Je. 44. 30; 43. 9-13; 46. 13-26.

4 See ver. 12. Egypt had 1100 cities and 20,000 villages densely populated in the time of Herodotus.—*C.*

CHAP. XXXIII.

*a* ch. 3. 26, 27; 24. 26, 27; ver. 21, 22; ch. 3. 11, 15, 17.

*b* ch. 14. 17. Je. 25. 31. Is. 3. 4-6.

1 Heb. *A land when I bring a sword upon her.*

*c* 2 Sa. 18. 24, 25. 2 Ki. 9. 17. Is. 21. 8. ch. 3. 17; ver. 6. Ho. 9. 8. He. 13. 17.

*d* ver. 2. Am. 3. 7. 1 Ti. 3. 6.

*e* Ho. 8. 1. Is. 58. 1. Ps. 19. 11. Col. 1. 28. Ac. 20. 31. 2 Ti. 4. 2.

*g* Ja. 1. 23. Is. 42. 20, 23-25.

2 Heb. *he that hearing heareth.*

*h* ch. 18. 13. Ac. 18. 6; 20. 26; 13. 46.

*i* Ps. 95. 7, 8. He. 2. 1-3.

*j* ch. 18. 13.

*k* Ac. 2. 37; 16. 14; 17. 11. 1 Th. 1. 5. 2 Th. 2. 13. Ps. 19. 11.

*l* Is. 56. 10, 11; 42. 19, 20. Mat. 15. 14. Ac. 29. 30.

*m* ch. 3. 18, 20. Pr. 14. 14, 32; 5. 22, 23. 2 Th. 1. 8. ch. 18. 13, 20, 24.

*o* ch. 3. 17-21. Hab. 2. 1. He. 13. 17. 1 Co. 12. 28. Ep. 4. 11.

*p* ch. 2. 7; 3. 17. Je. 1. 16, 17; 23. 28. Mat. 28. 20. 1 Co. 11. 23. 2 Ch. 19. 10. Col. 1. 28, 29. Ac. 20. 27, 31. 1 Pe. 4. 11.

*q* Is. 3. 11. Pr. 8. 36; 11. 21.

*r* Je. 8. 13. Ga. 2. 17.

*s* Is. 30. 10-14. Je. 8. 11, 12; 14. 13-16. ch. 3. 18, 20.

3 *His blood will I require at thine hand.* I will hold thee guilty of murder, Ge. 9. 5, 6. A solemn warning to parents and ministers of the word, to friends and neighbours, not one of whom will be able to plead, 'Am I my brother's keeper?' for that plea having been already rejected, Ge. 4. 9, its repetition would only be an aggravation of the sin.—*C.*

* *He shall die for it.* This does not mean that a truly righteous man, one endowed with the only righteousness, 'the righteousness which is of God by faith' (Phi. 3. 9), may perish eternally (for this cannot be, Jn. 10. 27, 28), but that sickness and death will become at once the corrigent and the punishment of his faults. (See 1 Co. 11. 30-32. He. 12. 5-11.) Some understand the passage as a supposed case, not a real or possible, put to the Jews as a statement of divine procedure, which, if acted upon, they could not deny to be equitable; an argument to their consciences, of their utter unfitness to be judged by such a rule, and consequently of the necessity of fleeing to 'the LORD their righteousness.' (See 2 Co. 5. 19.) There is no inconsistency in supposing that both these views may have been, at the same time, in the mind of the prophet.—*C.*

*t* Nu. 27. 3. *u* ch. 3. 19, 21. Is. 49. 4, 5. Ac. 13. 40. *v* Lu. 12. 47. He. 10. 29. Ac. 13. 46.

A.M. cir. 3417. B.C. cir. 587.

*x* Pr. 15. 10. Jn. 8. 24.

*y* Ac. 20. 26.

*z* See ver. 2, 22.

*a* ch. 24. 23; 32. 27. La. 2. 14; 5. 7. Lu. 20. 39.

*b* Je. 2. 25. ch. 37. 11. Ps. 130. 7. Is. 49. 14; 40. 27. Re. 16. 9.

4 The fundamental error in the Jewish theology at this period lay in these words—'The way of the Lord is not equal,' see ver. 17, 20; that is, say they, God deals neither with individuals nor with nations according to their works; therefore, there is no use of self-examination or of repentance. The judgment is heavy on us (for the fact of the divine judgment upon the nation, no Jew that respects the Scriptures can deny), 'we pine away in our sins,' as one in a lingering disease; and since it is thus the fatal, and not any equitable and judicial will of God, we have no remedy—'how should we then live?' This language presents a sad mixture of unintelligent fatalism, infidelity, recklessness, and despair.—*C.*

*c* 2 Sa. 14. 14. La. 3. 33. ch. 18. 13, 32. 1 Ti. 2. 4. 2 Pe. 3. 9. Ho. 11. 8.

*d* ch. 18. 30-32; 14. 6. Pr. 1. 23. Is. 31. 6. Je. 3. 14, 22. Ho. 12. 6; 14. 1-3. Joel 2. 12. Zec. 1. 3, 4. Lu. 15. 20.

5 What long-suffering tenderness, what depth of affection, what earnestness of appeal is here! The words here addressed to Israel may be considered applicable to every impenitent sinner in a Christian land. Every verse read in his hearing from the Word of God; every sermon to which he listens; every religious service he attends, is as a voice from the Lord, saying, 'I have no pleasure in the death of a sinner—turn ye, turn ye from your evil ways.'—*P.*

*e* ch. 18. 21, 22, 24, 26, 27; 3. 20, 21; see ver. 13-19.

*g* 2 Ch. 7. 14. Ro. 3. 25.

*h* 1 Jn. 2. 1.

*i* ch. 18. 5-9. Is. 3. 10.

*f* Ro. 9. 32; 10. 3. Phi. 3. 9. Lu. 9. 11, 12, 14. He. 10. 38. 2 Pe. 2. 20-22. Mat. 10. 22. 1 Jn. 2. 19.

*k* ch. 18. 4. Jn. 8. 21.

6 See note * in first column.

*l* Is. 3. 11. Lu. 13. 3-5.

*n* Pr. 28. 13. Ac. 3. 19. 2 Ch. 7. 14. Je. 4. 1. Is. 55. 7. Ho. 14. 1.

7 Heb. *judgment and justice,* Mi. 6. 8. ch. 18. 21, 27, 30-32. Mat. 9. 13. Lu. 18. 13.

*o* ch. 18. 6-9, 15-17. Lu. 19. 8. De. 24. 12. Ex. 22. 1, 4. Le. 6. 2-5. Nu. 5. 6-8.

*p* Le. 18. 5. Ps. 119. 93. ch. 20. 11, 13, 21. Lu. 1. 6. Ho. 14. 9. Pr. 10. 20. Mat. 19. 17.

*q* ch. 18. 22, 27, 28. Ps. 19. 11. 1 Co. 15. 58.

*r* Mi. 7. 18, 19. Ro. 5. 16, 21. ch. 18. 22. Is. 1. 18; 43. 25; 44. 22. Ep. 1. 7. 1 Jn. 1. 7; 2. 1, 2.

*s* ver. 20; ch. 18. 29. Ps. 50. 21. Jude 16. Mat. 25. 24, 26. Lu. 19. 21, 22.

*t* ver. 12, 13; ch. 18. 24, 26. He. 10. 38. 2 Pe. 2. 20-22. 1 Jn. 2. 19. 2 Ti. 4. 10.

*u* ver. 12, 14-16; ch. 18. 21, 22, 27, 28. Is. 55. 7. Je. 4. 1. Ho. 14. 1.

*v* Pr. 19. 3. *x* ch. 18. 25, 29; ver. 17. *y* Ps. 75. 7; 96. 13; 62. 12. ch. 18. 30. Ac. 10. 34, 35; 17. 31. 2 Co. 5. 10. Ec. 12. 14. Mat. 16. 27. Re. 20. 12, 13; 22. 12. *z* ch. 1. 2. Je. 52. 12.

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devourers are sin and death! Yea, the terrors of God shall prevail when those of men are for ever subdued. Awful indeed will be that assembly when the dead, small and great, shall stand before him!

CHAPTER XXXIII. Ver. 10, 11. They cavil, and say, If we are thus miserable, and long punished for our iniquities, how can we be ever delivered and restored to prosperity? But know assuredly that I take no pleasure in punishing you, wicked as you are; but had rather you should repent of your wickedness, that I might accomplish my promises of mercy to you. Why then do ye not, without a moment's delay, heartily repent and return! Why do ye continue to ruin yourselves, and to provoke me to destroy you?—N.B. The *death* and *life* here, as well as in ch. iii. and xviii., primarily denote the temporal misery or happiness of the Jews; the first of which might have been prevented, and the latter might have been obtained, by repentance and righteousness, though not properly evangelical or infallibly persevering. 24. They whom the Chaldeans have left in the desolated country of Judea, far from lamenting their sins and desolations, and the captivity or death of their brethren, boast that, being Abraham's seed, and especially considering their number, they shall be able to keep possession of the country.

REFLECTIONS.—One faithful minister or magistrate may be of great service to a country or nation. Yet much care and faithfulness is necessary in the work of

fifth *day* of the month, *that* [a]one that had escaped out of Jerusalem came unto me, saying, The[b] city is smitten.[8]

22 Now [c]the hand of the LORD was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning, and [d]my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, [e]they that inhabit those wastes of the land of Israel speak, saying, [g]Abraham was one, and he inherited the land: but we *are* many;[h] the[i] land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; [j]Ye eat with the blood,[9] and [k]lift up your eyes toward your idols, and [l]shed blood: and shall ye [m]possess the land?

26 Ye[1] stand upon your sword,[2] ye[o] work abomination, and [p]ye defile every one his neighbour's wife: and [q]shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, [r]surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured,[3] and they that *be* in the forts and in the [s]caves shall die of the pestilence.

28 For [t]I will lay the land most desolate,[4] and the [u]pomp of her strength shall cease; and the[v] mountains of Israel shall be desolate, that none shall pass through.

29 Then[w] shall they know that I *am* the LORD, when I have laid the land most desolate [x]because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against[5] thee[6] by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come,[y] I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh,[7] and they[8] sit before thee *as* my people, and they [z]hear thy words, but they will not do them: [a]for with their mouth they show much love,[9] *but* their heart [b]goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song[1] of one that hath a pleasant voice, and can play well on an instrument: for [c]they hear thy words, but they do them not.[2]

A.M. cir. 3417.
B.C. cir. 587.

*a* ch.24.26,27.
*b* 2 Ki.25.8–10. 2 Ch. 36.17–19. Je.39.2–8; 52. 4–14.
8 It appears from this, compared with Je. 39. 2, that the prophet did not hear of the capture of Jerusalem till a year after the event had taken place. He is particular in recording dates, to show that the words which are here recorded were revealed to him before he had heard these sad tidings.—*P.*
*c* ch.1.3;3.22,24,14.
*d* ch. 3. 26, 27; 24. 26, 27, with ch.11.3;12.27.
*e* ch.5.3; ver. 27. Je. 39.10; 43.7–10; 52.16. 2 Ki.25.12,22–24.
*g* Mat. 3. 8. Is. 51. 2. Jn.8.33,39. Ro.9.7. Mi. 3.11.
*h* 2 Ki.25.12,22–24.
*i* Ps.30.6.1 Th.5.3.
*j* Ge.9.4. Le.3.17; 7. 7,26; 17.10; 19.26. De. 12.16.
9 Contrary to the Noahdic and Mosaic laws; and therefore a proof of their utter contempt of divine authority, Ge. 9. 4. Je. 7.26.—*C.*
*k* ch.18. 6; 8.16. Job 31.26,27.
*l* ch.9.9;22.6,9,27.
*m* Je.7.9,10.
1 Use violence and murder, Ge. 7. 40. Mi. 3.2,3. Zep.3.3.
2 'Stand with your sword' (*Newcome*). Some think it a reference to a mode of divination by standing upon a sword—it seems simpler to understand it of 'standing with' or leaning on a drawn sword, ready, and watching for violence.—*C.*
*o* Je. 2. 13. ch. xvi. xxii.
*p* ch.18.6;22.11.
*q* ver. 25. Ps. 50. 16–22;94.20,21.
*r* Je.15.2,3;xli.–xliv. ch.5.12,17;6.11;39.4.
3 Heb. *to devour him.*
*s* 1 Sa.22.1;23.14. Ju. 6.2.1 Sa.13.6.
*t* Je.9.11;16.16;25.11; 44.2,6,22.ch.6.14.2 Ch. 36.21.
4 Heb. *desolation and desolation.*
*u* ch.7.24; 24.21; 30. 6,7.
*v* ch.6.2–6;36.4.
*w* ch.6.7. Is.26.9,11. Ps.9.16;83.17,18.
*x* Is.3.11. Je.2.19,20. Is.i.–iii. ix. lix. Je. ii.–xix.ch.vi.–xxiv.Ho.i.–xiii. Am.ii.–ix. Zep.i.–iii.2 Ki.17.7–23.
5 Or, *of.*
6 *Against thee*—rather 'of thee,' as in the margin; for they seem not to be represented so much as opponents of the truth, as double-minded and unstable in its profession, Ja. 1.6–8.—*C.*
*y* ver.31. Is.29.13;58. 2.Mat.15.8.2 Ch.36.16.
7 Heb. *according to the coming of the people,* Ps.78.36,37. Is. 58.2.ch.8.1;14.1;20.1.
8 Or, *my people sit before thee.*
*z* Je.43.7. Ja.2.23.
*a* De.5.28,29.
9 Heb. *they make loves* or *jests,* Is. 29. 13. Mat.15.8. ver.32.
*b* Mat. 13. 22; 19. 22. Lu.16.14,15.
1 Heb. *a song of loves.*
*c* ver.31. Je.3.7. Ja.1. 22,23.
2 They admired his eloquence—not his doctrine, and disregarded denunciations and precepts.—*C.*

A.M. cir. 3417.
B.C. cir. 587.

3 Or, *is come,* ch. 7. 2,6,10; ver. 21. 1 Sa. 3. 20.
*d* ch.24.27; 2.5. 2 Ki. 5.8.

CHAP. XXXIV.

*a* ch.2.1,3,6,8; 3.1,3. 4,10,17,25;4.1,16;5.1;6. 2; 7.2;8. 5,6,8,12,15,17; 11. 2, 4,15. Je.23.1; 2.8. 1–5,9,11 Zec.11.17.
1 *Shepherds*—rulers, civil or ecclesiastical, Is. 56. 11. Je.2.8; 23.1.—*C.*
*b* ch.22.25,27. Mi.3.1–3. Zep. 3.3. Lu.20.47. Ro.16.18. 2 Pe.2.3. Is. 56.11,12.
*c* Ps.78.71,72. Ro.13. 4. 2 Sa. 5. 2. Jn. 21. 15. Ac.20.28. 1 Pe.5.2. Je. 23.2. Zec.11.16.
*d* Is.56.11. Zec.11.5, 16. Mi.3.1,3. 1 Ki.21.13–15.ch.22.25,27. Re.17. 4,6.
2 *Fat* or milk—the original being the same.—*C.*
3 *Ye kill them that are fed.* Ye bring false accusations against the rich, that you may fine them, or confiscate their property to enrich yourselves. This crime is still so common in several eastern countries that few will venture to appear even comfortable, for fear of exciting the cupidity of their rulers.—*C.*
*e* ver.15,16. Je. 8. 22. He. 12. 12. Mat. 9. 36. Lu.15.4. Mat. 10.6; 11. 5.2 Ti.2.24,25.
*g* Ex.1.13,14. Je. 22. 13. 1 Co.1.24. 1 Pe.5.2, 3. Zec.11.5,16
4 *Or, without a shepherd:* and so ver. 8,12. Je.40.11; 12.9–12; 50.6. Is.56.9. Mat.9.36. Zec. 10. 2,3; 13.7. 1 Ki. 22,17,36. Jn.10.12.
5 *No shepherd*—in truth and practice, though many in name and profession.—*C.*
*h* ver.5;ch.7.16.1 Pe. 2.25. Je.13.16; 40.11,12. La. 4.14. De.28.64; 32. 26. Le.26.33.
*i* Jn.10.16.
*j* Je. 5. 1. Is.59.16. Ps. 142.4. ch.22.30.
*k* Ps.12.5;72.12–14.
*l* ver. 2–6. Je. 23.1,2. Zec.11.5,16.
6 *My shepherds*—because they professed to act in my service, and received my wages—my civil and ecclesiastical revenues.—*C.*
*n* Ac.20. 33. 1 Co. 9. 15.
*o* Je.23.2. Zec. 10. 3. ch.22.25–31;13.8.
*p* ch. 3. 18,20; 33.6,8; ver.1,16,17,20. He. 13. 17.
*q* 1 Sa.2.29–36. Je.52. 9–11,24–27;39.6.
*r* Ps. 12.5; 72. 12–14; 102.20.
7 The sins of the people of Israel are here charged against the rulers who neglected their duty, seeking their own temporal advancement, and failing to instruct, warn, and control those placed under their care. For this judgment had already been executed upon them, and still more was in store. But while the prophet thus denounces the guilty rulers of Israel, he holds forth cheering promises and glorious hopes to the people. God himself would be their leader and teacher; as a faithful shepherd he would collect the scattered sheep, and feed them again on the mountains of Israel.—*P.*

33 And when this cometh to pass, (lo, it will come[3]), then [d]shall they know that a prophet hath been among them.

## CHAPTER XXXIV.

1 *A reproof of the shepherds.* 7 *God's judgments against them.* 11 *His providence over his flock.* 20 *The blessings of Christ's kingdom.*

AND the word of the LORD came unto me, saying,

2 Son[a] of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds, Woe *be* to the shepherds[1] of Israel that [b]do feed themselves! should not the shepherds [c]feed the flocks?

3 Ye[d] eat the fat,[2] and ye clothe you with the wool, ye kill them that are fed:[3] *but* ye feed not the flock.

4 The[e] diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with [g]force and with cruelty have ye ruled them.

5 And they were scattered, [4]because *there is* no shepherd:[5] and they became meat to all the beasts of the field when they were scattered.

6 My[h] sheep wandered through all the mountains, and upon every high hill: yea, my flock was [i]scattered upon all the face of the earth, and [j]none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, [k]surely because [l]my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds[6] search for my flock, but the shepherds [m]fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD, [o]Behold, I *am* against the shepherds; and I will [p]require my flock at their hand, and [q]cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for [r]I will deliver my flock from their mouth, that they may not be meat for them.[7]

11 ¶ For thus saith the Lord GOD, [s]Behold I, *even* I, will both search my sheep, and seek them out.

*s* Ps.80.1;23.1;119.176. Mat.18.11. Lu.19.10. Is.56.8. Je.23.3;30.3;31.8.

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either. And it is a great mercy that, when they cannot be so useful to others as they wished, they may save themselves. They who have hardened themselves in presumption generally at last sink into and harden themselves in despair. Yet certain and delightful is it that God hath no pleasure in the ruin of sinners; and that he is infinitely sincere and earnest in his calls to repentance. But sinners must repent or be damned. Holiness and happiness, obstinate sinning and misery, are inseparably connected in God's purposes, oracles, and providences; nor does the escaping one stroke secure the hardened transgressor from imminent ruin.

—To what a fearful pitch of profaneness are they arrived who can make common calamities the matter of their joy, or important discourses the object of their derision! And yet faithful ministers are a common object of contempt and hatred, and a common subject of discourse in the places where they live. And, alas, many pretend great fondness for God's ministers and ordinances who have no real love to them! Often hearers have their fancies pleased who never get their consciences touched, their hearts renewed, or lives sanctified, by what they hear. And nothing more effectually prevents the efficacy of the gospel than a covetous heart. But neither scoffers nor hypocrites shall be able to defeat the threatenings of God; and they who would not improve his mercies shall know their value by wanting them.

CHAPTER XXXIV. Ver. 2–5. These rulers regard only their own interest, and not the welfare of the people. By oppression and murder they seize upon the estates of the rich; they have not supported, relieved, or comforted such as were fallen into decay or distress; they have not relieved or redressed the wrongs of the oppressed; they have not restored to

**ACADEMY OF SCIENCE, ATHENS—THE DIRECT OUTCOME OF THE CHRISTIAN CIVILIZATION UNDER THE BENIGN INFLUENCE OF WHICH THIS CITY NOW FLOURISHES.** [EZEKIEL xxxiv: 23-25]—"And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." We give a picture of the Academy of Science in Athens, which is a fitting illustration of this prophecy of Ezekiel. The kingdom of Jesus Christ the son of David wherever established has promoted law and order and science and all the things which go to make up enlightened civilization. All nations where Christ has been accepted have enjoyed the showers of blessing of which Ezekiel speaks.

12 As a shepherd seeketh out[s] his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver[t] them out of all places where they have been scattered in [u]the cloudy and dark day.

13 And [v]I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the [x]mountains of Israel, by the rivers, and in all the inhabited places of the country.

14 I will feed them in a [y]good pasture, and upon[z] the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will [a]feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I[b] will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but [c]I will destroy the fat and the strong; I will feed them with [d]judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, [e]I judge between cattle[9] and cattle,[1] between the rams and the he-goats.[2]

18 *Seemeth it* a small thing unto you [g]to have eaten up the good pasture, but ye must [h]tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock; they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.[3]

20 ¶ Therefore, thus saith the Lord GOD unto them, [i]Behold I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because [j]ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore[k] will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one [l]shepherd over them, and he shall feed them, *even* [n]my servant David; he shall feed them, and he shall be their shepherd.

24 And[o] I the LORD will be their God, and my servant David [p]a prince among them; I the LORD have spoken *it*.

25 And[q] I will make with them a [4]covenant of peace, and will cause the evil beasts to cease out of the land; and [r]they shall dwell safely in the wilderness, and sleep in the woods.

26 And[s] I will make them and the places round about my hill a blessing; [t]and I will cause the shower to come down in his season: there shall be showers of blessing.

27 And[u] the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when [v]I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And[x] they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [y]plant [5]of renown,[6] and they shall be no more [7]consumed with hunger in the land, [z]neither bear the shame of the heathen any more.

30 Thus shall they [a]know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye [b]my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.[8]

A.M. cir. 3417. B.C. cir. 587.

8 Heb. *According to the shepherd's seeking of*, 2 Co.7.12; 11.28. Jn.10.11. 1 Pe.5.3.

*t* ver.13.

*u* Joel 2.1–3. Ca.1.7. Am.5.18,20. Zep. 1.15. Is. 8.21, 22; 50. 10. Ac. 14.2.

*v* ch.11.17; 20.41; 28.25; 34.27; 37.21,22; 38.8; 39. 27. Is. 65. 9, 10. See Je. 23. 3,4,8; 32.37; 33.8; 50. 19.

*x* ch.6.2; ver.14; ch. 36.8–15.

*y* Ps.23.1–6; 34.8–10. Is.28.25; 65.9; 40.11; liv. lix. Je.xxxi.

*z* Je.31.10–14; 33.12. Is.49.9,10;65.9,10. Ho. 2.15–18. Zep.3.13. Is.2. 2–5. Mi.4.1–4.

*a* Ge.3.15. Jn.21.15.

*b* ver.4,11–14. Mi. 4. 6. Is.40.11; 61.1–3. Mat. 18. 11–14; 15. 24; 18.11. Jn. 10. 11. Lu. 5.32; 19. 10. Mar.2.17.

*c* ver.17–22; ch. 37.18. Am. 4. 1,2. Is 10.16; 5. 17. De. 32. 15, 22, with Ps.22.29.

*d* Je.10.24. Mi.7.14.

*e* ver.1,10,20; ch.20. 37, 38. Zec. 10. 3. Mat. 25.32.

9 He will not judge by names and professions of religion, but by the regeneration—conversion—the new creature in Christ Jesus, 2 Co.5.16,17. Mat. 25.32,33.—*C.*

1 Heb. *small cattle of lambs and kids.*

2 Heb. *great he-goats.*

*g* ver.2,3. De. 32. 14, 15. Mi.2.2.

*h* ch.32.2. Lu.11.52. Mat.23.13;15.6,9.

3 The address in verses 18, 19 is to the tyrant rulers, who, instead of acting as guides and protectors of the Lord's flock, destroyed their property.—*P.*

*i* See ver. 16, 17, 22. Is. 3. 10,11. Ro.2.7–10. Mat.25.32.

*j* Ps.22.12;68.31;120. 5–7. Da. 8.3,5. ver. 17. Lu.13.14–16.

*k* Ps.12. 5; 72. 12–14; 102. 20. Is.45.17,22. Je. 23.6. Ho.1.7.

*l* ch.37.24. Is. 40. 11. Je 23.4,5. Jn.10.11. He. 13.20. 1 Pe.2.25;5.4.

*n* Is.42.1;49.3,6;11.1; 9.7;7. 14. Je.23.5; 30.9, 21. Ho. 3. 5. ch. 37. 24. Re.22.16.

* It is of great importance for the Christian to observe that God, by the prophets, constantly promised a new covenant to the Jews; thereby intimating the departure of the Mosaic to make room for the gospel dispensation. See He.8.8–16. This prophecy began to be typically fulfilled in Zerubbabel and his coadjutors, but really in the 'covenant of peace,' established in the blood of the cross, Ep. 2. 14–18. Col. 1. 20. Since which time, though the Lord appear 'slack concerning his promise, as some men count slackness,' and the prospect of the conversion and restoration of Israel appear, to the eye of

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sense, utterly hopeless—yet faith beholds the progress, and rests in the certainty of the event, with a confidence as implicit, because God has promised it, as if the event were already realized. See ver.27–30.—*C.*

*o* Ge.17.7. Ex. 19. 5, 6;29.45. Je.30.22; 31.33; 32. 38. ch.11. 20; 36.28; 37. 23, 27. Zec.13.9. Is. 43.2,3. Re.21.3.

*p* Jos.5.14,15. Da.12. 1. Ac.5.31. Mat.28.18–20. Ps. 2.6. Is 9.6,7. Lu. 1. 32, 33. Ep. 1. 21, 22. Phi.2.9–11. He.2. 9,10.

*q* ch 37.26. Je.31.31; 33.9;32. 39,40. Is.11.6 9;55.9. Ho.2.18.

4 See note * in first column.

*r* ver.27,28; ch. 37.26. Je. 23. 6; 33. 16; 30. 10. Job 5. 23. Ps.4.8.

*s* Ps.133.3. Ge. 12.2. Is. 19. 24. Zec. 8.13,23. Ho. 2.21–23.

*t* Ps.68.9,10. Mal. 3. 10.

*u* Le. 26.4. Ps.85 12; 1.3. Is.4.2; 35.2; 65. 10. Je. 31.12–14,24,25.

*v* ver. 10,22. Is.14.1–3; 9. 4; 10. 27. Je.25.14; 30.8

*x* ch.28.26; 37.26; 39. 26–29. Je.23.6;30.10;46. 27. ver.25; ch.36.15. Is. 35.9.

*y* Is.11.1;4.2;53.2. Je. 23.5;33.15. Zec.6.12; 3. 8.

5 Or, *for*, Is.9.6.

6 *A plant of renown.* 'A renowned plantation.'—*Boothroyd.*

7 Heb. *taken away*, ver. 26,27; ch.36.29. Is. 49.9,10.

*z* ch.36.3,6,15;28.26.

*a* ch.16.62. Ti.1.12. Ac. 27. 23. Ps. 91.2. Jn. 20.28.

*b* Lu.12.32. Ex.19.5, 6.1 Pe.2.9. Ps.80.1;100. 3. Jn. 10. 11. ch. 36. 38. Pr.8.4. Jn.3.16.

8 The blessings promised in ver.23–31 are mainly, if not wholly, Messianic. The 'one Shepherd' is the Messiah. The unity of the flock indicates a unity of religious sentiment rather than political unity, though the latter is not entirely overlooked. The power of the Shepherd in ruling and defending is the power of him whom Paul represents as 'Head over all things to the church,' and who said to his disciples, 'All power is given unto me in heaven and in earth.'—*P.*

## CHAPTER XXXV.

*The judgment of Mount Seir for their hatred of Israel, and insulting over their distress.*

MOREOVER, the[a] word of the LORD came unto me, saying,

2 Son of man, [b]set thy face against [c]mount Seir,[1] and [d]prophesy against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.[2]

CHAP. XXXV.

*a* ch.33.1;34.1, &c. 2 Pe.1.21.2 Ti.3.16.

*b* ch.6.2;20.46. Ep.6. 19. Ac.4.19.

*c* Ge.36.6–9. De.2.5.

1 *Seir.* The same as Edom or Idumea. See Ge.36.9. De.2.5.—*C.*

*d* Ps.137.7. Is. 21.11; xxxiv. Je.9.25,26; 25.9, 21; 27.3; 49.7–22. La.4. 21,22. Joel 3.19. Am.1. 11,12; 9.12. Ob. Mal.1. 3,4. ch.25.12–14; 32.29; 30.2.

2 Heb. *desolation and desolation*, Is. 34.8–15. Je.49.17,18,20. Ob.16. Joel 3.19. ch.25. 13,14.

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their right such as, by the violence of others, had been forced to quit their lands; nor have they attempted to reform the wanderers in wickedness; but have tyrannized over them in the most unmerciful manner:—so that, by the ill conduct of their rulers, and the violence of enemies, they are either destroyed, or forced as captives or fugitives into other countries, and their wealth is made a spoil. 16, 17, 20, 22. While I redress the manifold grievances of the poor and oppressed, I will, by fearful judgments, destroy their wealthy and powerful oppressors; I will, in righteousness, make an effectual difference between the weaker and stronger part of my people—cherishing the former, and restraining the violence and fury of the latter. 18, 19, 21. Think ye it a small crime to enjoy my enlarged blessings yourselves alone, but ye must disturb the poor in the possession of their small estates, and consume them by your illegal oppression. Yea, ye oblige them to live upon the remains of what ye have destroyed, and molest and vex them by your injustice and violence. 23. Jesus Christ is called *David*, because he was his promised seed and glorious antitype; and called *God's servant*, because, as mediator, he performs the debased and honorary work of our salvation, appointed him of the Father. He is called a *Shepherd*, to denote his careful gathering, protecting, guarding, providing for, feeding, and healing his people. And he is called a *Plant of Renown*, ver. 29, because, being low in his humiliation, he is infinitely excellent in himself; and is, and will for ever be, infinitely famous among angels and men. 25. I will establish with them my covenant, by virtue of which they shall enjoy all kinds of blessings; and wicked men, who oppress and devour others, shall either be converted or destroyed to such a degree, that, in the most barbarous and dangerous places, there shall be nothing but safety and comfort.

Ver. 16. *I will seek that which was lost.* This is the true character of Jesus—'The shepherd of the sheep,' 'the good shepherd,' who came 'to seek and to save that which was lost,' 'to bind up the broken-hearted, and comfort all them that mourn.' *C.*

Ver. 23. *My servant David.* David, the son of Jesse, had now been dead 400 years, and no one of the name ever afterwards sat upon the throne of Israel, till Messiah, the true David, so called of God from heaven, Mat. 3. 17; for *David*, in Hebrew, corresponds to *Beloved* in Greek, which name God the Father then bestowed upon his only begotten Son. *C.*

REFLECTIONS.—If the dignity and power of men do not restrain them from sin, it will not exempt them from reproof, excuse their impenitence, or avert God's judgments. Alas! miserable is the case of nations and churches when magistrates and ministers mind only their own temporal interests, neglect their duty, plague, oppress, and mislead their people. And most dreadful will be their account and condemnation at last. Soon will God deprive them of that power which they have abused. And if they will neglect their part, God will, at their expense, and for the welfare of his people, perform his, and neither slumber nor sleep. If they harden the wicked, and discourage the righteous, he

4 I will lay thy cities waste, and thou shalt be desolate; [e]and thou shalt know that I *am* the LORD.

5 Because[g] thou hast had a perpetual hatred,[3] and hast shed *the blood of* the children[4] of Israel by the force[5] of the sword in the time of their calamity, in [h]the time *that their* iniquity *had* an end:

6 Therefore,[i] *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate,[6] and cut off from it [j]him that passeth out, and him that returneth.

8 And [k]I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I[l] will make thee perpetual desolations,[7] and thy cities shall not return; and ye shall know that I *am* the LORD.

10 Because thou hast said, [n]These two nations,[8] and these two countries, shall be mine, and we will possess it; whereas[9] the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I[o] will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and [p]I will make myself known among them, when I have judged thee.

12 And [q]thou shalt know that I *am* the LORD, *and that* [r]I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given [s]us to consume.[1]

13 Thus with your mouth ye have boasted[2] against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord GOD, When [t]the whole earth rejoiceth, [u]I will make thee desolate.

15 As thou [v]didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it; and [x]they shall know that I *am* the LORD.

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*e* ver.9,12,15; ch.6.7; 7.4,9. Ps.9.16; 83.17,18; 58.11.

*g* Ps.137.7. ch.25.12. Am.i.11. Ob.10–14.ver. 6,10–15.

3 Or, *hatred of old*, ch.25.15.

4 Heb. *poured out the children.*

5 Heb. *hands.*

*h* ch.7.6; 21.25,29. Ps. 137.7. Je.xxxix.5, lii.

*i* ver. 3,4,7–9. Is.34.5–8. Je.25.9,21;49.12,13. ch. 25. 14. La. 4. 21,22. Ob.9,10,15,16. Mal. 1. 3, 4. Ps. 109. 17; 137. 7. Mat.7.2.

6 Heb. *desolation and desolation*, ver.3. Is.34.8–15. Je.49.17,18, 20. Ob.9,16. Joel 3. 19. ch.25.13,14.

*j* Ju.5.6,7.

*k* Ob.9,15,16. ch. 25. 13. Je.49.12,18. Is.34.2–7, with ch.32.4,5;39.4.

*l* ch.25.13. Is.34.9,10. Je.49.13,17,18. Mal. 1. 3, 4. Zep.2.9. La.4.22. Ob.10,16.

7 See note * below.

*n* Ps.83.4,12. ch. 36. 23,5. Je.49.1.

8 *These two nations* — Israel and Judah—upon whose lands the Edomites did subsequently seize, extending their border to the Mediterranean, and making Hebron their capital.—*C.*

9 Or, *though*, ch. 48.35. Ps.132.13,14; 48. 1–3;76.1,2. Je.51.5.

*o* Ps. 137.7. Am.2.11. Ob.10–14. Ch.25.12–14; ver.5,12,15, with Is. 3. 11. Ro.2.8,9. Mat. 7. 2. Ja.2.13.

*p* Is.26.9,11. Re. 29. 1,2. Ps.83.17,18.

*q* ch.6.7;7.4,9; 36.11. Is.26.9,11. Ps.9.16.

*r* Ps.94.9,10.2 Ki.19. 28.v 21.13,15.

*s* ch.36. 2. Ps. 83. 12, 13.

1 Heb. *to devour*, ver.10.

2 Heb. *magnified*, Re. 13. 6. Is. 10. 13–15; 36. 20; 37.10. ver. 12. 1 Sa.2.3. Ps.73.8,9. Pr.8. 13.

*t* Is.14.7,8; 65. 13,14. Je.27.7.

*u* See ver. 3, 4, 7,15. Is.34.8–15. Je.49.13,17, 18. Joel 3.19. Ob.10,16. Zep.2.9. Mal.1.3,4. Je. 25.9,21.

*v* Ps.137.7. La.4.21. ch.36.2,3,5. Ob.12,16.

* There is great reason to conclude that Edom was the original seat of learning and civilization, the instructress of Egypt, Chaldea, and consequently of Greece and of the world. See Wylie's *Modern Judea*, p. 448, &c. The remnants of her ancient grandeur in the ruins of Petra (see as above, and Keith's *Fulfilment of Prophecy*) are justly ranked among the wonders of the world. At the time Ezekiel wrote she exhibited no symptoms of internal decay; and, for ages after his time, continued to advance to a degree of riches and power that promised to bid defiance to change. But, in face of all this, the prophet not merely foretells her decay, but her 'perpetual desolations.' And 'here,' says Dr. Shaw, 'is no place of figs, or of vines, or of pomegranates; the whole is an evil place, a lonesome desolate wilderness.' *Travels*, p. 438. See also *Stephens*, vol. ii. pp. 41, 51. Evidences these things are of the divine inspiration of the prophets, which it is hard to discover how scepticism can doubt or infidelity deny.—*C.*

*x* Is.26.9,11. Ps.9.16; 58.11.64.9;83.17,18.

## CHAP. XXXVI.

*a* ch.6.2;34.13,14;37. 22. De.11.11. Ps.125.2.

*b* ver.2–15.1 Pe.1.21.

*c* ch.35.10,13,15; ver. 5; ch.25.3,26.2.

*d* Hab.3.6. Ps.78.69. De.32.13. Ps.90.2. Pr.8. 25.

*e* ch.35.10. Is.37.24.

1 Heb. *Because for because*, Je.xxxix. xli. lii.

2 *The residue of the heathen.* The dead body; the very dregs of heathenism. —*C.*

3 Or, *ye are made to come upon the lip of the tongue*, De.28. 37. 1 Ki.9.7,8. Je. 24. 9; 18. 16. La. 2. 15. Da.9. 16. Ps.44.13;79.4.10.

4 Whole land of Israel, De.11.11.ver.6.

5 Or, *bottoms* or *dales.*

*g* 2 Ch. 36.17–21. Je. 25. 9–13; 29.10. ch. 6.6; 14. Is.24.1.

*h* ver. 36. Je. 25. 20, 21;47.4.ver.9. Ps.79.4.

6 The fulfilment of the prophecy recorded in ch. vi. is here regarded as complete; the prophetic judgments pronounced against the heathen are also taken as fulfilled; and the residue of the heathen—those remaining from the general desolation, are represented as glorying over the ruin of Israel. This is the occasion of the utterance of the prophecy in this chapter, the fulfilment of which is still to a large extent future, for complete restoration of the Jewish people is predicted, and complete national devotion to the service of Jehovah.—*P.*

*i* ch.35.12,13;5.13:21. 31; 38. 19; 39.25. Is.66. 15. Zec.1.15. Zep. 3. 8. De.4:24. Je.4.4.

*j* ch. xxv.–xxxv. Je. 25.9,20, 21; xlviii. xlix. Zep.2.8–10.

*k* Is.34.5,6. La.4.21.

*l* Ps. 68. 10, 83. 4, 12. Ho.9.3. Je.49.1. ch.35. 10–12.

7 See ch.35.10, and Wylie's *Modern Judea*, p.442.—*C.*

*n* ch. xxv. xxxv. Je. 49.1,2. Ob.

*o* ch.34.29; 35. 12, 13. Ps.123.3,4.

## CHAPTER XXXVI.

*1 The land of Israel is comforted, both by the destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.*

ALSO, thou son of man, prophesy unto the mountains[a] of Israel, and say, Ye mountains of Israel, hear the [b]word of the LORD.

2 Thus saith the Lord GOD, [c]Because the enemy hath said against you, Aha, even [d]the ancient high places are [e]ours in possession;

3 Therefore prophesy and say, Thus saith the Lord GOD, Because[1] they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen,[2] and ye are taken up in the lips of talkers,[3] and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD: Thus saith the Lord GOD to the [4]mountains and to the hills, to the rivers[5] and to the valleys, to [g]the desolate wastes and to the cities that are forsaken, which became a prey and derision to [h]the residue of the heathen that *are* round about;[6]

5 Therefore thus saith the Lord GOD, Surely [i]in the fire of my jealousy have I spoken [j]against the residue of the heathen, and against all [k]Idumea, which have appointed [l]my land into their possession[7] with[n] the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy, therefore, concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord GOD, Behold, I have spoken in my jealousy and in my fury, because [o]ye have borne the shame of the heathen.

7 Therefore, thus saith the Lord GOD, [p]I have lifted up mine hand, [q]Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, [r]ye shall shoot forth your branches, and yield your fruit

*p* ch.20.5,15. De.32.40. He.6.13,17. *q* Je.25.9–11,20,21; xlix. ch.xxv.–xxxv. Is.xv.–xxiii. Zep.ii. *r* ver.9,11. Is.4.2. Ho.2.21. Am 9.13,14. Ps.65.9–13; 85.12.

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will comfort the distressed, and ruin the presumptuous. And they who would engross everything to themselves, and who grudge that any can live beside them, shall be awfully reckoned with at last. But every loss, every trouble, is completely balanced to them who have Jesus Christ, and God in him, for their ALL and IN ALL. Glorious and renowned is his person, office, and work; rich and stable the relations made with him, and with us in him; and complete the safety, and unbounded and innumerable the blessings, of his kingdom.

CHAPTER XXXV. REFLECTIONS.—God's ministers must declare nothing but evil against the implacable enemies of Christ and his people. The quarrels of parents often descend to their children; and national antipathies are deeply rooted. Therefore parents should carefully avoid giving a bad example to their children, as it may insnare and ruin them, though themselves should repent. Nothing is more cruel than to insult and oppress the distressed. Even they who suffer for their sin here, ought not to be trampled on, but pitied. And it shows great baseness if our own advantage thereby render us glad at the losses and troubles of others. When God's church is in trouble, the constancy and fidelity of her friends, and the malice and pride of her enemies, are singularly manifested. God is highly provoked when his enemies lay claim to the peculiar property of his offending favourites. And they who jest at or help forward their misery may expect similar calamities. Neither men's words nor their deeds are forgotten by God in measuring out his judgments. And implacable malice must be punished with irreparable ruin.

CHAPTER XXXVI. Ver. 2, 3, 6. When the Chaldeans, and afterwards the Romans, desolated Judea, the Edomites, and other neighbouring heathens that survived the common calamities, made a scorn and by-word of the Jews, and assisted to ruin them, in hopes of getting their country. 25, 26, 29. By my Word and Spirit I will apply to your souls the blood of Christ for removing the guilt and filth of your iniquities, and will reform you from your idolatry and other wickedness; I will renew your hearts, subdue your indwelling lusts, implant in you new principles of holiness, and by my Spirit dwelling and acting in you will daily persuade and enable you to render a cordial and universal obedience to all my commandments.

Ver. 2. *The ancient high-places*—where the idolatrous rites of the heathen were celebrated—the recovery of which the idolatrous Idumeans, ver 5, looked upon as a peculiar favour from their gods, and cause of glorying over the Jews. *C.*

Ver. 25. *Then will I sprinkle*, &c. Does the word 'then' apply to the time of gathering, or comes it after they are brought into their own land? Some think the Jews will be restored to their own land while still rejecting Jesus as Messiah, and will there be nationally converted to faith in him. Others think they will first be converted and then restored. But may it not be inferred from Eze. 20. 34–43, that they will be gathered from the heathen while still in unbelief; dealt with in a transition state, as were their fathers in the wilderness, by mercies and judgments, till 'the rebels be purged' from among them; and that 'they (the unbelievers) shall not enter into the land of Israel;' but they being purged out, 'all the (remaining) house of Israel shall serve' the LORD, and he 'will accept them.' That is, being converted to the gospel, they are made accepted in Jesus the Beloved, Ep. 1. 6. *C.*

Ver. 37. It is carefully to be noted that the promise here made is to 'the house (the whole house) of Israel.' But the restoration under Zerubbabel was merely of Judah and Benjamin, and of a very few of the ten tribes. The promise, therefore, though it began to be fulfilled before our Lord appeared in the flesh, still

to my people of Israel; for they are [s]at hand to come.[8]

9 For, behold, I *am* for you, [t]and I will turn unto you, and ye shall be tilled and sown.

10 And [u]I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:[9]

11 And [v]I will multiply upon you man and beast; and they shall increase and bring fruit; and [w]I will settle you after your old estates, and will[y] do better *unto you* than at your beginnings;[1] and [z]ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and [a]they shall possess thee, and thou shalt be their inheritance, and thou [b]shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD, Because they say unto you, Thou *land* [c]devourest up men, and hast bereaved thy nations;[2]

14 Therefore thou shalt devour men [d]no more, neither bereave[3] thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* [e]to hear in thee the shame of the heathen any more, neither shalt thou bear the [g]reproach of the people any more, neither shalt thou cause thy nations to fall[4] any more, saith the Lord GOD.

16 ¶ Moreover, [h]the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [i]they defiled it by their own way, and by their doings: their way was before me as the [j]uncleanness of a removed woman.

18 Wherefore [k]I poured my fury upon them for the blood that they had shed upon the land, and for their idols[5] *wherewith* they had polluted it:

19 And I [l]scattered them among the heathen, and they were dispersed through the countries: according[m] to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they [o]profaned my holy name,[6] when they said to them, [p]These *are* the people of the LORD, and are gone forth out of his land.

21 But [q]I had pity for mine holy name,[7] which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, [r]I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify[8] my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and [s]the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be [t]sanctified in you before their[9] eyes.

24 For[u] I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will [v]I sprinkle [z]clean water upon you, and ye shall be clean: [y]from all your filthiness, and from [z]all your idols, will I cleanse you.

26 A [a]new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And [b]I will put my spirit within you, [c]and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And[d] ye shall dwell in the land that I gave to your fathers; [e]and ye shall be my people, and I will be your God.

29 I [g]will also save you from all your uncleannesses; [h]and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then[i] shall ye remember your own evil ways, and your doings that *were* not good, and shall [j]loathe yourselves in your own sight, for your iniquities, and for your abominations.

32 Not[k] for your sakes do I *this*, saith the Lord GOD, be it known unto you: [l]be ashamed and confounded for your own ways, O house of Israel.[1]

33 Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, [n]I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And[o] the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And[p] they shall say, This land that was desolate is become like [q]the garden of Eden; and the waste, and desolate, and ruined cities *are become* fenced, *and* are inhabited.

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A.M. cir. 3417. B.C. cir. 587.

*s* He.10.37. Phi.4.5.

8 This is a prophecy of the approaching deliverance from Babylon—a type and foretaste of the greater deliverance yet to be effected when God will gather the remnant of his people from all nations in which he has scattered them. See ver.24.—*C.*

*t* Ps.99.8. De.11.12. Ho.2.1,23. Joel 3.18.

*u* Je.31.24;33.12,13. Am.9.14. Ho.1.11. ch. 37.11,16. Is.58.12; 61.4, 11;60.22.

9 This prophetic promise forms an exact counterpart to the prophetic curse recorded in ch.vi. In the one complete desolation is predicted; in the other complete restoration.—*P.*

*v* Je.31.27;33.22.

*w* Ob.19,20. Je.30.18. ch. xlvii., xlviii., with Jos.xiii.–xxi.

*y* Joel 3.17. Is.24.23; 54.7–10. He.8.7,9,16.

1 See note * below.

*z* ch.37.9,13. Is.52.4–6. Ho.2.20. Je.31.34. 1 Jn.2.20,27; 5.20. Jn.17.3.

*a* Ob.17, &c.

*b* ch.37.22,25. Am.9.13. Is.25.8. Je.15.7. Nu.13.32.

*c* Je.15.7. Nu.13.32.

2 Inhabitants, Je.5.19.

*d* Is.25.8. ch.37.25.

3 Or, *cause to fall*, ver.12,13,15.

*e* ch.34.29; ver.6. Is.49.23; 54.4. Zep.3.19.

*g* Ps. 89. 50, 51. Zep. 2.8.

4 Thou shalt neither cause the nations 'to fall' into idolatry 'any more' by thy example and influence, nor into God's displeasure because of copartnership in thy sins, or their share in scourging thee as the rod of his judgment. See ver.17,18.—*C.*

*h* ch.3.17. Je.23.28. Ac.20.27. 2 Ti.3.16.

*i* Le.18.25–28. Is.24.5. ch.37.23; 1.–iii. v. Is. xxiv.lix. Je.ii.–xix. ch. vi.–xxiv. Ho. i.–xiii. Am. ii.–viii. Mi. i.–iii. vi. Zep. i.–iii. 2 Ki.17.7–23. Ne. ix. Ezr. ix. Ps. lxxviii. cvi. Ju. i. to 2 Ch.xxxvi.

*j* Je.2.7,8. Le.xv. Is. 64.6.

*k* ch. 16 35, 38; 23. 37. Is.24.25. 2 Ki.21.16. 2 Ch. xv. xxxix. liii. 2 Ki. xxiv.xxv.

5 *Dung gods.*

*l* ch. 5. 12. Le.26.33. De.28.64. Is.5.5.

*m* ch.7. 3, 8, 9; 14. 10; 16.36–43; 18. 30; 20. 27–34; 22.24–31; xxiii.

*o* Is. 52. 5. Ro. 2. 24. Nu.xxi.–xxiii.

6 Either the Jews themselves profaned it by swearing—a national sin to which they were grievously prone, Je. 23. 10, or they profaned it by calling themselves worshippers of JEHOVAH, while their sins before the heathen brought his worship into contempt.—*C.*

*p* Ex. 32. 11–13. Nu. 14.16,17. 2 Ki.18.30,35; 19.10–12.

*q* Ps.74.18. ch. 20. 9, 14,22; ver.22,23,32. De. 9. 5. Jos. 7. 9. Ps.106.8; 113.1; cxxxvi. Is.43.25; 48.9. Ps.25.11.

7 See Ex.34.5. Ps.8. 1.—*C.*

* This promise evidently extends to a period and to a state subsequent to the restoration from Babylon; for the prosperity of the nation under Zerubbabel, Nehemiah, Ezra, the Maccabees, &c., has never equalled their 'beginnings' under Joshua, their triumphs under David, or their prosperity under Solomon. It is yet to come under a greater, even Christ (see ver. 12), which points the prophecy to a period after which there shall be 'no more bereavement. See ver.14,15.—*C.*

*r* ver.31,32. De.7.7; 9.5. Ps.115.1; 106.8.

8 Glorify, Ps. 46. 10. Le.10.3. Is.5.16. ch.20. 41; 38.16,23; 39. 27; 28. 22.

*s* Ps.126.2. ch.38.23; 39.28. Ex.15.13–16.

*t* ch. 20. 41; 28. 22. 1 Pe.2.9.

9 Or, *your*.

*u* De.30.3,4. Ps.14.7; 106.47; 107.2,3. Is.27. 12,13; 43.6. 49.12; 11.12; 56.8. Je.3.18; 23.3; 30.3, 18; 31.8; 33.7. ch. 34.13; 37.21; 39.25. Ro.11.25, 26, &c.

*v* Nu. 8.7; 19. 13, 18, 19. Ps. 51. 7. Is. 52. 15. Ep.5.25. Zep.3.1. He. 9.14; 10.22; 12.24.

*x* Jn.3.5.

*y* Je. 33. 8. Zec.13 1. 1 Co.6.11. Jn.1.29. 1 Jn. 1.7. Re.1.5. Tit.3.5–7. Ac.13.39.

*z* Is.1.29; 2.18,20; 17, 7,8. Je.3.22–25. ch. 37 23. Ho.14.8. Zec.13.2.

*a* See ch. 11. 19. Ps. 51.10. Je. 31. 33, 34; 32. 39. Zec.7.12. De. 30.6. Jn. 3. 3, 5. 2 Co. 3. 3, 8. Ga.6.15 Tit.3.3,5. Ep. 2.10. Ga.5.6.

*b* Pr.1.23. Is. 44. 3, 4. Ro. 8, 9, 15. 1 Co. 3, 16. Ep.1.13,14. 1 Jn. 3. 24. Tit.3.5,6. ch.37.14.

*c* Ga.5.16. Col.2.6. 1 Jn.1.6,7. 2 Jn.6. Je.10. 23. ch. 37.24. 2 Th. 3.5. Phi. 2. 12, 13.

*d* ch.28.25; 37.21,22; ver.10.

*e* See ch.11.20; 37.27. Ho.1.10. Ge.17.7. Ex. 19.5,6. De.7.6.

*g* Is. 45.17, 22, 24, 25; 1.18; 43.25; 44.22. Je.33. 8. Ho.14.4,8. Zec.13.1. Ro.11.26; 6.14. Mat.1. 21. 1 Jn. 3.5,8. ver. 25–27.

*h* ch.34.27,29; ver.8, 9. Ho. 2. 21–23. Ps. 65. 9–13. Mat. 6. 33. 1 Ti. 4.8.

*i* ch.6.9; 16.61,63; 20. 43. Job 42.5,6. Is.64.6; 6.5. Ho.14.8. Je.31.18–20. Ezr.ix. Da.ix. Ne. ix. Je. 31.19. Ro.2.4. 2 Co.7.1,10,11.

*j* Ro.6.21.

*k* See ver. 22. De.9. 5. Da.9.19. Ro.11.28.

*l* ver. 31; ch. 16. 63. Ezr.9.6.

1 'It is manifest,' says Henderson, 'from the whole tenor of the language employed by the prophet, that temporal and spiritual blessings are beautifully intermixed with each other. The Israelites are again reminded that it was not for any good thing in them meriting the divine favour, that such blessings were to be conferred upon them. Looking back on their rebellious conduct, they should discover nothing but what was calculated to fill them with shame and confusion of face. Merit, therefore, was entirely out of the question.' It shows the pride of the human heart, and its deceitfulness, when such a warning as that contained in this verse is requisite.—*P.*

*n* Zec 8. 7, 8. Ro 8. 30, 32. Mat.6.33. 1 Ti.4. 8. 1 Co.3.22. ver.10. Je. 3.18; 23. 3, 8. ch. 37. 21. Am.9.14,15.

*o* ver. 9, 10, with ch. 6.14. Je.25.9–11. 2 Ch. 36.21. De.29.23–28.

*p* Ps.126.2; 58.11; 64. 9.

*q* Ge.2.8,9; 13.10. ch. 28.13. Is.51.3. Joel 2.3.

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continues its progress, and will not have its completion until 'all Israel shall be saved,' Ro. 11. 26. *C.*

REFLECTIONS.—God takes the most compassionate notice of the deplorable condition of his people; and severe are his resentments of the insults and injuries done to them. But numerous, and infallible in accomplishment, are his promises of grace towards them. What an honour for our earth to be made serviceable to the people of God, and to be improved by them to the ends of his glory! The kingdom of our Lord Jesus Christ is a growing kingdom. Though for a time it be diminished, it quickly recovers, and is replenished. When God returns in mercy to his people, and makes them return in duty to him, their grievances are effectually redressed, and their honour retrieved. Marvellously does grace much more abound where sin had abounded; and, even from the wickedness and misery of men, his perfections are more abundantly glorified. What multitudes of rich blessings are, in excellent order, connected together in the new kingdom! And the infinte freedom and riches of God's favours powerfully lead men to repentance, holiness, earnest prayer, and abundant devotion.

CHAPTER XXXVII. Ver. 10. *The breath came into them, and they lived.* Though it is not necessary, nor perhaps right, to assert with Hutchinson that the Scriptures contain a system of philosophy; yet, most certain it is, that they are found not merely

MOSQUE IN TIBERIAS—ON LAKE GALILEE, AROUND WHICH OUR SAVIOR PERFORMED MOST OF HIS MIRACLES. [EZEKIEL, xxxvi: 26, 27.]—"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This prophecy of Ezekiel was fulfilled in the coming of Christ. In Him provision was made for giving new hearts to the people. Ezekiel anticipates in this reference to the new heart the whole ministry of our Lord Jesus Christ. So when Christ appeared He said to Nicodemus: "Ye must be born again." To be in Christ is to be a new creature. We give a picture of the Mosque in Tiberias in the neighborhood where our Savior performed many of His miracles, and uttered many of His wisest teachings.

36 Then[r] the heathen, that are left round about you, shall know that I the LORD build the ruined *places, and* plant that that was desolate: I the LORD have spoken *it*, and I will do[s] *it*.

37 Thus saith the Lord GOD, [t]I will yet *for* this be inquired of by the house of [u]Israel, to do *it* for them;[2] I will increase them with men like a flock.

38 As the holy flock,[3] as the [v]flock of Jerusalem in her solemn feasts, so [w]shall the waste cities be filled with flocks of men; and they shall know that I *am* the LORD.

## CHAPTER XXXVII.

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is showed the incorporation of Israel with Judah.* 21 *The promises of Christ's kingdom.*

THE hand[a] of the LORD was upon me, and carried[b] me out[1] in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley;[2] and, lo, *they were* very [c]dry.

3 And he said unto me, Son of man, can these[d] bones live? And I answered, O [e]Lord GOD, thou knowest.[3]

4 Again he said unto me, [g]Prophesy upon these bones, and say unto them, O [h]ye dry bones, hear the word of the LORD.[4]

5 Thus saith the Lord GOD unto these bones, Behold, [i]I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and [j]ye shall know that I *am* the LORD.

7 So[k] I prophesied as I was commanded:[5] and as I prophesied [l]there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but *there was* no [m]breath in them.

9 Then said he unto me, Prophesy unto the wind,[6] prophesy, son of man, and say to the wind, Thus saith the Lord GOD, Come from the four[o] winds, O breath,[7] and [p]breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and[q] the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the [r]whole house of Israel: behold they say, [s]Our bones are dried, and our hope is lost; we are cut off for our parts.

12 Therefore [t]prophesy, and say unto them, Thus saith the Lord GOD, Behold, O my people, [u]I will open your graves, and cause you to come up out of your graves,[8] and [v]bring you into the land of Israel.

13 And [w]ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put [y]my Spirit in you, and ye shall live; and I shall place you in your own land: [z]then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [a]take thee one stick, and write[9] upon it, [b]For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For [c]Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And [d]join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt [e]thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, Behold, [g]I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them [h]one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be [i]in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD, Behold, [j]I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And[k] I will make them one nation in the land upon the mountains of Israel; and [l]one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither[n] shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but [o]I will save them out of all their dwelling-places wherein they have sinned, and will [p]cleanse them: [q]so shall they be my people, and I will be their God.

24 And [r]David my servant[1] *shall be* king over them; and they all shall have one shepherd: [s]they shall also walk in my judgments, and observe my statutes, and do them.

25 And[t] they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell

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A.M. cir. 3417. B.C. cir. 587.

*r* ver.4,35; ch.17.24; 34.30;37.14,28.
*s* Ho.14.4-9.
*t* Zec. 10. 6, 9; 13. 9. 1Te.4.16. 1 Jn.5.14. Ps. 10.17. Je. 29.13. Is. 45. 11,19.Ps.102,17; 65.2,4. Mat.7.7. Phi.4.6. Am. 5.14.Pr.3.5,6.
*u* ch. 20. 31. He. 10. 21,22.

2 The necessary connection between prayer and divine blessing is here indicated. Prayer is a part of God's great plan for the government of the world, and more especially of his church. Divine omniscience, the divine decrees, and divine promises, do not in any way set aside the duty or interfere with the rightful place of prayer.—*P.*

3 Heb. *flock of holy things*, Ro.12.1.

*v* Ex. 23. 17; 34. 23. De.16.16.2 Ch.30.5,13; 7.8; 35.18. Ac.2.5,9-11. Zec.8.20-23.
*w* ver.33,3 :ch.34.31. Je.30.19; 31. 27, 28; 33. 12,13. Is.49.19,20. Zec. 2.5,11; 8.4,5,20-23. Jn. 10.16. Mat.8.11. Re.7. 4,9.

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CHAP. XXXVII.

*a* ch.1.3; 3.22; 33.22. Re.1.10.
*b* ch.13.14;8.3;11.24. 1 Ki. 18. 12. Ac. 8. 39. Lu.4.1.

1 *Carried me out*—either in the body—in the spirit out of the body—or merely in vision—'God knoweth.' See 2 Co. 12. 3. —*C.*

2 Or, *champaign*, Zec.1.8.De 11.30.
*c* ver.1,11. Is. 26. 14, 19.Ge.23.4.Ps.141.7.
*d* Jn.6.4,5.
*e* De.32.39. 1 Sa.2.6. Jn.5.21;11.25,26. Ro.4. 17.2 Co.1.9,10.1 Co.15. 22.

3 Humanly speaking they could not live. No power on earth can give life to the dead. God alone, the giver of life and the author of life, can renew it. As it is with natural so is it with spiritual life. A dead world, a dead nation, a dead soul can only have spiritual life infused into it by the Spirit of God. —*P.*

*g* Je.1.10. Ro. 10.17. Is.55.11. Mar.16.15.
*h* De.32.1. Is. 42.18; 1.2. Je. 22. 29. ch. 36.1. Mi.6.1,2. Jn.5.25,28,29; 6.63.Ec.8.4.

4 To speak to the dead seemed folly. In the light of mere human wisdom it was so. Yet God commanded it, and God's servant obeyed in faith, and with that exercise of faith and obedience God gave a power omnipotent and effectual.—*P.*

*i* ver. 7–10. Ge. 2. 7. Ps.104.30. De. 32. 39. 1 Sa. 2. 6. Jn.5.21,25–29; 6.63.Is.26.19.Ep.2.1,5, 6.
*j* ch.6.7;35.11;36.36, 38; 37.14,28. Joel 2.27; 3.17.
*k* Ac. 5. 29; 4.19; 11. 17.1 Co.1.18,21,25.

5 See note * below.

*l* Ac.2.2,37;10.44;16. 29.
*m* 2 Ch 36.22,23.Ezr. 1.1–4.

6 Or, *breath*, Jn.3.8. Ac.2.2.
*o* Ca.4.16.ch.5.10;12. 14;17.21.De.30.3,4.

7 Or, spirit.

*p* Ps.104.30. Ezr.9.8. Ro.11.15. Re.20.4; 11. 11.
*q* Ps.104.30 .2 Ch.36. 22,23. Ezr.1.ii. Is.44.28; 45.13. Re.11.11,15; 14. 1;20.4.
*r* ver.16,19;ch.36.10; 39.25. 2 Co.5.14. Ep.2. 1.Ho.1.11.Ro.11.26.
*s* Ps.141.7. Is. 49.14. Je.2.25. Ps.77.7–9. ver. 1,2.Is.40.27.
*t* Job 35.14,15.

* *I prophesied as I was commanded.* This is one among the many instances

A.M. cir. 3417. B.C. cir. 587.

that serve to establish not merely the ideal but the verbal inspiration of the Scriptures. See also ver.9,10.—*C.*

*u* ver. 21. Is. 26. 19. Ho. 13. 14. 1 Th. 4. 16. Ezr.i.ii. Ne.vii. Je.31, 8–12. Is.66.14. Jn.5.25, 28. Ro.11.15. Re.11.11, 15,20.4 13.

8 This cannot be understood of a literal resurrection; for then must the other emblems of the vision be likewise understood literally. In modern language, the West Indies have often been called 'the grave of Europeans;' and so, the inhospitable climates and countries into which Israel were carried are called their 'graves,' from which God promises to bring his people up.—*C.*

*v* Je. 3.18. Am. 9.14, 15.ch.28.25.
*w* ch.16.62; 34.30. Ps. 126.2,3. Joel 2.27;3.17
*y* ver.9. Re.11.11. Is. 26 12,19; 61.8. Je.31.28. ch.11.19; 36.26,27. Ro. 8.11. 1 Co. 6. 17; 15. 45. Tit. 3.5,6.
*z* ch.17.24; 36.36; 22. 14;ver.13,28.
*a* Nu.17.2.

9 This emblematic order alludes to Nu. 17. 2, where Moses wrote upon twelve rods. The laws of Solon were preserved in Athens upon pieces of wood called *axones*. Poetry was written upon wood planed square or triangularly, each piece movable round in a frame for convenience of reading. Whence, it appears, is derived the word *stave*, applied to poetry and music. There are still two specimens of this mode of writing remaining in England—the Rieve Pole in the island of Portland, by which the rents still continue to be collected; and the tallies, or billets of wood, by which the accounts of the exchequer are noted, and by burning which, the two houses of parliament were lately destroyed in London.—*C.*

*b* 2 Ch. 10. 18; 11.12–16;15.9;30.11–18.
*c* 1 Ki.12.16–20.1 Ch. 5.1.Ge.48.20.Ho.5.3,5. Je.31.6,18.
*d* ver.22,24. Ho.1.11. Is.11.13. Je.50.4. Zep. 3.9. Phi.2.2. Ac.2.46.
*e* ch. 12. 9; 17.12; 20. 49;24.19;34.30.
*g* ver.21,22,24. 1 Ch. 9. 3. with Mat. 28. 19. Ro.11.15, 26. Ep. 2.13, 20;3.6;4.4–6. Zec.10.6.
*h* See ver.22.
*i* Is.8.18. ch.iv,v.xii. xxiv. Is.xx. Je.xiii.xix. Ho.12.10.
*j* See ch.36.24;20.34; 34.13; 39.25. De.30.3,4. Ps.106.47. Is.27. 12, 13; 43.6; 49.12. Je.3.18; 16. 15; 23. 3; 29.14;30.3,10, 18; 31.8; 33.7. Is.11.11. Jn. 10.16. Ga. 4. 25, 26. He.12.22. Col.3.11.
*k* Is. 11. 12,13. Je. 3 18;32.39;50.4. Ho.1.11. ver.24. Ep.2.19–22;4.4-6,12,13.
*l* Ho.1.11. Jn. 10.16; 17.14,21. 1 Ti.6.15. Re. 11.15;17.14.
*n* ch.36. 25, 29. Is. 2. 18. Ho.14.8. Zec.13.2; 12.10.ch.20.38,43.
*o* ver. 6, 12; ch. 36. 24,25. Le.20.7,8. Mi.7. 19.
*p* Ep.5.26,27. He. 9. 13,14.1 Jn.1.7,9.
*q* See ver.27.Re.21. 3,4.
*r* Is.40.11; 9.6, 7; 55. 3,4. Je.23.5;30.9; 33.15. ch.34.23,24. Ho.1.11;3. 5. Zec.6.12,13;9.9. Lu. 1. 32, 33. Mat. 28. 18. Phi. 2. 9–11. Ac. 2. 36. Jn.10.16; 5.31. Ep.4.4–6.ver.22. Col.1.18;2.19.

1 Not David the son of Jesse, who is dead; but David the Beloved, the Son of God, who liveth and reigneth for ever. See ver.25.—*C.*

Thus saith the Lord GOD, Behold, O my people, [u]I will open your graves, and cause you to come up out of your graves,[8] and [v]bring you into the land of Israel.

13 And [w]ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put [y]my Spirit in you, and ye shall live; and I shall place you in your own land: [z]then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [a]take thee one stick, and write[9] upon it, [b]For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For [c]Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And [d]join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt [e]thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, Behold, [g]I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them [h]one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be [i]in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD, Behold, [j]I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And[k] I will make them one nation in the land upon the mountains of Israel; and [l]one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither[n] shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but [o]I will save them out of all their dwelling-places wherein they have sinned, and will [p]cleanse them: [q]so shall they be my people, and I will be their God.

24 And [r]David my servant[1] *shall be* king over them; and they all shall have one shepherd: [s]they shall also walk in my judgments, and observe my statutes, and do them.

25 And[t] they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell

*s* See ch.36.27.1 Jn.2.6.1 Co.11.2. Zec.10.12. 2Th.3.5. Phi.2.12,13; 4.13. Is.26.12. Ga.2.20.
*t* ch.28.25;ver.12,21. Je.3.18. Ge.17.8. Is.60.21. Joel 3.20. Am.9.15.

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free from anything contrary to philosophical discovery, but the germ of natural truth is often found in them completely developed, though unobserved for ages by the eyes of theorizing philosophers. Examples of this fact may be found in the vitality and circulation of the blood, which, when adduced as modern discoveries, were clearly seen to have already existed in the writings of Moses and Solomon. And when the intimate connection between breath and life, Ge. 2. 7, is considered, it may not be presumptuous to conclude, without vainly speculating on the nature of life itself, that its sustaining energy is derived from the air, and carried on by the action of breathing, and that philosophy will yet discover what Scripture has already revealed.

therein, *even* they, and their children, and their children's children, for ever; and my servant David *shall be* their prince [u]for ever.

26 Moreover, [v]I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply[x] them, and [y]will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them; yea, [z]I will be their God, and they shall be my people.

28 And[a] the heathen shall know that I the LORD do [b]sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

## CHAPTER XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment against him.*

AND the word[1] of the LORD came unto me, saying,[2]

2 Son of man, [a]set thy face against Gog, the land of [b]Magog, the chief prince[3] of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD, Behold, [c]I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And [d]I will turn thee back, and put hooks into thy jaws, and I will bring[4] thee forth, and all thine army, [e]horses and horsemen, all of them clothed with all sorts *of armour, even* a great company, *with* bucklers and shields, all of them handling swords.

5 Persia,[g] Ethiopia, and Libya,[5] with them; all of them with shield and helmet:

6 Gomer,[h] and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee.

7 Be[i] thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee,[6] and be thou a guard unto them.

8 ¶ After[j] many days thou shalt be [k]visited: in the latter years thou [l]shalt come into [m]the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always

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[u] Lu.1.32,33.
[v] Ps. 89. 3, 4. ch. 34. 25. Jn.14.27. Ho.2.18-20. Is.55.3. Je.32.40;50. 5.Ge.17.7.
[x] See ch.36. 37. Ge. 22.17. He.6.14.
[y] Le.26.11,12.ch.11. 16; 43. 4, 5, 7. Zec. 2.5. Re.21. 1,2 Co.6.16.
[z] ch.11.20; 14.11; 34. 24,30. 31; 36.28. Ge.17.7, 8. Ex.19.5,6. Le.20.12. Je. 31. 33; 32. 38; 30.22; 24. 7. Ho.2.19,20. Zec. 13.9.
[a] ch.36.23,36;38.23.
[b] Le.20.8. ch. 20. 12. 1Co.1.30.1 Th.5.23.

CHAP. XXXVIII.

1 The prophecy in this and the following chapter is one, and evidently relates to a period yet to come, when the twelve tribes scattered abroad shall be gathered into one kingdom in their own land. See ver.16 and ch.39.25,26.—*C.*

2 See note [a] below.
[a] ch.6.2;20.46; 25. 2; 30.2;35.2.
[b] Ge.10.2. 1Ch. 1. 5. ch. 27. 13. Re. 20. 8, 9. Zec.14.1-3. Da. 11. 40. Re.16.12
3 Or, *prince of the chief.*
[c] Da 12.1. Zec.14. 3. See ch.39.1,2. Joel 3.2.
[d] Is.37. 29. ch. 39. 2; 29.4.2Ki.19.28. Zec.14. 3, 5, 12. Re. 16, 12, 16. Zec.3.8.
4 Or, *after I have brought.*
[e] ver. 15. Da 11. 40. Re.9.16,17. Zec. 14.15. ch.23.12.
[g] Ge.14. 1. Ezr. 1. 1. ch.27.10; 30.5. Je.46.9. Na.3.9.
5 Or, *Phut.*
[h] Ge.10.2. 1Ch. 1.5, 6.ch.27.14. Je.51.27.
[i] Am.4.12. Je.46.2,3, 14;51.12. Ps.2.1-4. Is.8. 9,10;37.22. Joel 3.9-11. Re.16.14,16.
6 *All thy company that are assembled unto thee*—intimates the confluence of many nations to one leader; the personal antichrist concentrating the power of the 'many antichrists' that have continued to work since the days of the apostles, 1 Jn. 2. 18.—*C.*
[j] Hab.2.3. De. 4. 30. Je.30.24. Ho. 3. 5. ver. 16. He.10.37.
[k] Ex. 20. 5. Is. 29. 6. ver.18-23;ch.39.1-21.
[l] Zec.14.2. Re.16.14. ver.4,16.
[m] See ch.36.1,4,8,24 -38;37.12,21-27;34.22-29; ver.11,12. Je. 30. 3, 18;31.12.
[n] The dogmatic idea of the prophecy is very simple. The community of God, renewed by his grace, will victoriously resist all the assaults of the world. This idea the prophet has here clothed with flesh and blood; he brings it before us in a grand finished picture, in which he unites what is realized in the course of time in a long series of successive events. The applications to a single historical event are all at the same time true and false; true, so far as the idea governing the prophecy is certainly realized in these several events; false in their exclusiveness—in mistaking the fact, that all that here appears to lead to a single event belongs to the form' (*Hengstenberg*).—*P.*

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7 *Always waste*—which, even in the best days of Israel, had never been cultivated; but that now, in their restoration, have been rendered beautiful and productive,ver.12.—*C.*
[o] 1 Pe.2.9.
[p] ch.28.26.
[q] Zec.14.2 Re.16.14; 20. 8, with Da. 11. 40, 45.ch.13.11;30.3. Is.28. 2;25.4. Je.4.13.
[r] Is.8.9,10.
[s] Ps.83.3,4. Is. 10. 7. ver.11,12.
8 Or, *conceive a mischievous purpose*, Mi. 2.1. Ps. 36.4.
[t] Pr.1.10. Ro.3.15.
[u] Je.49.31. Ex. 14.3. Ps.10.9.
9 Or, *confidently*, ch.34.25,28. Je.23.6;33. 16.
1 Heb. *To spoil the spoil, and to prey the prey*, 2Ki.24.13.ch.29. 19.1 Ti.6.10.
[v] Is. 1. 25. Am. 1. 8. Zec. 13.7.ver.8.
2 Heb. *navel*, Ju.9. 37.
[x] ch.27.12,15,20,22.
3 ch.19.3,5. Ps. 57. 4. Is.23.18. ch. 26. 16; 28. 16, 18; robbers or villages, Ne.6.2.
[y] ver.8,11; ch.34.14, 25; 36. 24, 33; 37. 21, 25 -27. Je.23.6. Zec.2.5,8.
[z] ver. 10; ch. 37. 28. Ex.14.3,4. Re.16.14.
[a] ver.4,6 Re. 9. 16. Da.11.40,45. Zec.14.1, 2;12.2-4. Joel 3.2. Zep. 3.8.
4 *North parts.*—That is, according to the Hebrew geography, from any points north from the east and west of Jerusalem.—*C.*
[b] ver.8,9. Zec. 14. 2. Da.11.40,45, with Re. 16.14,16;20.8.ch.13.11; 30.3. Is.25.4.
5 *I will bring thee.* That is, by judicially delivering thee over to thy covetous, angry, vengeful, and idolatrous spirit. I will bring thee as an upright judge brings a criminal to punishment, but not as a seductive tempter brings a man to sin, Ja.1.13.—*C.*
[c] ch.39.21;36.23. Ex. 14.4. Le.10.3 Is. 5. 16; 26.9,11. Ps.9.16; 58. 10, 11;64.9;83.17,18.
[d] Ps. 110. 5,6. Is. 11. 15;14.24,25; 10.5;26.20, 21;63.1; 27.1;34.1,6; 66. 16. Je.30.7,10 ch.28.24; 29. 21. Joel 3.9,14. Da. 12.1. Mi.5.5,6. Zec.12. 2-8;14 1-3,12-15.

waste:[7] but it is [o]brought forth out of the nations, and they shall dwell safely [p]all of them.

9 Thou[q] shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy [r]bands, and many people with thee.

10 Thus saith the Lord GOD, It shall also come to pass, *that* at the same time shall [s]things come into thy mind, and thou shalt think an evil thought:[8]

11 And thou shalt say, [t]I will go up to the land of unwalled villages; I will go to them that [u]are at rest, that dwell safely,[9] all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a [1]prey; [v]to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst[2] of the land.

13 Sheba,[x] and Dedan, and the merchants of Tarshish, with all the young lions[3] thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD, In that day when my people of Israel [y]dwelleth safely, [z]shalt thou not know *it?*

15 And[a] thou shalt come from thy place out of the north parts,[4] thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, [b]as a cloud to cover the land; it shall be in the latter days, and I will bring [5]thee against my land, [c]that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD, *Art* thou he of whom [d]I have spoken in old time by my ser-

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The Christian, however, is mainly concerned with considering the breath as an emblem of the Holy Spirit, and his indwelling as necessary to the life of the soul as the breathing of the air is to the life of the body. *C.*

REFLECTIONS.—In what a forlorn and apparently hopeless state are the vessels of mercy by nature, and sometimes the visible church of Christ! Dead, withered, and buried in graves of misery and wickedness! But God himself knows how to revive and quicken them by his word, Spirit, and providence, though none beside can effect it. Now can any obstructions except man withstand his infinite power and grace. Happy is the church when cordially united under Christ, effectually reformed from heathen and popish idolatry, and every temptation thereto, when fixed in the new kingdom, and enjoying therein the most blessed peace, safety, familiarity, and fellowship with God and his saints. In the worst of cases let me supplicate his Spirit, and depend on his promises, in hopes of that everlasting blessedness in which there shall be no death, no discord, no wars, no want, no distance from God.

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CHAPTER XXXVIII. Ver. 2. 'Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal.' *Sept.*—Magog was the son of Japheth, Ge. 10.2. But who is Gog? Cambyses of Persia, according to *Calmet.*—The original Americans. *Mede.*—The Scythians, including the Russians. *Houbigant.*—Antiochus Epiphanes. *Martin and Clarke.*—The Roman Antichrist. *Cocceius.*—The Turk, the Eastern Antichrist. *Gill.*—The Turks and northern nations. *Vitringa.*—The Turks and Tartars. *Sutcliffe.*—Now, of these some will be totally set aside by the internal evidence of the prophecy. Gog cannot be any one that has been, for his time is not yet. See ver. 10, 16, and ch. 39. 25, 26. When borrowing for one prophecy the light derived from another, it appears from Re. 20. 8 that Gog and Magog' represent the devil-deceived 'nations which are in the four quarters of the earth,' and who, according to ver. 16, and ch. 39. 7, 21, 23, 28, are 'the heathen,' 'the enemies,' ch. 39. 27, of the Jews restored to their high estate, and enjoying all the blessings of religious institutions, with agricultural and commercial prosperity and peace, ch. 38. 11-13. 'Gog and Magog' both signify 'covered, concealed,' which, read in the light of 2 Th. 2. 3, 6, 8, where 'that man of sin,' 'that wicked,' is described as yet to be 'revealed'—to be uncovered, as it were, and deprived for ever of that mask of hypocrisy, that assumption of Christianity, behind which he concealed his idolatry—his heathenism—warrants the conclusion, that Gog will be some great personal leader yet to arise, that will head the antichristian system that has been working under cover of Christianity since the days of the apostles, 2 Th. 2. 7; 1 Jn. 2. 18, 22, 26, and who will contrive politically to unite under him the professed heathenism of the nations, against the great centre of missionary (apostolical) Christianity which the Jews will then constitute, Is. 66. 19. Nor is it at all improbable that, as our Lord's denunciations of the hypocrisy and covetousness of the scribes and Pharisees were the immediate incentives to his crucifixion, a similar zeal, in the converted Jews, against the hypocrisy and covetousness of professing Christians, will be equally the cause of the wrath of the antichristian Gog—that their zeal against open idolatry will prepare the heathen to combine with spurious Christianity as against a common enemy; while their riches, and apparently defenceless situation, ver. 11, will present an irresistible bait to the ravenous cupidity of both. *C.*

REFLECTIONS.—The most distant events, and the most secret designs of all who live are all naked and open before God; yet, while there are so many covetous hearts, so many evil thoughts in the world, there will never be wanting multitudes to assemble against Christ's church. Yea, however heartily Turks, Persians, Arabs, and Africans have long hated one another, they will be ready enough to combine against the newly-restored Israel of God. The blessed accomplishment of God's promise sets the devil and his votaries in a rage. But he who touches God's people touches the apple of his eye. His power and promises are sufficient security for their protection and deliverance. He who has, in a harmonious form, foretold the distress, will glorify the whole system of his perfections in the deliverance. They who have been a terror to others shall be made a terror to themselves; and his enemies shall at last become their own executioners.

**TOMB OF CAIUS CESTIUS—THE ROMAN PRÆTOR, WHO DIED THIRTY YEARS BEFORE THE BIRTH OF CHRIST.** [Ezekiel, xxxvii:28.]—"And the heathen shall know that I the Lord do sanctify Israel, when my sanctury shall be in the midst of them for evermore." Caius Cestius was a Roman prætor and tribune of the people, who died about 30 B. C., and Agrippa, his executor, erected this tomb to his memory, with two colossal statues, which are not now in existence. It is a striking fulfillment of prophecy to remember that in this land, which was heathen at the time Ezekiel wrote, is now established the most expensive and sublime sanctuary that has ever been erected by the faith of man. Saint Peter's might well stand for the sanctuary which God promised by his prophet to establish in the midst of his people for evermore.

vants[6] the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord GOD, *that* [e]my fury shall come up in my face.

19 For in my [g]jealousy *and* in the fire of my wrath, have I spoken, Surely in that day there shall be a great [h]shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places[7] shall fall, and every wall shall fall to the ground.

21 And[i] I will call for a sword against him throughout all [j]my mountains, saith the Lord GOD: [k]every man's sword shall be against his brother.[8]

22 And[l] I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone.

23 Thus will I [m]magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.

## CHAPTER XXXIX.

*1 God's judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamon-gog. 17 The feast of the fowls. 23 Israel, having been plagued for their sins, shall be gathered again with eternal favour.*

THEREFORE, thou son of man, prophesy against [a]Gog, and say, Thus saith the Lord GOD, Behold, [b]I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And [c]I will turn thee back, and leave but the sixth part[1] of thee,[2] and[3] will cause thee to come up[4] from [5]the north parts,[6] and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand,[7] and will cause thine arrows to fall out of thy right hand.

4 Thou[d] shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort,[8] and *to* the beasts of the field, to be devoured.[9]

5 Thou shalt fall upon the open field;[1] for I have spoken *it*, saith the Lord GOD.

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6 Heb. *by the hands of my servants.*
*e* Is. 30.27. Ps. 78. 65; 18. 8, 14. De. 32. 22. ch. 36.5;39.25.
*g* Joel 2.18.
*h* Joel 3.16. Zec. 14.4. Re. 16. 18, 20; 11. 13; 6. 12. Hag. 2.6, 7, 21, 22. Je. 4.23–26; 51. 25. Ho. 4.3. Na. 1. 4, 5. He. 12. 26.
7 Or, *towers* or *stairs.*
*i* Ps. 75. 7, 8. ch. 14. 17, with Ps. 105. 16.
*j* ver. 8. Ho. 9. 3. Le. 25. 23. Je. 3. 19.
*k* Ju. 7. 22. 1 Sa. 14. 20. 2 Ch. 20. 23.
8 The unnatural combinations of professing Christianity and practical idolatry which will take place under antichrist, will not long hold together; but, like all other unnatural combinations, will fall asunder, and terminate in division, either upon occasion of some reverse, or, in the immediate prospect of success, when jealousy and distrust will lead the way to conflict and ruin.—*C.*
*l* Da. 11. 45; 12. 1. Zec. 14. 3, 5, 12–15. Re. 16. 21, with ch. 20. 35; 5. 17; 14. 19; 28. 23; 13. 11. Is. 66. 16; 20. 6; 30. 30, 33. Jos. 10. 10, 1 Sa. 7. 10. Ps. 11. 6.
*m* ch. 36. 23; 37. 28; ver. 16. Is. 5. 16; 26. 9, 11. Ps. 9. 16. Le. 10. 3. Re. 15. 3, 4. Ps. 64. 9; 83. 17, 18.

CHAP. XXXIX.
*a* ch. 38. 2, &c.
*b* ch. 38. 23. Re. 18. 8. Ps. 76. 7. Job 40. 2, 12. Na. 1. 6. Ps. 110. 5, 6. Re. 6. 16, 17.
*c* See ch. 38. 4. Zec. 14. 3, 5, 12. Re. 16. 12, 14, 16.
1 *Sixth part.* 'Strike thee with six plagues. *Margin.*—Why six plagues? Probably in allusion to the six combined powers—Gog, Persia, Ethiopia, Libya, Gomer, and Togarmah (ch. 38. 2, 5, 6), to which correspond six forms of military discomfiture—the bow smitten from the left hand; the arrows falling from the right; the fall of the combined army on the mountains; their deliverance to ravenous birds; to the beasts of the field; and finally, the fire upon Magog and the careless dwellers in the isles. See ver. 2, 4, 6.—*C.*
2 Or, *strike thee with six plagues*, or *draw thee back with an hook of six teeth*, as ch. 38. 22.
3 Or, *after I have caused and have brought*, ch. 38. 4–16.
4 *I will cause thee to come up.* See ch. 38. 15.—*C.*
5 Heb. *the sides of the north.*
6 *North parts.* See ch. 38. 15.—*C.*
7 Ps. 76. 3. Ho. 1. 5, 6. De. 28. 35, 42. ver. 4; deprive thee of all power to fight.
*d* ch. 38. 21, 22; ver. 17–20. Re. 19. 17–21. ch. 32. 4, 5; 33. 27. Is. 34. 2–8.
8 Heb. *wing.*
9 Heb. *to devour.*
1 Heb. *the face of the field*, ch. 29. 5; 32. 4; 38. 21.

* The language is figurative. It is intended to show the greatness of the overthrow of the enemies of God's people; the enormous amount of arms and armour they would leave on the battle-field, and the great length of time it would require to consume the spoil—'seven years,' a symbolical figure for a long period.—*P.*

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*e* Am. 1. 4. ch. 38. 19, 22, with ch. 30. 8, 16. De. 32. 22. Na. 1. 6.
2 Or, *confidently.*
*g* Is. 66. 19. Je. 25. 22. Zep. 2. 11.
3 His assistants, ch. 38. 5, 13.
*h* ver. 21, 22; ch. 38. 16, 23. Is. 26. 9, 11. Ho. 3. 5. Ps. 58. 10, 11; 64. 9, 10; 33. 8.
*i* ch. 36. 25–31. Je. 32. 39, 40, with Le. 18. 21. ch. 20. 12. Ex. 20. 7.
*j* Ps. 12. 5. Re. 18. 2. Is 33. 10–12. ch. 7. 2–14. Re. 16. 17; xix. xx.
*k* Ps. 37. 13. 1 Sa. 26. 10.
*l* See ch. 38. 17; xix. xx.
*m* Ps. 111. 2, 3; 64. 9. Is. 66. 24. Nu. 1. 5.
*n* ver. 10. Ps. 46. 9.
4 Or, *javelins.*
5 Or, *make a fire of them, i.e.* use them for fuel.
6 See note * in first column.
7 When the little amount of fire required in eastern cities is considered (for this statement is confined to the cities), this long-continued burning of the weapons of war may, instead of a figure, be a literal description of fact.—*C.*
*p* Is. 14. 2; 33. 1. Re. 13. 10; 18. 6. Mat. 7. 2. Ja. 2. 13. Is. 33. 1. Ob. 18–21 Mi. 5. 8.
8 How remarkably expressive is the language! Gog expected to obtain possession of Palestine as an easy conquest; all that he would gain in it would be a grave. The whole description is figurative.—*P.*
9 To the east of the Lake of Tiberias or Gennesareth, called also in the New Testament the Sea of Galilee.—*C.*
*q* ch. 47. 18. Nu. 34. 11. Jn. 6. 1. Lu. 5. 1.
1 Or, *mouths.*
2 Travelling to or from Syria, ver. 14, 15.
3 That is, *The multitude of Gog.*
*r* ver. 14, 16. De. 21, 23. Nu. 19. 13, 16.
4 Or, *day of renown*, Ps. 126. 2, 3. ver. 21, 22; ch. 28. 22. Is. 26. 9. Ps. 85. 10, 11.
*s* Nu. 19. 11, 13, 16.
5 Heb. *men of continuance.* The touch of a grave, or bone of a dead person, defiled deeply, Nu. xix.
6 Heb. *build*, Le. 11. 44. Lu. 11. 44. Lest any should touch it unwarily.
7 When a corpse remained unburied, the land, according to the ceremonial law, was defiled by it. Should any one, therefore, by accident find a bone unburied, it was his duty to give notice to the proper authorities. He could not himself touch it without incurring ceremonial pollution.—*P.*
8 The new triumphal city built in the valley of the passengers, in the road of now peaceful commerce, and of that religious intercourse that will now subsist between Jerusalem and the Gentile nations of the East.—*C.*
9 That is, *The multitude.*
*t* Ge. 31. 54. 1 Sa. 9. 13.
1 Heb. *to the fowl of every sort of every wing.*
*u* Is. 18. 6. Je. 12. 9. Re. 19. 17–21.

6 And I will send [e]a fire on Magog, and among them that dwell carelessly[2] in the [g]isles;[3] and they shall know that I *am* the LORD.

7 So[h] will I make my holy name known in the midst of my people Israel; [i]and I will not *let them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, [j]it is come, and it is done, saith the Lord GOD; this *is* [k]the day [l]whereof I have spoken.

9 And they that dwell in the cities of Israel shall [n]go forth, and shall [o]set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [4]hand-staves and the spears, and they shall burn them with fire[5] seven years:[6]

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire:[7] and [p]they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel,[8] the valley of the passengers on the east[9] of [q]the sea; and it shall stop the *noses*[1] of the passengers;[2] and there shall they bury Gog, and all his multitude; and they shall call *it* the valley of Hamon-gog.[3]

12 And seven months shall the house of Israel be burying of them, that they may [r]cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown,[4] the day that I shall be glorified, saith the Lord GOD.

14 And they shall [s]sever out men of continual employment,[5] passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set[6] up a sign by it, till the buriers have buried it in the valley of Hamon-gog.[7]

16 And also the name of the city[8] *shall be* Hamonah.[9] Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD, [t]Speak unto every feathered [1]fowl, and to every beast of the field, [u]Assemble yourselves, and come, gather yourselves on every

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CHAPTER XXXIX. Ver. 9. The destruction of Gog and his army will take place (1) by international quarrels; (2) by pestilence; (3) by storms, both natural and miraculous, ch. 38. 21, 22. Modern times have furnished an example of the almost complete annihilation of the noblest army the world ever saw, within even a briefer space than that assigned for the destruction of Gog and his host. The retreat of Napoleon from Moscow should furnish a lesson to all ambitious invaders, and teach the nations to tremble at that great but often forgotten truth—'The Lord God omnipotent reigneth.' *C.*

Ver. 17. This most terrible, because most extensive, of all the judgments of God inflicted since the great flood, is called 'a sacrifice,' which the Most High offers to his justice, and in assertion of his mercy—an offering to justice, because Gog was an unprovoked invader, a covetous robber—an assertion of mercy wrought for the deliverance of suffering and oppressed humanity. See ch. 38. 10–13. *C.*

REFLECTIONS.—No weapon formed against Zion can prosper. The most mighty armies are easily crushed by an angry God, and must be ruined, rather than his word should fail. They who expect wealth with the wicked must take their punishment with them; and they who invade other men's rights justly lose their own. They who know God's name will never dare to profane it. And his enemies must know at last what a great God and Saviour he is to all people, and what destruction comes to the wicked. No injury done to us should hinder our humanity, even to the dead. And vile corpses ought to render sin, the cause of death, abominable. General mercies should animate to general reformation: and every one ought to be hearty and persevering in them. After all our conquests on earth, there is always great need of purification: and to advance God's glory is Israel's great re-

side to my sacrifice[2] that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams,[v] of lambs, and of goats,[3] of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken,[4] of my sacrifice which I have sacrificed for you.

20 Thus ye shall be [w]filled at my table with horses and chariots,[5] with mighty men, and with all men of war,[6] saith the Lord GOD.

21 ¶ And[y] I will set my glory among the heathen, and all the heathen shall see my judgment, that I have executed, and my hand that I have [z]laid upon them.

22 So the house of Israel shall [a]know that I *am* the LORD their God from that day and forward.

23 And[b] the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore [c]hid I my face from them, and gave them into the [d]hand of their enemies; so fell they all by the sword.[7]

24 According[e] to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

25 ¶ Therefore, thus saith the Lord GOD, Now[g] will I bring again[8] the captivity of Jacob, and have [h]mercy upon the whole house of Israel, and will be jealous for my holy name;[9]

26 After[i] that they have borne their shame, and all their trespasses, whereby they have trespassed against me, [j]when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and [k]am sanctified in them in the sight of many nations;

28 Then[l] shall they know that I *am* the LORD their God, which caused them[1] to be led into captivity among the heathen: but I have gathered them unto their own land, and have left[n] none of them any more there.

29 Neither[o] will I hide my face any more from them: for I have [p]poured out my Spirit upon the house of Israel, saith the Lord GOD.

A.M. cir. 3417.
B.C. cir. 587.

2 Or, *slaughter*, Is. 18. 5; 34. 6. Je. 40. 10; 12. 9. Zep. 1. 7, 8. Re. 19. 17, 18, 21. ch. 32. 4; 29. 5.

*v* Ps. 68. 31. Is. 34. 6. Je. 50. 27; 51. 40. Re. 19. 18. De. 32. 14. Am. 4. 1. Ps. 22. 12.

3 Heb. *great goats.*

4 Or, *satiated*, Ca. 5. 1. Hag. 1. 6. Je. 31. 14, 25. 1 Co. 11. 21.

*x* Re. 19. 21. 2 Sa. 8. 4. Ps. 76. 5, 6.

5 *Horses and chariots.* 'Horses and their riders.'—*Boothroyd.*

6 Heb. *champions of war*, 1 Sa. 17. 4. Re. 19. 18.

*y* See ch. 38. 16, 23. Is. 26. 11. Ps. 9. 16. Job 21. 19; 31. 21.

*z* Ex. 7. 4.

*a* See ver. 28, 29; ch. 28. 26; 34. 30. Ps. 9. 10. 2 Ti. 1. 12. 2 Co. 1. 10.

*b* 2 Ch. 15. 2. Is. 10. 5, 6. La. 1. 8; 3. 39; 5. 16, 17. Je. 22. 8, 9. ch. 36. 18–20, with Is. 36. 18–20.

*c* Is. 1. 15; 8. 17; 59. 1, 2. De. 31. 17, 18. Ps. 27. 9; 10. 1. Is. 49. 14.

*d* Le. 26. 25. Ps. 106. 41.

7 Not all slain by the sword—for then could there be no remnant—but they all fell, conquered by the sword of their enemies.—*C.*

*e* Is. 1. 19, 20; 3. 11. Je. 2. 19, 20 4. 18; 5. 25. Da. 9. 4 16. Is. 1. iii. v. ix. lix Je. ii.–xxv. ch. ii.–xxiv. Ho. i.–xiii. 2 Ki. 17. 7–23, &c.

*g* ch. 34. 13; 36. 10, 24; 37. 11, 12, 21. Is. 56. 8; 27. 12, 13. Je. 3. 18; 23. 3; 30. 3, 18; 31. 8. Ro. 11. 15, 25, 26, 32.

8 *Now will I bring again*, &c. Not after the destruction of Gog and his host; for the restoration was accomplished previously, and the prosperity of the restored people was one great incentive to his invasion (see ch. 38. 8, 11, 12); but 'after that they have borne their shame' (ver. 26)—the shame of their sins in their own land, and the shame of their captivity and degradation among the Gentiles.—*C.*

*h* Ho. 1. 11.

9 ch. 36. 5, 6, 21–23; 38. 19. Joel 2. 18. Na. 1. 2. Zec. 1. 14; 8. 2; *i.e.* ready to vindicate my perfections and people.

*i* Ps. 99. 8. Da. 9. 16. Je. 3. 24, 25. ch. 16 36, 37; 30. 11.

*j* De. 28. 47, 48; 32. 14, 15. 1 Ki. 4. 25. Mi. 4. 5.

*k* ch. 36. 23; 38. 16. Le. 10. 3. Is. 5. 16.

*l* Ho. 2. 20; 3. ver. 22; ch. 34. 30. 2 Ti. 1. 12. Ps. 126. 3.

1 Heb. *by my causing of them*, &c.

*n* De. 30. 3, 4. Ne. 1. 8–10. Je. 3. 18. Is. 27. 12. ch. 37. 21.

*o* ch. 37. 27, 28. Is. 54. 8–10. ver. 24, 25.

*p* ch. 11. 19; 36. 27. Joel 2. 28. Is. 59. 20, 21; 44. 3, 4. Zec. 12. 10. Ac. 2. 17. 1 Jn. 3. 24. Ro. 11. 26, 27.

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* The Hebrew cubit was about 21 inches in length; the handbreadth was the breadth of the four fingers, or a little more than 3 inches. Consequently as the reed measured six of these large cubits, as we may call them, each being a cubit and a hand-breadth, it must have been about 12 ft. long.—*P.*

A.M. cir. 3430.
B.C. cir. 574.

## CHAP. XL.

*a* ch. 1. 2; 8. 1; 20. 1; 24. 1; 26. 1; 29. 1, 17; 30. 20, 31. 1; 32. 1, 17; 33. 21.

*b* ch. 33. 21. Je. xxxix. lii. 2 Ki. xxv. 2 Ch. 36. 17–19.

*c* Ex. 12. 41. Ge. 22. 14. Is. 43. 2.

*d* ch. 1. 3; 3. 12, 14, 22; 8. 3; 11. 24. Re. 1. 10.

1 See note * below.

*e* Is. 1. 2, 3. ch. 17. 22, 23. Re. 21. 10. Da. 2. 35, 44.

2 This may be compared with Is. 2. 2. The elevation is spiritual as the mountain is symbolical. The church of Christ is so exalted as to be visible to the whole world.—*P.*

3 Or, *upon which.*

*g* Ps. 48. 2. Is. 54. 11–13. Ga. 4. 26. ch. 48. 30–35. Re. xxi. ; 22. 1–5.

*h* ch. 1. 7, 27. Da. 10. 6. Zec. 6. 12. Re. 1. 15; 21. 5. Ps. 22. 27, 28. Hc. 13. 8.

*i* Zec. 2. 1. Re. 11. 1; 21. 15. ch. 45. 1; 47. 3 Ga. 6. 16. Is. 8. 20. 2 Ti. 3. 16, 17.

*j* Jn. 10. 2, 7, 9. He. 1. 2, 3. Re. 3. 7. Ep. 4. 11.

*k* Mat. 13. 9; 10. 27. ch. 2. 7, 8; 3. 17; 43. 10; 44. 5. Ac. 20. 27. 1 Co. 11. 23. Mat. 28. 19, 20. De. 12. 32.

*l* Zec. 2. 5. Is. 26. 1; 60. 18. Ps. 125. 2.

4 See note * in first column.

*m* ch. 42. 20. Ep. 3. 18. Mat. 16. 18; 28. 20. He. 3. 6. Ja. 4. 12.

*o* ver. 19, 20; ch. 8. 16. 1 Ch. 9. 18. Jn. 14. 6; 10. 7, 9. Mat. 7. 13, 14. Is. 60. 3, 11. Re. 21. 25.

5 Heb. *whose face was the way toward the east*, ver. 20, 22.

*p* ver. 20, 26. Ps. 84. 7. Ep. 4. 12, 13. Job 17. 9. Pr. 4. 18. 2 Pe. 1. 5–9; 3. 18.

*q* Jn. 1. 14. Is. 7. 14; 9. 6; 28. 16.

*r* 1 Ch. 9. 18, 23, 24; 26. 12, 13, 18. Ca. 1. 4; 3. 4. Is. 26. 20; 32. 18. Jn. 14. 2. Re. 21. 27.

6 Side-posts, ch. 45. 19. Ex. 12. 22. Re. 3. 12. ch. 43. 8.

*s* ver. 7. 1 Ch. 9. 18, 23, 24; 26. 12, 13. Ca. 1. 4; 3. 4. Is. 26. 20. Jn. 14. 2. Re. 21. 27.

† The words of Hävernick, quoted by Principal Fairbairn in his commentary on Ezekiel, are deserving of the attention of every thoughtful reader. They give, as I believe, a key to this most mysterious and remarkable portion of God's Word. We may not be able by it to reveal every latent truth, or solve every mystery; but we shall at least open the sanctuary for closer and more minute inspection. The prophet seems to have had the kingdom and work of the Messiah chiefly before his mind in the whole vision. He saw and described them through the symbols of the temple and its rites. He does not describe things as they actually existed in the temple, or in the Jewish state. It is altogether an ideal pic-

(*see page* 896)

## CHAPTER XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east gate,* 20 *of the north gate,* 24 *of the south gate,* 32 *of the east gate,* 35 *and of the north gate.* 39 *The eight tables.* 44 *The chambers.* 48 *The porch of the house.*

IN the [a]five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that [b]the city was smitten, in the [c]self-same day [d]the hand of the LORD was upon me, and brought me thither.[1]

2 In the visions of God brought he me into the land of Israel, and set me upon [e]a very high mountain,[2] by which[3] *was* as the [g]frame of a city on the south.

3 And he brought me thither, and, behold, *there was* [h]a man, whose appearance *was* like the appearance of brass, with [i]a line of flax in his hand, and a measuring reed; and he stood [j]in the gate.

4 And the man said unto me, Son of man, [k]behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And, behold, [l]a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long*, by the cubit and an [4]hand-breadth; [n]so he measured the breadth of the building one reed, and the height one reed.

6 ¶ Then came he unto [o]the gate which looketh toward the east,[5] and went up the [p]stairs thereof, and measured the [q]threshold of the gate, *which was* one reed broad, and the other threshold *of the gate, which was* one reed broad.

7 And *every* [r]little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits, and the threshold of the gate, by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts[6] thereof, two cubits; and the porch of the gate *was* inward.

10 And the [s]little chambers of the gate eastward *were* three on this side, and three on that

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nown. How humbling it is to nature when because of judgments on sin men become degraded like beasts! But wise are all his dispensations: his judgments on the wicked are according to justice, and an encouragement to the faith and hope of the people. True penitents are willing to bear their shame, and wonder at the mercy mingled with their sufferings. And when we return to God, he will return to us, and lift upon us the light of his countenance. But it is truly delightful when his kindness towards his people silences all the reflections of their enemies against him; and when he eminently bestows upon them his presence and Spirit, and assures them of their everlasting relation to and enjoyment of himself.

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CHAPTER XL. Ver. 2, 3. The *high mountain* may denote the conspicuous firmness and heavenly nature of the gospel church. The man appearing as *brass* denotes Jesus Christ in his strength, stability, duration, debasement, and glory. His *line* and *reed* represent the Scriptures, by which everything in the doctrine, worship, or discipline of his church ought to be measured. His *standing in the gate* may represent him as the only door and way of our access to God, and to his church above or below. 4. This, and ch. 44. 5, compared with ch. 43. 10–14, containing most solemn charges for both ministers and people to remark and regard everything in the form of the gospel church, directs an awful rebuke to those who, affecting to put asunder what God hath joined, contemn and decry the forms of worship and the government and discipline of the gospel church, as not appointed in the Scriptures, and not much worthy of a Christian's regard.

Ver. 5–49—ch. xli. xlii. xliii. The temple and its furniture, described in this and the three following chapters, represent the church, particularly in the apostolic and millennial state. The *measuring* of everything by Christ with a *line* and *reed*, denotes that everything in it is appointed by Christ in his Word; and nothing ought to be admitted but what is answerable to and founded on that Word. The *wall* denotes her divine protection and surrounding discipline and government. The *courts*, at least the outward, may denote her visible state; and the *inner court*, and especially the *sanctuary*, may allude to her invisible state of eminent fellowship with God in Christ. The *separate building* at the west end may represent the state of glory. The large *gates*, *doors*, and *porches* may signify Jesus Christ as the means of our abundant access to God; but the *porch of the sanctuary* may denote him as a supporter, hiding-place, and house of prayer for his people. The *stairs*

side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured [t]the breadth of the entry of the gate, ten cubits; *and* the length[7] of the gate, thirteen cubits.

12 The space[8] also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side; and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits,[9] door against door.

14 He made also posts[1] of threescore cubits, even unto the post of the [u]court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.[2]

16 And *there were* narrow[3] windows to the little chambers, and to their posts within the gate round about, and likewise to the arches;[4] and windows *were* round about inward:[5] and upon[v] *each* post *were* [w]palm-trees.

17 Then brought he me into [y]the outward court, and, lo, *there were* chambers,[6] and a pavement made for the court round about: [z]thirty chambers *were* upon [a]the pavement.

18 And the pavement by the side of the gates, over against[7] the length of the gates, *was* the lower pavement.

19 Then he measured the breadth, from the forefront of the lower gate [b]unto the forefront of the inner court without,[8] an hundred cubits eastward and northward.

20 ¶ And[c] the gate of the outward court, that looked[9] toward the north, he measured the length thereof, and the breadth thereof.

21 And the [d]little chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the arches[1] thereof, were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And [e]their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east; and [g]they went up unto it by seven steps; and the arches thereof *were* before them.[2]

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he [h]measured from gate to gate an hundred cubits.

24 ¶ After[i] that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* [j]windows in it, and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* [k]seven steps to go up to it, and the arches thereof *were* before them: and it had [l]palm-trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south: and [n]he measured from gate to gate toward the south an hundred cubits.

28 And[o] he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the [p]little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* [q]windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the [r]arches round about *were* five and twenty cubits long,[3] and five [4]cubits [5]broad.

31 And the arches thereof *were* toward[6] the outer court; and [s]palm-trees *were* upon the posts thereof: and the going up to it *had* [t]eight steps.

32 ¶ And[u] he brought me into the inner court toward the east; and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures, and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side and on that side: and the going up to it *had* [v]eight steps.

35 ¶ And[x] he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

*d* ver.7,10-16. *e* See ver.16. *g* ver.6,31,34,37. Ps.84.7.1 Co.13.9. 2 Pe.1.5-9. Ep.4.12, 13. Job 17.9. Pr.4.18. Re.10.7; 11.15.

A.M. cir. 3430. B.C. cir. 574.

ture he paints; but still a picture exhibiting some of the leading features of the Jewish temple and ritual. It is modified for the purpose of bringing out more clearly the great spiritual truths of a new dispensation.—'1. In the gospel times there is to be on the part of Jehovah a solemn occupation anew of his sanctuary, in which the entire fulness of the divine glory shall dwell and manifest itself. At the last there is to rise a new temple, diverse from the old, to be made every way suitable to that grand and lofty intention, and worthy of it; in particular, of vast compass for the new community, and with a holiness stretching over the entire extent of the temple, so that in this respect there should no longer be any distinction between the different parts. Throughout, everything is subjected to the most exact and particular appointments; individual parts, and especially such as had formerly been indeterminate, obtain now an immediate divine sanction, so that every idea of any kind of arbitrariness must be altogether excluded from this temple. Accordingly, this sanctuary is the thoroughly sufficient, perfect manifestation of God for the salvation of his people, ch.xl.–xliii.12. 2. From this sanctuary, as from the new centre of all religious life, there gushes forth an unbounded fulness of blessings upon the people, who in consequence attain to a new condition. There come also into being a new glorious worship, a truly acceptable priesthood and theocratical ruler, and equity and righteousness reign among the entire community, who being purified from all stains, rise indeed to possess the life that is in God, ch. xliii. 13–xlvii. 12. 3. To the people who have become renewed by such blessings, the Lord gives the land of promise; Canaan is a second time divided among them, where, in perfect harmony and blessed fellowship, they serve the living God, who abides and manifests himself among them. ch.xlvii.13-xlviii.'—*P.*

*t* He.7.25. Jn.6.37. Ep.2.18. Re.3.7. 1 Co. 1.30. Is.45.17,22,24,25.

7 Or, *height*, ver.30.

8 Heb. *limit* or *bound*.

9 *Five and twenty cubits* — being thirteen for the opening of the gate, and twelve for the two chambers.—*C.*

1 Or, *pillars*, Pr.9. 1. Re.3.12. Ga.2.9. 1 Ti. 3.15.

*u* ch.42.1. Ex.27.9. Ps.65.4; 84.2,3; 87.4; 100.4. Is.54.2; 60.8; 62.9.

2 The length of the portico from the outward point (ch.41.21, 25), to the inner side which looks into the first court (ver.17), including the thickness of the walls (ver.6), the chambers and the spaces between them, ver.7.—*C.*

3 Heb. *closed*, ver. 25. 1 Ki.6.4. 1 Co.13.9, 12. 2 Co.3.18; 5.7. Is.54. 12; 60.8. ch.41.16.

4 Or, *galleries* or *porches*, ver.21,30.

5 Or, *within*.

*v* Mat.4.19. 1 Th.2. 19,20. Ga.1.19.

*x* Ca.7.7,8. Ps.92.12. Re.7.9.

*y* Re.11.2. 1 Ki.6.36; 8.64. 2 Ch.20.5; 4.9. 2 Ki. 21.5.

6 Or, *storehouses*, ch.42.8. 1 Ki.6.5. Jn.14. 2. 1 Ch.28.12. See ver. 7,10. Re.11.2.

*z* ch.45.5.

*a* 2 Ch.7.3. Es.1.6. ch.42.3; 45.5.

7 Or, *equal to*, ch.1. 20; 3.8; 45.7; 48.13.

*b* ver.23,27,47; ch.46. 2.

8 Or, *from without*.

*c* Compare with ver.6–19.

9 Heb. *whose face* was.

1 Or, *galleries* or *porches*, ver.16,30.

2 *The arches thereof were before them.* The word translated 'arches' is also rendered 'porches or galleries;' but it is most probable that 'arches' is the proper translation. The existence of the arch at this period has been doubted or denied; but Wilkinson, author of *Topography of Thebes*, has shown the existence of the arch more than 400 years anterior to the building of Solomon's temple. Instead of 'before them,' Greenfield reads, 'suitable to them'—corresponded with them. And if these stairs were constructed, not with the narrow steps adopted in a British building, but with the broad slanting steps of an Italian palace, these arches, instead of having the steps within their span, may have formed a kind of splendid balustrade on the right and left of the ascent. See the variety of dimensions of gates, &c., ver.48, 49.—*C.*

*h* ver.19. Ex.38.9–12. Is.8.20. ch.3.17,19. Ga.6.16. Phi.3.16.

*i* ver.6–23.

*j* ver.16,22. 1 Ki.6.4. Is.42.6; 6.6; 60.18, 20. Jn.1.7,8; 8.12; 12.35

*k* ver.6,22. 2 Pe.3.18; 1.5–9. Ps.84.7. Ep.4.12, 13.

*l* ver.16. Ca.7.7,8. Ps.92.12. Re.7.9. Is.41. 19; 55.13; 60.21; 61.3. ch. 47.12. Ps.1.3.

*n* ver.19,23,47.

*o* With ver.17.

*p* ver.7,10,17,21,33, 36,38. 2 Ki.23.21. 1 Ch. 28.11–13. 2 Ch.31. 11. Ne.13.5,9,12,13. Je.35. 2,4; 36.10. Ca.1.4; 3.4. Is.26.20; 32.18. Jn.14.2. Re.21.27.

*q* See ver.16,22,25.

*r* ver.16,21.

3 Or, *high*, ver.11.

4 For 'five cubits' some are disposed to adopt twenty-five, concluding, on authority of the parallel passages, that a word has been lost out of the text. But if ver. 21,25,29,33,36, are to regulate this verse, then 'twenty-five' must also be changed to fifty, to bring them to correspondence. In a passage, the whole of which is confessedly obscure, is it not better to acknowledge ignorance as to why the record is so, than, without any authority beyond conjecture, to subject the record to arbitrary alteration?—*C.*

5 Heb. *breadth*.

6 Or, *like to those of*.

*s* ver.16. Ca.7.7,8. Ps.92.12. Re.7.9. 1 Th. 2.19,20. 1 Co.4.15. Ga.4.19. Mat.4.19.

*t* ver.22,26,34,37. Ho.6.3. Mat.13.23. 1 Co.13.9,10,12. Ep.4. 12,13. Phi.1.9; 3.14. 1 Th.2.10. 2 Pe.1.5–9; 3.18.

*u* See ver.28–31.

*v* See ver.1,6,22,31, 37,49.

*x* See ver.28–34; ch.44.4; 47.2.

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at the different thresholds may mark out our deliberate and gradual entrance into the visible and invisible church, and to fellowship with God; and our gradual increase in gifts and grace. The *foundations* and *pavements* represent Jesus Christ and his inspired oracles as the foundation of the church, of every true member, of all saving grace, and of every good work in it. The *posts* and *pillars* denote fundamental truths, gospel promises, faithful ministers, and zealous saints. *Palm-trees* alternately mingled with *cherubims* in the engravings, denote saints attended and assisted by angels and ministers. *Windows* represent ministers and ordinances, by which we obtain the light and air of life. The *altar of burnt-offering* and *sacrifices* are to be referred to Christ in his person and righteousness. The *altar of incense* represents him in his all-procuring intercession. The *chamber for washing* the sacrifices may denote baptism; in which saints, those spiritual oblations, are washed in the blood and Spirit of the Lamb. The *eight tables* of hewn stone, with the *knives* on them, may signify the divinely-appointed, permanent, and frequently dispensed ordinance of the Lord's supper; in which Christ crucified, and our sins as the cause of his death, are affectingly presented to our view. The *chambers*, built on the inside of the wall of the court and outside of the wall of the temple, may denote particular churches, worshipping assemblies,

37 And the posts thereof *were* toward the outer court; and palm-trees[7] *were* upon the posts thereof on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof, *were* by the posts of the gates, where [y]they washed the burnt-offering.[8]

39 ¶ And in the porch of the gate *were* two tables[z] on this side, and two tables on that side, to slay thereon the [a]burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side without, as one goeth up[9] to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices.*

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid [b]the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* [1]hooks,[2] an hand broad, fastened round about: and [c]upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers[d] of the [e]singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate, *having* [g]the prospect toward the north.

45 And he said unto me, This chamber,[3] whose prospect *is* toward the south, *is* for [h]the priests, the keepers of the charge[4] of the house.

A.M. cir. 3430. B.C. cir. 574.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the [i]keepers of the charge of the altar: these *are* the sons of Zadok,[5] among the sons of Levi, [j]which come near to the LORD to minister unto him.

47 So [k]he measured the court, an hundred cubits long, and an hundred cubits broad, four square, and the altar *that was* before the house.

48 ¶ And he brought me to the [l]porch[6] of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The[n] length of the porch *was* twenty cubits, and the breadth eleven cubits: and *he brought me* by the [o]steps whereby they went up to it; and *there were* pillars[7] by the [p]posts, one on this side, and another on that side.

## CHAPTER XLI.

*The measures, parts, chambers, and ornaments of the temple.*

AFTERWARD he[a] brought me to [b]the temple,[1] and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the [2]tabernacle.[3]

2 And the breadth of the door[4] *was* ten cubits;[5] and the sides of the door *were* five cubits on the one side, and five cubits on the other side; and he measured the length thereof, [c]forty cubits, and the breadth, twenty cubits.

3 Then went he inward,[6] and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.[7]

4 So he measured the length thereof, twenty

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7 Most probably the chapiters were carved in some imitation of the palm-tree—the emblem of upright men, fruitful and flourishing in good works, Ps. 92. 12.—*C.*

*y* Le. 1. 9. 1 Pe. 3. 21. Tit. 3. 5. 1 Co. 6. 11. He. 10. 22, 23. Ja. 4. 8. Re. 1. 5.

8 The washing place of the sacrifices was 'by the posts of the gates,' the emblem of that spiritual washing without which no man can 'enter into the kingdom of God,' Jn. 3. 5, or 'present his body a living sacrifice, holy, acceptable to God,' Ro. 12. 1.—*C.*

*z* 1 Co. 10. 16, 21; 11. 23–26. Is. 53. 4, 5, 7, 10. Ga. 3. 13. He. 10. 1, 4, 5. Is. 25. 6; 55. 1. 1 Pe. 1. iv.–vi.

*a* Le. 1. 3; 4. 2, 3; 5. 6, 12; 6. 6; 7. 1. Is. 53. 5. He. 10. 12, 14.

9 Or, *at the step.*

*b* Ac. 2. 23; 4. 27, 28. Is. 53. 4–6. Zec. 12. 10; 13. 7.

1 Or, *end-irons*, or *the two hearth-stones.*

2 The rabbins describe eight pillars boarded with cedar, having three rows of hooks, from the highest of which the priests suspended the bullocks; from the second the rams; and from the lowest the lambs. But some for 'hooks' read 'edges'—borders to prevent the instruments from falling off.—*C.*

*c* 1 Co. 10. 16; 11. 23–26. Mat. 26. 26–28.

*d* See ver. 7, 10, 29.

*e* 1 Ch. 6. 31, 32. Ep. 5. 19. Col. 3. 16. Ro. 10. 15. Ep. 3. 8; 4. 11, 12.

*g* ch. 8. 5.

3 *This chamber*—not a single chamber, but in modern language a suite of rooms opening into one common gallery.—*C.*

*h* Le. 8. 35. Nu. 18. 5; 3. 27, 28, 32, 38. 1 Ch. 6. 49; 9. 23. 2 Ch. 13. 11. Ps. 134. 1. Mal. 2. 4–7. 1 Ti. 6. 20. Re. 1. 6. 1 Pe. 2. 5. Ro. 12. 1.

4 Or, *ward* or *ordinance:* and so ver. 46.

* The dimensions of this 'post of the porch' show that it was not of wood, as the word would suggest, but either a single stone of large dimensions, or a suitable structure of jointed work.—*C.*

*i* Nu. 16. 5. Le. 6. 12, 13. 1 Ki. 2. 27, 35. ch. 44. 15; 48. 11. 1 Co. 9. 13, 14. 1 Ti. 5. 17.

5 Or, *just one*, Ac. 7. 52; 22. 14. 1 Jn. 2. 1. Je. 23. 5. ch. 43. 19; 44. 15, 16. 1 Ki. 2. 35.

*j* Ro. 1. 9, 16. Ep. 2. 17, 18. Col. 4. 12.

*k* ver. 19, 23, 27; ch. 43. 13–17. He. 13. 10.

*l* 1 Ki. 6. 3. Jn. 10. 7, 9; 14. 6. Re. 3. 7, 8.

6 See note * in first column.

*n* 1 Ki. 6. 2

*o* ver. 31, 34, 37.

7 Probably the same as Jachin and Boaz set up by Solomon, 1 Ki. 7. 21.—*C.*

*p* ver. 48. 1 Ki. 7. 21. 2 Ch. 3. 17. Re. 3. 12. Ga. 2. 9. 1 Ti. 4. 6, 12. 2 Ti. 2. 15; 4. 2, 5.

CHAP. XLI.

*a* ch. 40. 3. 2 Co. 3. 5.

*b* 1 Ki. 6. 2. Re. 21. 3, 15; 3. 12. 1 Co. 3. 16. 2 Co. 6. 16. Ep. 2. 21. Zec. 6. 12, 13. Mat. 16. 18.

1 Hitherto the prophet has been describing the courts which surrounded the temple or shrine, with their gates, guard-rooms, store-chambers, and chambers for the attendant priests and Levites. Here he directs attention to the shrine itself. Sometimes the word temple is employed to denote the whole structure, including the courts; at other times it is restricted to the shrine or temple proper.—*P.*

2 Or, *covering*, Ex. 36. 14.

3 *The tabernacle*—most probably an awning over the doorway.—*C.*

4 Or, *entrance*, Jn. 10. 7, 9; 14. 6. Ep. 2. 18. 1 Ti. 2. 5. Ac. 4. 12.

5 *The breadth of the door was ten cubits.* This was the inner door leading into the sanctuary. *The sides*—the folding leaves of the door.—*C.*

*c* 2 Ch. 3. 3, 8. 1 Ki. 6. 2, 17.

6 To the holy of holies.

7 The door' (that is, the width of the door) 'six cubits, and the breadth of door' (that is, of the wall in which the door was placed) 'seven cubits.—*C.*

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and instituted ordinances, or evangelical offices, in which Christ's people are lodged, protected, taught, and comforted by him. The *enlarging* of some of these chambers, according to the *height of their stories*, by *their jutting into the principal wall*, imports that the more holy, heavenly, and dependent on God churches and Christians are, the more extensive is their gospel liberty. But the *narrowing the priests' chambers in the outward court towards the north as they ascended*, may denote, that the more eminent ministers are, they are the more exposed to persecution. The *void places* between and before the chambers may represent the abundant access there is to Christian churches and ordinances; and the light, liberty, and wholesome air of spiritual influence there enjoyed; and that our whole life ought to be an improvement of ordinances past, and preparation for what are in view. The *equal size of the chambers*, and the *equality of the things and measures* on different sides, gates, &c., may represent the equal privileges, power, and authority of churches and ministers, the identity of Christ, his Word, and ordinances, and the similarity of his people in every part of the world. The *five hundred reeds* of measure, for a vacant space on every side of the court, may denote the extent of the gospel church, and the remarkable distinction which ought to be kept up between her and the world. The *whole limit thereof round about being most holy*, imports that all her ordinances are holy and spiritual, not ceremonial and carnal; and that holiness ought to be the shining quality of every officer and member. The people's *never returning by the gate at which they entered* the court, but going out by that directly opposite, and with the prince in the midst of them, ch. 46. 9, 10, denotes that in fellowship with Christ we must go forward, from strength to strength, in all our attendance on ordinances, and never turn our back on God or his institutions. The appropriation of the east gate to the prince, ch. 44. 1–3; 46. 1–3, 8, may denote that Jesus alone approached to God directly and in the way of merit; and that it is only through him that we have access with boldness unto God. The *singers* and *Levites* may represent Christians as praising God and labouring in his service; and *priests* may denote ministers, who present Christ, the atoning sacrifice, to men, and attend on God's service; and saints, who by faith present him, themselves, and their services in him, to God.

Ver. 2, &c. This is confessedly one of the most obscure and difficult portions of the prophetical writings. The Jews forbade it to be read by any one under thirty years of age; and believe that many parts of it cannot be understood till Elias (whom they expect) comes to explain them, and the Messiah (for whom, after Elias, they look) shall come to carry the various regulations of the prophet into effect. Many Christian expositors have altogether refrained from comment. But as 'all Scripture is profitable,' it is right, in the spirit of humility and prayer, to attempt its elucidation. The chief sources of elucidation are two: (1) Particular internal statements affording a key to the rest. (2) Comparison with New Testament prophecies. Of the first kind is the appearance of 'the man,' ch. 43. 6, 7, who is evidently the same as in ch. 40. 3, 4, and who declares the house to be 'the place of his throne,' 'where he would dwell in the midst of the children of Israel for ever,' and to refer to a period when 'his holy name the house of Israel should no more defile.' This enthroned man (comp. ch. 1. 26; 2. 4), this immortal king, can be no other than Messiah himself, and this house an architectural emblem of his church, which is 'God's building,' who, as 'lively stones,' are reared into 'a spiritual house,' 'built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth up an holy temple to the Lord,' Eze. 48. 35; 1 Co. 3. 9; Ep. 2. 21; 1 Pe. 2. 5. The second source of elucidation leads to the comparison of ch. 43. 7; 47. 1, 7, 12 with Re. 22. 1–3; also ch. 43. 2, 4 with Re. 21. 23, and ch. 48. 31–35 with Re. 21. 12; which, though but a part of the evident points of comparison, seem to identify the two visions beyond question. See Is. 2. 2; Zec. 6. 12, 13; He. 12. 22; Re. 3. 12. *C.*

Ver. 10. The entrance to the outward court, ver. 17, seems to have been through a porch extending inward, ver. 9, with doors at each end; and on the right and left hand of this porch or passage were three lodges of a reed square each, for the use of the porters or guards, with a space of five cubits between them. *C.*

Ver. 11. *The breadth of the entry*—not the width of the entrance, but the thickness of the wall, see ver. 5. *The length of the gate*—the width of the entrance—*thirteen cubits;* probably in allusion to the thirteen tribes—the real number, Levi being included. *C.*

Ver. 12. *The space before the little chambers*—not before the three chambers inward, but before the two in front. The Hebrew word translated *space*, signifies also a border; and is, not improbably, a projecting cornice. *C.*

REFLECTIONS.—Ministers have constant need to be taught by Christ, and carefully to attend to, believe, and practise themselves what they declare to others. Everything which they speak or act should be carefully compared with the measuring line and reed of God's Word: and scripture should be compared with scripture in order to understand it. Yea, and much earnest prayer and humility is requisite in searching and explaining the oracles of God. But how similar in substance is all the true worship of God in the world; in the most mysterious ceremonies of his institution, if properly considered, we behold the glory of the Redeemer, the method of his salvation, the graces of his Spirit, and the eternal blessings of his kingdom.

CHAPTER XLI. REFLECTIONS.—If I diligently improve the instructions given me in the Lord's courts on earth, I shall quickly be admitted into the temple eternal in the heavens. If I diligently attend to and profit by the plain parts of religion, I shall quickly be brought into further acquaintance with the mysteries of the kingdom. And the higher I build for glory, the more shall my heart be enlarged in faith, love, and heaven-mindedness. Let my stature, then, under all

cubits, and the breadth [d]twenty cubits, before the temple; and he said unto me, This *is* the most holy *place.*

5 After he measured the [e]wall of the house six cubits; and the breadth of *every* [g]side-chamber four cubits, round about the house on every side.

6 And the side-chambers[8] *were* three, one over another,[9] and thirty in order;[1] and they entered[h] into the wall which *was* of the house for the side-chambers round about, that they might have hold,[2] but they had not hold in the wall[3] of the house.

7 And [4]*there was* an enlarging and a winding[5] about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so [6]increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the [j]foundations of the side-chambers *were* a [k]full reed of six great cubits.[7]

9 The thickness of the wall, which *was* for the side-chamber[8] without, *was* five cubits;[9] and *that* which *was* left *was* the place of the side-chambers that *were* within.

10 And between the [1]chambers[2] *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward[l] *the place that was* left, [m]one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate[o] place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long;[3] and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place[4] toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries[5] thereof on the one side, and on the other side, an hundred cubits,[6]

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B.C. cir. 574.

*d* 1 Ki.6.20.2 Ch.3.8. Re. 21.16.

*e* Re.21.12,18. Is.26. 1; 60. 18. Zec. 2. 5. Ps. 125.2.

*g* ch.42.1–14. 1 Ki.6. 5, 6. Ca. 1.4; 3.4. Is.26. 20. Jn.14.2.

8 *The side chambers* are described by Josephus as three stories in height, thirty chambers in each story. They are called 'side chambers,' because built at least round three sides of the temple. —*C.*

9 Heb. *side chamber over side chamber.*

1 Or, *three and thirty times* or *feet.*

*h* 1 Ki.6.6,10. Mat.7. 24:16,18. 1 Co.1.30; 15. 58. 1 Pe.1.5.

2 Heb. *be holden.*

3 *They had not hold in the wall.* That is, there were no openings in the wall to admit joists; but at each story the wall was contracted a cubit so as to form a ledge upon which the end of the joists rested.—*C.*

4 Heb. it was *made broader, and went round.*

5 A winding staircase.—*C.*

*i* 1 Ki. 6. 8. Ps. 84.7. Mat. 13. 23. Jn. 15. 8. Ep. 4. 12, 13. Phi.1. 9. He. 6. 1. 2 Pe. 1.5–9; 3. 18. Is.49.19,20;60.4,5.

6 The external post of the chambers being perpendicular, and the corresponding side of the temple-wall decreasing a cubit at every story, the chambers consequently increasing in breadth as they ascended.—*C.*

*j* Re.21.14,19. Ep.2. 20. 1 Co.3.11. Is.28.16. Mat.16.18.

*k* ch.40.5.

7 *Great cubits*—the cubit used by the guide of the prophet, ch.40.5.—*C.*

8 Chambers, as ver. 5; ch.42.1,4.

9 *Five* (ordinary) *cubits,* which left a gallery or passage common to each story.—*C.*

1 *i.e.* these, ch. 40. 44,45.

2 The word rendered 'chambers' in this place being different from the word used before, this verse is supposed to describe another range of rooms parallel to the outer chamber, with a passage of 20 cubits between.—*Greenfield.*

*l* ver.10. Is. 26.2; 60. 11, 18. Re. 21.12,13,25. Lu.14.22,23.

*m* Is. 43. 6; 49.12; 11. 11; 60. 11; 2.2,3. Zec.2. 11; 8.20–23. ch.46.9. Ep. 3.6,8. Mar.16.15,16.

*o* ch. 42. 1,10,13; ver. 12–14. Re.21.27; 22.14, 15.

3 All the walls included.

4 *Separate place.* Whether this was a building or a court does not distinctly appear.—*Query,* May it not have been an hospital for the priests and Levites in case of sudden or chronic disease? See 2 Ki.15. 5.—*C.*

5 Or, *several walks,* or *walks with pillars,* Zec. 3.7. Ca. 7.5. Jn.14.23; 17.24. Re. 21. 3; 22.3.

6 From ver. 13, 15 it would appear that all the buildings of the temple occupied an area of 100 square

A.M. cir. 3430.
B.C. cir. 574.

cubits, say 175 British feet. But this was independent of the numerous courts, lodges, and storehouses which occupied a much larger space. The temple of Herod Josephus estimates as covering an area of half a mile in circuit. *Antiq.* b. xv. c. 14.—*C.*

*p* ver.17; ch.42.15.

*q* See ch. 40. 16, 25; ver. 26. 1 Ki. 6.4. Ju.2. 10. Jn.5.35.

7 Or, *answerable to.*

8 Heb. *ceiling of wood.*

9 Or, *and the ground unto the windows.*

1 'The windows' (that is, the openings —for glass was not in use) 'were covered' with lattice-work, as is still common in the East, and in many parts of Europe during the heat of summer.—*C.*

2 The windows ranged with the lintel of the door at the east, and continued at that height round the temple to the place of the sanctuary, which had no windows, but was the emblem of that impenetrable darkness in which God hides himself from human discovery—while yet he covereth himself with light, and hath in him no darkness at all, Ps. 18. 11; 104. 2. 1 Jn.1.5. Which apparent contradictions are solved by this fact —that to the weak eye, the strongest light is the greatest darkness.—*C.*

3 Heb. *measures.*

*r* 1 Ki. 6. 29; 7.36. 2 Ch.3.7. Ps.34.7. He. 1. 14. Mat. 18. 10. Ps. 92. 12,13. Ca.7.7,8. Re.7.9. Ps.1.3.

*s* ch. 1. 10; 10. 14, 20. Re.4.7–9.

*t* ch. 1.18. He.1.14; 12. 22. 1 Pe.1.12. Lu. 15.7, 10, or He.13.17. Ac.20. 28. Col.1.28; 4.12.

*u* Da.12.4. Re.14.6–8.

4 Heb. *post,* ch. 40. 15. 1 Ki.6.33.

*v* Ex.30.1–3. 1 Ki.6. 20, 22. 2 Ch.4.19. Re.8. 3. He.13.10; 7.19,24,25. 1 Jn. 2. 1,2. Jn.17.9,19, 20; 4.23.

5 *The altar of wood.* This must signify the altar of incense, which was covered with plates of gold.—*C.*

*x* ch. 44. 16. Pr. 9. 2. Ca. 1. 12; 5.1. Is. 25. 6. Re.3.20. Mal.1.2. Mat. 8.11, with Mal.1.7,12.

*y* Ex.30.8.

6 The holy place had one, and the most holy place another.

*z* ch.40.48. 1 Ki.6.31 –35.

*a* See ver. 18–20. 1 Ki.6.32,35.

*b* Jn.10.7,9; 14.6. Ep. 2.18. 1 Co.16.9.

*c* ver.17,18.

*d* ver.16; ch.40.16. 1 Ki. 6. 4. 2 Co.3.18; 5.7. Ju.2.10. Jn.5.35.

CHAP. XLII.

*a* ch.xl.; 41.1. 2 Co.3. 5.

*b* ch.40.20; 41.12. Re. 11.2.

1 Chambers, as ch. 41.9; ver.4.

2 *Chamber*—not a single chamber, but a range of chambers of three stories, situated in the court outer from the temple, but not outer next the city.—*C.*

with [p]the inner temple, and the porches of the court;

16 The door-posts, and the [q]narrow windows, and the galleries round about on their three stories, over against[7] the door, ceiled with [8]wood round about, and from the ground up to the windows,[9] and the windows *were* covered;[1]

17 To that above the door,[2] even unto the inner house and without, and by all the wall round about, within and without, by [3]measure.

18 And *it was* made with [r]cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had [s]two faces:

19 So that the face of a man [t]*was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From[u] the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The posts[4] of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other.*

22 The[v] altar of wood[5] *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* [x]the table that *is* [y]before the LORD.

23 And the temple and the sanctuary had two doors.[6]

24 And the doors had [z]two leaves *apiece,* two turning leaves; two *leaves* for the one door, and two leaves for the other *door.*

25 And[a] *there were* made on them, on the [b]doors of the temple, cherubims and palm-trees, like as *were* made upon the [c]walls, and *there were* thick planks upon the face of the porch without.

26 And[d] *there were* narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

## CHAPTER XLII.

1 *The chambers for the priests.* 13 *The use thereof.* 15 *The measures of the outward court.*

THEN he[a] brought me forth into the [b]outer court, the way toward the north, and he brought me into the [1]chamber[2] that *was* over

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my pressures, be as the palm-tree, ever fat and flourishing. And since I serve with and am ministered to by angels and ministers, let my conversation be as becometh the gospel of Christ.

CHAPTER XLII. REFLECTIONS.—Let me bless the Lord for his numerous but simple gospel ordinances, and the extensive enlargement of them; but especially for the many and large mansions in the Father's house above. Great is the privilege of converse with fellow-Christians, and of opportunity to attend on the Lord without distraction. A great difference ought to be put between common and sacred things. And alas! an impassable wall of separation excludes impenitent sinners from the blessings and benefits of Christ's church and kingdom, and will exclude them for ever from his presence in glory.

CHAPTER XLIII. Ver. 7–9. Their whoredom denotes their idolatry. The *carcasses of their kings,* or Molech, denote their idols infinitely loathsome and detestable to God. Their *thresholds* and *posts,* erected in opposition to God's, are their temples, altars, and inventions in worship, which they set up in opposition to him.

REFLECTIONS.—The different visits which God makes to his people are much alike, and serve to confirm one another; and it is but for a small moment he withdraws, when he returns in kindness. His glory manifested in his church is her principal ornament, furniture, and source of felicity. But it is through Jesus Christ, as with us, that we can have communion with him, or hear his voice with comfort. And if his goodness lead us not to repentance, nothing will. Yea, his pardon of sins renders them peculiarly loathsome and detestable. But, alas! how often the greatest abominations are found placed by men in God's own temple, his church, his worship, and their heart! No wonder that he is highly provoked herewith. But such as improve his goodness, received to his glory, and to their own self-loathing and debasement, shall experience it more and more.—The whole of our salvation is

against the [c]separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* [d]fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* [e]gallery against gallery in three *stories*.

4 And before the chambers[3] *was* [g]a walk of ten cubits breadth inward, [h]a way of one cubit: and their doors toward the north.

5 Now, the upper chambers *were* shorter:[4] for the galleries were [i]higher than these,[5] than the lower, and than the middlemost of the building.[6]

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened [j]more than the lowest and the middlemost from the ground.

7 And the [k]wall that *was* without over against the chambers, toward the outer court, on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under[7] these chambers *was* the entry[8] on the east side, as one goeth[9] into them from the outer court.

10 The chambers *were* in the thickness[1] of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the [l]way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they; and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that [n]approach unto the LORD shall [o]eat the most holy things: there shall they lay[p] the most holy things, and the [q]meat-offering, and the [r]sin-offering, and the [s]trespass-offering; for the place *is* holy.

14 When the priests enter therein, then [t]shall they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on [u]other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now, when he had made an end of [v]measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side[2] with the [x]measuring reed, [y]five hundred reeds,[3] with the measuring reed round about.

17 He measured the north side five hundred reeds, with the measuring reed round about.

18 He measured the south side five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds, with the measuring reed.

20 He measured it by the [z]four sides: it had a [a]wall round about, five hundred *reeds* long, and five hundred broad, to make a [b]separation between the sanctuary and the profane place.

## CHAPTER XLIII.

1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindered God's presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

AFTERWARD he[a] brought me to the gate, *even* the [b]gate that looketh toward the east:

2 And, behold, [c]the glory of the God of Israel came from the way of the east, and [d]his voice *was* like a noise of many waters: and [e]the earth shined with his [1]glory.[2]

3 And *it was* [g]according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city;[3] and the visions *were* like the vision that I [h]saw by the river Chebar: and I fell upon my face.

4 And the glory of the LORD came into the house, [i]by the way of the gate whose prospect *is* toward the east.

5 So[j] the spirit took me up, and brought me [k]into the inner court; and, [l]behold, [l]the glory of the LORD filled the house.

6 And I heard *him* [m]speaking unto me out of the house; and the man [o]stood by me.

7 ¶ And he said unto me, Son of man, [p]the place of my throne, and the place of the soles of my feet, where I will [q]dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel [r]no more defile,

[q] Ex.29.45. Joel 3.17. ch.48.35. Jn.1.14. Col.2.9. Mat.28.20. Re.21.2,3; 22.3. He.13.5.
[r] ch.39.7. Ho.14.8; 2.16,17. Zec.13.2; 14.20,21, with Le.26.30. ch.xvi. xxiii. Je.16.18. ch.23.38,39.

A.M. cir. 3430.
B.C. cir. 574.

[c] See ch.41.12.
[d] ch.40.15.
[e] ch.41.15,16. Ca. 1. 17;7.5. Jn.14.2,3,23;17.24. Re.21.3;22.3.
[3] Does this mean, as Greenfield supposes, that there were two ranges of chambers, with a passage of 10 cubits between them? or does it mean that there was a walk of 10 cubits railed off from the court, with a rising step of 1 cubit breadth running along the whole front? It is certain there could not be two opposite ranges of chambers, opening into a common passage, as all their doors were toward the north.—*C.*
[g] ver.11. Lu.1.6. Ps. 119.32,96;48.12. Re.21.24.
[h] Mat. 7.14. Lu.13.24. Ac.4.12;5.41;14.22. Ps.102.10.
[4] According to Greenfield the upper chambers had balconies or galleries in front, which were not supported by pillars, but rested on the wall, which was contracted at the second story, and again at the third, and so narrowed the upper chambers. But if this be the meaning, the chambers must have been arched or covered with such great stones as are often seen in ancient eastern buildings; for upon no other principle of safety could the wall have been contracted inward, so as to leave a rest for the gallery on the outside, unless the wall was contracted equally from both sides, and each separate chamber formed a section of a cone.—*C.*
[i] Da. 12. 3. Mat. 10. 41,42; 19.28,29. Re.20 4,5. 1 Co.15.41,42.
[5] Or, *did eat of these.*
[6] Or, and *the building* consisted *of the lower and the middlemost.*
[j] Re.3.4. 1 Co.4. 11–13. 2 Co.4.8,9;11.23–27.
[k] ch. 40. 5. Job 1. 10. Ps. 34. 7; 125. 2. Is.5.2; 26. 1; 60. 18. Je 15. 20. Ho.2.18. Zec.2.5. 2 Sa. 22.3;23.5.
[7] Or, *from the place of.*
[8] Or, *he that brought me.*
[9] Or, *as he came.*
[1] Not in the wall itself, which was but five cubits—at the utmost, 8 feet 9 inches, ch. 41. 12; but in the 70 cubits breadth which the wall inclosed.—*C.*
[l] ver.4.
[n] Le. 6. 16, 26; 10. 3, 13,14. Ex.30.20. De.21. 5.
[o] Le.16.26; 2.3,10; 6. 17,25,29; 7.1. Ga.6.6. 1 Co.9.13,14.
[p] Ne.13.5. Le.10.13. Ja.4.8. 1 Co.6.15. 2 Co. 6.16,17. He.10.22. 1 Pe. 2.1,2,11,12.
[q] Le.2.3,10.
[r] Nu.18.9,10.
[s] Le.6.14, &c.
[t] ch.44.17–19. Lu. 9. 62. 2 Ti. 2. 4. Ro. 12. 7. Col.4.17. Is.61.10.

* Estimating the reed at 10½ feet, will give a square of nearly an English mile on each side; not only surpassing Solomon's (see chap. 41. 15), but nearly equal to the whole city of Jerusalem, which, at the greatest, never exceeded 4½ miles in circumference (Josephus' *Wars*, b. vi. c. 6). A magnitude which shows that the prophet does not describe Solomon's temple, nor any of its restorations, nor any temple ever to be literally built; but under architectural emblems, a spiritual temple which will embrace, not merely Mount Zion, the visible church, but Jerusalem, the potential kingdom.—*C.*

A.M. cir. 3430.
B.C. cir. 574.

[u] Zec. 3. 4,5. 2 Ti. 2. 24,25. 1 Pe.5.3. 1 Co.9. 19–22. 1 Th.2.5–10. 1 Ti. 4.12.
[v] ch. 40. 11–49; xli.; ver.1–14; ch.40.5. Joel 3.17. Zec.14.20,21. Re. 21.27;22.3,14,15.
[2] Heb. *wind.*
[x] ch.40.3; 47.3. Zec. 2. 1. Re. 11. 1,2; 21. 15. De.12.32. Is.8.20. Mat. 28. 20. Jn.5.39. Ac. 17. 11.
[y] Re. 11. 15. Ro. 10. 18. Is.11.9,10.
[3] See note * in first column.
[z] Re.21.16.
[a] ch.40.5;45.2. Ca.2. 9. Is.5.2; 26.1; 17.3; 60. 18. Mi.7.11. Zec.2.5.
[b] Lu.16.26. 1 Co.1.2. Jn. 17. 16. 2 Co.6. 17. 1 Pe.2.9. 2 Ti.2.19. Ps.4. 3. Ga.5.19–23.

CHAP. XLIII

[a] 1 Co. 3. 1, 2. He. 5. 12.
[b] ch. 10. 19;44. 1; 46. 1.
[c] ch. 1. 28; 9. 3; 10. 19; 11. 23. Re. 7. 2; 16. 12.
[d] ch. 1. 24. Re. 1. 15; 19. 1, 6. Mat. 7. 29; 22. 46. Ac. 6. 10. Re. 11. 15; 14. 2, 6. 2 Th. 3. 1.
[e] ch. 10. 4. Re. 18. 1. Da. 12. 4. Hab. 2. 14. 2 Th. 2. 8. Is. 60. 1, 3; 4. 5; 62. 1.
[1] The Jews admit that five things that were in Solomon's temple were wanting in the second temple. These were, the visible glory—the ark and mercy-seat—the holy fire—the Urim and Thummim, and the spirit of prophecy. Therefore, as it is certain from measurement, the prophet does not describe Solomon's temple so, as appears from this admission, neither does he describe that of Zerubbabel and Joshua.—*C.*
[2] In ch. x. and xi. the Shekinah glory is described as having passed out of the old temple by the east gate, and gone away from the city over the Mount of Olives. Here, in vision, the prophet sees it return to a new and glorious temple by the same way, through the same gate. This, in its symbolic meaning, may be compared with Christ's promise in Mat. 28. 20, and with the outpouring of the Holy Spirit on the day of Pentecost.—*P.*
[g] ch. 1. 4–28; 8. 4; 9. 3; 10. 1–22; 62. 1.
[3] Or, *when I came to* prophesy *that the city should be destroyed.* See ch. 9. 1, 2, 5. Je. 1. 10. ch. 13. 19; 23. 45; 32. 18.
[h] ch. 1. 3.
[i] ch. 10. 18, 19; ver. 1, 2; ch. 44. 2.
[j] ch. 3. 12, 14; 8. 3; 11. 24; 37. 1; 40. 2.
[k] Mat. 13. 11. 1 Co. 2. 10–12, 16. Ca. 1. 4. Ps. 43. 4.
[l] ch. 44. 4. 1 Ki. 8. 10, 11. Is. 6. 3. Hag. 2. 7, 9. Ex. 29. 45.
[m] ver. 2. Le. 1. 1. Re. 16. 1. Is. 66. 6; 2. 5.
[o] ch. 40. 3. Ps. 109. 31. 2 Ti. 4. 17.
[p] Ac. 7. 48, 49. Mat. 5. 34. Re. 22. 3. Je. 3. 17; 17. 12. 1 Ch. 28. 2. Ps. 99. 1, 5; 132. 13, 14.

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of God. And no society is a church of his but so far as true holiness prevails in it. None of our performances can be accepted, unless our persons be accepted and sins pardoned through Jesus' blood. Nor can any performance be religious unless it spring from and be seasoned with real grace. There is great need for ministers to be signally prepared for their important work. And dreadful is the profaneness of those who rush at random into the sacred function. Blessed be God that Jesus Christ, by offering his own blood, has consecrated himself as our great High-priest, and as our Altar, upon which we are ordained to offer spiritual sacrifices well-pleasing to God.

CHAPTER XLIV. Ver. 10–31; with ch. 43. 19, 26, 27; 46. 20; 40. 46; 42. 1–14; 45. 4, 5, 19; 48. 10–12. By these priests are represented gospel ministers. Their being the *sons of Zadok*, the RIGHTEOUS ONE, not *Levites that went astray*, implies their being true and blameless children of Jesus Christ, and faithful preachers of his atonement as the substance of the gospel. Their *eight days' consecration along with the altar* imports their entrance on their work with great deliberation, much solemn prayer, noted application of Jesus' blood, and vigorous study of gospel holiness. Their being *clothed with linen*, not with *wool*, or *anything that causeth sweat*, imports their being arrayed

*neither* they, nor their kings, by their whoredom, nor by the carcasses[4] of their kings in their high places.

8 In their [s]setting of their threshold[5] by my thresholds, and their post by my posts, and the wall between me and them;[6] they have even defiled my holy name by their abominations that they have committed: wherefore [t]I have consumed them in mine anger.

9 Now[u] let them put away their whoredom, and the carcasses of their kings, far from me, and [v]I will dwell in the midst of them for ever.

10 ¶ Thou son of man, [z]show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the [7]pattern.[8]

11 And [9]if they be ashamed of all that they have done, [y]show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; [z]Upon the top of the mountain, the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.[1]

13 ¶ And these *are* the measures of the altar[a] after the cubits: the [b]cubit *is* a cubit and an hand-breadth; even the bottom[2] *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge[3] thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And [c]from the bottom *upon* the ground *even* to the lower settle[4] *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the [5]altar[6] *shall be* four cubits; and from the altar[7] and upward *shall be* [d]four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, [e]square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long, and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his [g]stairs[8] shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD, These *are* the ordinances of the altar in the day when they shall make it, to [h]offer burnt-offerings thereon, and to sprinkle blood thereon.

A.M. cir. 3430.
B.C. cir. 574.

4 Some think that the royal sepulchres may have been erected within the precincts of the temple, which was a profanation. See 2 Ki. 21. 18 -26. Others understand by 'carcasses of their kings,' idols as lifeless as carcasses. Others, sacrifices offered to Milcom or Molech; and the tendency of the Jews to the worship of that horrid idol renders this view the most probable.—*C.*

*s* ch. 23. 39; 5. 11; 8. 5-18.; Ki. 10. 14. 21. 4-7.

5 Building temples and altars to their idols beside God's temple and altar.—*C.*

6 Or, *for* there was but *a wall between me and them.*

*t* ch. v. xxiv. Je. ii.-xxv. xxxix.-xliv. liii.

*u* Ho. 2. 2, 3; 14. 1, 8. ch. 18. 30, 31. Col. 2. 20-23. 2 Co. 7. 1, with Mat. 15. 9. Is. 29. 13.

*v* ver. 7; ch. 37. 23-28. 2 Co. 6. 16. Re. 21. 3.

*x* ch. 40. 4. Ex. 25. 40. Re. 21. 9. Ac. 17. 11. Jn. 5. 39.

7 Or, *sum* or *number.*

8 *Pattern* — 'Model' (*Gesenius*). The intent of measuring this vast temple, is first to show how far the church has come short of the glory of God; and that, by ascertaining the divine uses of the different parts, she might learn her duty, and repent of her sins, ver. 17.—*C.*

9 Or, *that they may be,* &c.

*y* He. 8. 5. Mat. 28. 20. 1 Co. 11. 2, 23. Ep. 2. 19-23. 1 Pe. 2. 4, 5. Mat. 16. 18, 19; 18. 15-20; 16. 26-28; 28. 19, 20. Mar. 16. 15. Ac. i. to Re. iii., with ch. 44. 5.

*z* ch. 40. 2; 42. 20. Ga. 4. 26. Is. 2. 2, 3. Ps. 93. 5. Joel 3. 17. Zec. 14. 20, 21. Ps. xv.; 24. 3, 4. Mat. 5. 48. 1 Pe. 1. 15, 16. Phi. 4. 8. Re. 21. 27.

1 See note * below.

*a* Ex. 27. 1-8. 2 Ch. 4. 1. ch. 40. 47. He. 13. 10. 1 Pe. 2. 5. Mat. 23. 19.

*b* ch. 40. 5; 41. 8.

2 Heb. *bosom.*

3 Heb. *lip.*

*c* 2 Ch. 4. 1. Ezr. 3. 3. He. 13. 10.

4 *Settle,* or 'ledge,' upon which the priests walked round the altar.—*Newcome.*

5 Heb. *Harel,* that is, *the mountain of God,* Is. 2. 2, 3.

6 The words rendered 'altar' in this verse are different. The first literally signifies 'mountain of God,' and may serve to explain why the church is so often compared to a mountain—the place of spiritual ascent and sacrifice. The second signifies, according to one view, 'lion of God;' according to another, 'hearth of God;' which seems certainly the most natural description. —*C.*

7 Heb. *Ariel,* that is, *the lion of God,* Is. 29. 1, 2, 7.

*d* Ex. 27. 2. He. 7. 25. 1 Co. 1. 30. Jn. 6. 37. Mat. 18. 11.

*e* Ex. 27. 1. 2 Ch. 4. 1.

*g* With Ex. 20. 26. 2 Ch. 4. 1. 1 Ki. 18. 32. ch. 8. 16. 2 Pe. 3. 18; 1. 5-8. Ps. 84. 7; see ch. 40. 6. 1 Ki. 6. 8. Ne. 9. 4.

8 *Stairs.* 'Ascent' (*Boothroyd*). This was not literally by stairs, but by an inclined plane, for God forbade the priests to ascend to his altar by angular steps or stairs, Ex. 20. 26.—*C.*

*h* Le. 1. 5; 3. 8. He. 12. 24. 1 Co. 2. 2; 1. 23. Ga. 6. 14.

* 'The law of the house' as set forth in this verse is deserving of special note. In the temple of Solomon, and in the second temple, there were degrees of sacredness. Gentiles might enter the outer court. Jews alone in a state of ceremonial purity were to enter the inner court. The court around the great altar was reserved exclusively for the priests; and only the high-priest was permitted to enter the holy of holies. In the temple here described the temple and its whole precincts was 'most holy.' All who entered and worshipped in it were to be equal. All were to enjoy the privilege of approach to the very presence of God. Every individual was a minister of righteousness to himself.—*P.*

*i* ch. 40. 46; 44. 15; 48. 11. 2 Ti. 2. 2, 22-25. 1 Ti. 3. 2-7.

*j* ver. 20-26; ch. 45. 18, 19. Ex. 29. 10, 12, 36. Le. 8. 14, 15; 4. 3. 2 Co. 5. 21. 1 Co. 5. 7. Tit. 2. 14. 1 Jn. 2. 2. Ep. 5. 2. 1 Pe. 2. 24; 3. 18.

*k* Is. 45. 22; 49. 6. Ps. 98. 3. Ac. 13. 38, 39. Mar. 16. 16. 2 Co. 3. 6; 4. 5, 7. Ga. 3. 1.

*l* ver. 22, 26. Jn. 17. 19. He. 9. 14, 23, 24; 10. 12, 14, 29; 13. 12, 20.

*m* Ex. 29. 14. He. 13. 11, 12.

*o* Ro. 8. 3. 2 Co. 5. 21. Is. 53. 6, with Le. 4. 23.

*p* ver. 20, 26. Jn. 17. 19. He. 9. 14, 24; 10. 14, 29; 13. 12.

*q* Ex. 29. 31. Le. 8. 22. ver. 25. 2 Co. 5. 21. He. 7. 26.

*r* Le. 2. 13. Nu. 18. 19. 2 Ch. 13. 5. Mat. 5. 13. Mar. 9. 50. Col. 4. 6. Ep. 4. 29. Tit. 1. 13.

*s* ver. 26. Ex. 29. 35, 36. Le. 8. 34; 9. 1.

9 Heb. *fill their hands,* Ex. 29. 24. Le. 8. 33.

*t* Le. 9. 1. Jn. 20. 19, 26. Ac. 20. 7. 1 Co. 16. 2.

*u* ch. 40. 39. 1 Co. 2. 2; 1. 23, 24. Lu. 2. 10, 11, 14.

1 Or, *thank-offerings.*

*v* ch. 20. 40, 41. Ho. 8. 13. 1 Pe. 2. 5. Ro. 5. 1, 2, 10, 19. Ep. 1. 6; 2. 4-7. Col. 1. 19, 20. He. 10. 19 -22.

CHAP. XLIV.

*a* ver. 27; ch. 43. 1, 4; 46. 1. Jn. 8. 20. Ac. 21. 28.

*b* De. 29. 29. Ps. 131. 2. Ro. 11. 33-35. Ex. 12. 12, ver. 2; ch. 46. 1.

1 *No man*—no common man—it is reserved for the prince. It appears from 1 Ch. 9. 18, that a particular gate was appropriated to the use of the king. The emblem of that 'gate of righteousness,' by which Messiah the king was to enter (Ps. 118. 19, 20), and of that authority and power by which he 'opens and no man shuts; he shuts and no man opens,' Re. 3. 7. In accordance with the Hebrew custom, and, not improbably, as a derivative from it, there are gates in some eastern cities which have been walled up on account of the entrance or departure of a king, so as to make certain that no inferior should ever use it.—*C.*

*c* ch. 43. 2, 4, with Ex. 24. 10. Is. 6. 1-5.

*d* 2 Ch. 6. 13; 23. 13; 34. 31. ch. 46. 2-10; 34. 23, 24; 37. 25. Zec. 6. 12. Phi. 2. 8-11. Is. 53. 12. Je. 30. 21. Mat. 11. 27; 28. 18. 1 Ti. 6. 15. Re. 3. 7. Ca. 1. 12; 4. 16; 5. 1. Re. 3. 20.

*e* 1 Co. 10. 18, &c.

*g* ch. 3. 23; 43. 2, 4, 5. Is. 6. 1. 3. Hag. 2. 7, 9.

*h* ch. 1. 28; 43. 3. Is. 6. 5.

19 And thou shalt give to the priests the Levites that be of the [t]seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, [j]a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* [k]on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou [l]cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it [m]in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer [o]a kid of the goats without blemish for a sin-offering; and they [p]shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it,* thou shalt offer a young bullock without blemish, and [q]a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall [r]cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven[s] days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar, and purify it; and they shall consecrate [9]themselves.

27 And when these days are expired, it shall be, *that* upon the [t]eighth day, and *so* forward, the priests shall make your [u]burnt-offerings upon the altar, and your peace-offerings;[1] and I will [v]accept you, saith the Lord GOD.

## CHAPTER XLIV.

1 *The east gate assigned only to the prince.* 4 *The priests reproved for allowing strangers to pollute the sanctuary.* 9 *Idolaters incapable of the priest's office.* 15 *The sons of Zadok are accepted thereto.* 17 *Ordinances for the priests.*

THEN he brought me back the way of the gate of the [a]outward sanctuary, which looketh toward the east, and it *was* [b]shut.

2 Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man[1] shall enter in by it; because the LORD, the God of Israel, [c]hath entered in by it, therefore it shall be shut.

3 *It*[d] *is* for the prince; the prince, he shall sit in it to eat bread [e]before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, [g]the glory of the LORD filled the house of the LORD; and [h]I fell upon my face.

with Jesus' blessed righteousness, his implanted grace, and a holy conversation; not with their own fatiguing, defiled, and defiling works; and their maintaining purity of doctrine, esteeming their work their pleasure, not their burden, and in neither being erroneous nor unsavoury. Their linen *bonnets* and *breeches* denote their gravity, modesty, chastity, and freedom from Antichristian whoredoms. Their laying *aside their fine robes,* and *wearing other garments when among the people,* may denote that, though they must only appear before God in the righteousness of his Son, yet, by a gospel conversation, they must recommend holiness to their hearers. Their *not sanctifying the people with their garments* may denote that they must indulge no vain glory of superiority to others in goodness, nor pretend to convey any holiness, merit, or safety to them. Their *neither shaving* their hair, nor *suffering it to grow long,* imports their abstinence from Popish superstition, pride,

5 And the LORD said unto me, Son of man, mark well,[2] and behold with thine eyes, and hear with thine ears, all that [t]I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the [j]rebellious, *even* to the house of Israel, Thus saith the Lord GOD, O ye house of Israel, [k]let it suffice you of all your abominations,

7 In[l] that ye have brought *into my sanctuary* strangers,[3] uncircumcised[m] in[o] heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye [p]offer my bread, the fat and the blood, and they have [q]broken my covenant, because of all your abominations.

8 And [r]ye have not kept the charge of mine holy things: but ye have set keepers of my charge[4] in my sanctuary for yourselves.[5]

9 ¶ Thus saith the Lord GOD, [s]No stranger, uncircumcised in heart,[6] nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And [t]the Levites that are gone away far from me, when [u]Israel went astray, which went astray away from me after their idols; they shall even [v]bear their iniquity.

11 Yet[x] they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because[y] they ministered unto them before their idols, and [z]caused the house of Israel to fall into iniquity;[7] therefore have I lifted [a]up mine hand against them, saith the Lord GOD, and they shall [b]bear their iniquity.

13 And[c] they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place;*[8] but they shall [d]bear their shame, and their abominations which they have committed:

14 But[e] I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But[g] the priests the Levites, the [h]sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and [i]they shall stand before me to offer unto me [j]the fat and the blood, saith the Lord GOD:

A.M. cir. 3430.
B.C. cir. 574.

2 Heb. *set thine heart*, ch. 40.4; 43.2,7, 11,12.
*t* ch. 43.2,6,7. Mat. 28.20. De. 12.32; see ch. 43.11,12; 3.17; 2.7. Mat.10.27.Ps.119.4,96, 8,9.
*j* ch.2.5–8; 3.9,26,27. Ac.7.51.
*k* ch.43.8; 45.9. 1 Pe. 4.3.
*l* ch.43.7,8; 7.20; 37. 23;22.26. Le.22.25.
3 Heb. *children of a stranger*, Is. 56.6,7. Ac.21.28. La.1.10 Je. 9.–?14.4.
*m* Le.26.41.Ro.2.28, 29.
*o* Le.21.6,8.
*p* Le.i.–vi.; 3.16; 17. 11. Mal.1.7,12.
*q* Is.24.5. 2 Ki.17.7–23. ch.xvi xx.xxiii. Je ii.–xix. Is.i.-iii.v.ix.lix.
*r* Le.22.9. Ac. 7.53. Phi.2.21. 2 Ti.4.10. ch. 40.45. Is.56.10,11
4 Or, *ward* or *ordinance*, and so ver.14, 16.
5 You have appointed unworthy substitutes to perform your duties, who have performed it negligently and profanely. —*C.*
*s* Ps.50.16; 93.5. Ac. 2.41. Tit.1.6. Mat.7.6. Re.2.27. Joel 3.17. Zec. 14. 21. Jn. 3. 3, 5, with De.10.16. Le.26.41. Je. 4.4; 9.26. Ro.2.29. Mar. 10.16.
6 The verse implies the admission of the Gentiles, not merely to the outer court, but, on the principle of a renewed heart, even to the service of the sanctuary; and it is evident that this 'ordinance of the house' refers to a spiritual state that never yet has been in the church, but which he that 'searcheth the reins and hearts,' Re. 2. 23, has at all times a right to require and enjoin; and which the fuller outpouring of his Spirit will undoubtedly yet effect.—*C.*
*t* ver.15. 2 Ki.23.8,9. 2 Ch. 29. 4, 5. ch.48.11. Ex.20.5.
*u* 1 Ti.5.22.
*v* Ge. 4.13. La. 2.14; 3 39. Je.2.19,20; 5.25; 4. 18. Pr.14.14.
*x* ver.14. 1 Ch.xxvi.; 23. 28–32. 2 Ch. 29. 4, 5, 34;30.17. Nu.18.6;16.9.
*y* Ho. 5.1. ch. 22. 26. 2 Ki.16.10–16. Mal.2.8, 9. Is.9.13. ch.14.3,4.
*z* Nu.18.3,4.2 Ki.23. 9.
7 Heb. *were for a stumbling-block of iniquity unto*, &c.
*a* ch. 20. 6, 15, 23, 28. Am.8.7;6.8.
*b* ch. 18. 4,13, 18, 24. Is.3.11; 1.20. Ro.2.8,9; 6.23;8.13. See ver.14.
*c* 2 Ki.23.9. ver.9,10.
8 Heb. *holinesses in the holinesses of holinesses.*
*d* See ver.10,12.
*e* ver.11. 1 Ch. xvi.; 23. 28–32. Nu. 18. 6. 2 Ch.30.17.
*g* De.17.9;18.1;24.8.
*h* ch.40.46;43.19;48. 11. Nu.25.13.1 Sa.2.31. 1 Ki.2.27,35. 2 Ti. 2. 2. 1 Th. 2. 10. 1 Ti. 3. 10. Re.2.7,10,11,17;3.5,10, 12,21.
*i* De.10.8.
*j* ver. 7. Le.3.16; 17. 5,6,11.

* This ordinance implies that even in the most perfect earthly state of the church there may be controversies concerning rights and properties, but that there will be a righteous administration of justice, and a ready acquiescence in legal decisions.—*C.*

A.M. cir. 3430.
B.C. cir. 574.

*k* Re.1.6.
*l* ch. 41. 22; 43.13,14. Mal.1 14.
9 *My table.* Either the table of showbread, or the sacrificial tables which the prophet saw, ch. 40. 39.—*C.*
*n* Le. 8. 15. Nu. 3. 7 De.33.9,10. Nu.18.7,8. Mal.2.7.
*o* Ex.28.39–43;39.27–29. Le.16.4. Re.4.4; 7 13,15. 1 Ti.6.11. Is. 61. 10.
1 They should not wear their holy garments among the people under any pretence of sanctifying them, by allowing them to be superstitiously touched or kissed.—*C.*
*p* ver.18. 1 Co.10.32. 2 Co. 6. 3. 1 Ti. 6. 8–11 Phi.4.11.
*q* Ex.28.40. 1 Co. 11. 10.
*r* Ex.28.42.1 Ti.4.12. 2 Ti.2.22.
2 Or, *in sweating* places. Heb. *in* or *with sweat*, Mat.6.4, 6.2 Co.2.17, with 2 Co. 3.5. Ep.6.14.
3 Because 'the sweat of the brow' was a memorial of sin and of the curse, therefore the priests, whose office was to 'bless and curse not,' should not of choice, nor under any pretence, advice, custom, or authority, wear any garment tending to be 'spotted by the flesh,' Ge. 3.19. Ro.13.14. Jude 23. —*C.*
*s* ch. 42.13,14. Le.6. 27. Lu. 9. 62. 2 Ti. 2.4. Ro.12.7. Col.4.17.
*t* ch. 46. 20. 1 Co.3.5, 6. Ex.29.37; 30.29. ver. 23. Mat. 23.4–6, with Le.6.27. Mat.23.13.
*u* Le.21.5. De. 14. 1. Nu.6.5. 1 Co.11.14. Tit. 1.8.
*v* Le.10.9–11. 1 Ti.3. 3. Tit.1.7.
*x* Le.21.7,13. 1 Co.7. 39.2Co.6.14. 1 Ti.3.2,4, 11.
4 Heb. *thrust forth.*
5 Heb. *from a priest.*
*y* Le.10.10,11.ch.22. 26. Mal.2.7. Je.15.19.
*z* De.17.8.2 Ch.19.8, 10,11 Mat.18.17. 1 Co. 5.1–7.2 Co.2.6.
6 See note * in first column.
*a* 1 Ti.3.15;4.12;6.11, 14 2 Ti. 2. 22–26; 4. 2. Col.4.17. Ac.20.18–34.
*b* ch.22.26. Is. 58. 13, 14.
*c* Le. 19.28; 21. 1, 11; 22.3. Mat.8.22. 1 Th.4. 13. Jn.11.33,35.
*d* Nu.6.10;19.11. He. 9.13,14.
*e* ver.17. Le.4.3. Phi. 3.9.2 Co.5.21.1 Co.2.2. Tit. 2.14. He.10.12,14, 19–22.
*g* Nu. 18. 20, 21. De. 10. 9; 18.1,2. Jos.13.14, 33.
7 *No possession.* No exclusive possession, such as the other tribes received. And historically, it appears there was a mixture of secular and ecclesiastical possession. Thus David is found in possession of Hebron (2 Sa.2.11), which was one of the Levitical cities, Jos. 21. 11, 13. How this community of rights and properties was regulated does not appear; but it must have been well defined, as there is no record either of complaint or dispute arising from its existence.—*C.*

16 They [k]shall enter into my sanctuary, and they shall come near to my [l]table,[9] to minister unto me, and they shall [n]keep my charge.

17 ¶ And it shall come to pass, *that,* when they enter in at the gates of the inner court, [o]they shall be clothed with linen garments;[1] and [p]no wool shall come upon them while they minister in the gates of the inner court, and within.

18 They shall have linen [q]bonnets upon their heads, and shall have [r]linen breeches upon their loins; they shall not gird *themselves* [2]with any thing that causeth sweat.[3]

19 And when they go forth into the outer court, *even* into the outer court to the people, [s]they shall put off their garments wherein they ministered; and lay them in the holy chambers, and they shall put on other garments; and they [t]shall not sanctify the people with their garments.

20 Neither[u] shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads.

21 Neither [v]shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a [x]widow, nor her that is put away:[4] but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.[5]

23 And [y]they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And[z] in controversy[6] they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall [a]keep my laws and my statutes in all mine assemblies; and they shall hallow my [b]sabbaths.

25 And they shall come at no [c]dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is [d]cleansed they shall reckon unto him seven days.

27 And[e] in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; I [g]*am* their inheritance: and ye shall give them no possession[7] in Israel; I *am* their possession.

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and wantonness. Their *not drinking wine*, &c., imports that they must never indulge drunkenness, luxury, or carnal care; that they must *marry* only such women as are of good report, and never connect themselves with apostate and disorderly churches; that they must, by doctrine and example, faithfully teach their hearers, and compose differences among them; and must avoid immoderate sorrow for the loss of created enjoyments. The *food, fields*, &c., *allotted* them for a maintenance, import their continual living on Christ crucified and his new-covenant provision, and their being decently and commodiously supported by their hearers. Their *having distinct chambers* for themselves may denote their office circumscribed by the divine law, and that none ought to interfere with either their work or benefice without commission from Christ. Their *offering the sacrifices* of the people may denote their preaching Christ crucified among them, and leading their exercises in their public dedications of themselves to God.

REFLECTIONS.—It is highly reasonable and infinitely delightful that Jesus, our only Mediator, Prince, and High-priest, should in all things have the pre-eminence. And it is necessary that God's mercies should be always attended with the most cordial repentance and thorough reformation. How provoking to God, ruinous to the church, and damning to souls,

29 They[h] shall eat the meat-offering, and the sin-offering, and the trespass-offering; and [i]every dedicated[8] thing in Israel shall be theirs.

30 And the [j]first[9] of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The[k] priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

## CHAPTER XLV.

1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the prince.* 9 *Ordinances for the prince.*

MOREOVER, when ye shall divide [a]by lot the land[1] for inheritance, ye shall offer[b] an oblation unto the LORD, an holy portion[2] of the land: the length *shall be* the length of five and twenty thousand *reeds*,[3] and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be [c]for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs[4] thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and [d]in it shall be the sanctuary *and* the most holy *place*.

4 The[e] holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD; and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the [5]five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the [g]ministers of the house, have for themselves, [h]for a possession for twenty chambers.

6 ¶ And[i] ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And[j] *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, [k]before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward;[6] and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land[7] shall be his possession in Israel: and [l]my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel [m]according to their tribes.

9 ¶ Thus saith the Lord GOD, [o]Let it suffice you, O princes of Israel: [p]remove violence and spoil, and execute judgment and justice, take away your exactions[8] from my people, saith the Lord GOD.

10 Ye[q] shall have just balances, and a just ephah, and a just bath.

11 The[r] ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel *shall be* twenty [9]gerahs; twenty shekels, five and twenty shekels, fifteen shekels shall be your [1]maneh.[2]

13 This *is* the [s]oblation that ye shall offer, the sixth part[3] of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part[4] of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb[5] out of the flock, out of two hundred, out of the [t]fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings,[6] to [u]make reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give [7]this [v]oblation for[8] the prince[9] in Israel.

17 And[x] it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall [y]prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings,[1] to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD, [z]In the first *month*, in the first *day* of the month, thou shalt take [a]a young bullock, without blemish, and [b]cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put *it* upon [c]the posts of the house, and upon the four corners of the

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A.M. cir. 3430. B.C. cir. 574.

*h* Le.2.3; 6.18,29; 7.6.1 Co.9.13; 4.

*i* Nu.18.14.

8 Or, *devoted*.

*j* Ex. 13. 2; 22. 29, 30. Nu. 3. 13; 18. 20, 28; 18. 12. De.26. 1–5. 2 Ch. 31.10. Pr.3.9,10. Mal.3. 10. Ne.10.37. 1 Co.9.11–14. Ga.6.6.

9 Or, *chief*.

*k* Ex.22.31. Le.22.8; 17.15. De.14.21.

CHAP. XLV

*a* ch.47.22. Jos.13.6. Nu. 34. 13. Pr. 16. 33. Ep.2.5–9. Ps.16.5,6.

1 Heb. *cause the land to fall by lot.*

*b* ver. 1–8; ch. 48. 8–23. Ro.12. 1 1 Pe.2.5

2 Heb *holiness.*

3 Taking the *reed* at 10½ feet, this oblation would constitute a square of nearly 50 miles on each side. From the north side was taken a lot of nearly 50 miles by 20 for the priests, in the midst of which was the site of the temple, about a mile square, ver.1,2. On the south lay the lot of the Levites, of the same extent as that of the priests. ver. 5; and south of this lay the lot of the city, of the same length as those of the priests and Levites, but only half the width, ver.6. Now when it is recollected that Canaan was little more than 190 miles in length, by 80 in breadth, there can remain little doubt that the whole is an emblem of that glorious state when Zion shall 'enlarge the place of her tents, lengthen her cords, strengthen her stakes, and break forth on the right hand and the left, and her seed shall inherit the Gentiles,' Is. 54. 2, 3.—*Note*, The word 'reeds' is not in the original, and several eminent expositors think 'cubits' should have been supplied in its stead. But that 'reeds,' and not 'cubits,' is the proper word to be supplied, is evident from ch. 42. 16, which exactly corresponds with ch. 45.2. —*C.*

*c* ch.42.20;48.18. He. 12.22–24.

4 Or, *void places.*

*d* ch.48.10.

*e* ver.1; ch.40.46; 43. 19;44.15,16.

5 Other 25,000, &c., ch.48.10,13,20.

*g* 1 Co.9.13,14.

*h* ch.40.17;41.5–9;42. 5.2 Ch.3.9. Je.35.2.

*i* ch.48.15–17,30,32.

*j* ch. 46.16–18;48.21. Is. 9. 6; 53.12. De 32.9. Ps.2.8,9;72.8. Zec.14.8, 9. Re. 11. 15. Da. 7.14. Is. 9. 6, 7. Phi. 2.9–11. Ep. 1.20–23.

*k* Is.49.12,23;60.3,10, 16. Ps.72.8. Re.21.24.

6 The portion of the prince lay upon the east and the west of the oblation of the sanctuary, within which it was not lawful for him to encroach; but the breadth externally was not limited, but by that 'judgment and justice,' for the protection and enforcement of which 'the powers that be are ordained of God.' —*C.*

* The *maneh* is the same as the *mina*. This is a passage of great difficulty. Perhaps the simplest solution is this: Let not your maneh be of an uncertain, fluctuating, or local value, but fixed either to 20, 25, or 15 shekels. This may be well illustrated by a reference to avoirdupois, troy, apothecaries', and other weights, several of which vary in different districts, not according to any specific name, but according to the article sold, and which often becomes the source of inconvenience, litigation, or fraud. *Note*, Commercial plainness and integrity form essential characteristics of the Christian in his intercourse with the world, as humility and piety are indispensable in his communion with God.—*C.*

7 The revenues of the prince shall be personal estates—an arrangement which has often prevailed in European kingdoms, and which though as often superseded by human wisdom, may yet—when the science of political economy shall be thoroughly understood, because thoroughly Christianized—be found best fitted to mark and preserve the just limits of superiority and subjection between prince and people, and most effectually to secure the prosperity and happiness of both.—*C.*

*l* ch.1.16,18, with ch. 22.27; 19.6,7; 46.18. Pr. 28. 16. Je. 22. 17, or Ps. 45. 16; 49. 14. Da. 7. 27. Lu.19.17. 1 Co.6.2. Re. 2. 26; 5. 10. Ps.72.2. Is. 11. 3; 29. 18, 20; 42.1–4. Zep.3.13.

*m* Jos.11.23.

*o* ch.44.6. 1 Pe.4.3.

*p* Is.1.1,16;60.17,18; 57. 14. Je. 2. 3,16; 22.3. Zec. 8.16. ch.33.14–16. Ne.5.1–13. 1 Co.6.7,8.

8 Heb. *expulsions.*

*q* Le.19.35,36. Pr.11. 1. Mal.3.12.

*r* Is. 5.10. Am.8.5.

9 Ex.30.13. Le.27.25. Nu. 3. 47; *i. e.* sixty shekels in all, but in weight fifty, 1 Ki. 10. 17. 2 Ch.9.16.

1 Or, *pound.*

2 See note ' in first column.

*s* Ga.6.6. 1 Co. 9.13–15. 1 Ti.5.17

3 A sixtieth part.

4 An hundredth part.

5 Or, *kid.*

*t* Pr.3.9. Mal.1.8,14. Nu.18.12,29.

6 Or, *thank-offerings*, ver.27.

*u* Le. 1. 4. He. 9.22, 23;13.16. Tit.2.12–14.

7 Heb. *shall be for.*

*v* Ex.30.14,15.

8 Or, *with*, Is.16.1.

9 *For the prince*, rather 'to the prince' as a religious tribute, to enable him to provide for the necessary services of the sanctuary.—*C.*

*x* ch.46.12–15. Is.66. 23. 2 Ch.5.6;30.24;35.7. Ezr. 1. 5; 6. 8, 9. Nu. xxviii. xxix. xv. Le.1.–vii. xvi. xxiii. Jn. 1. 16; 15. 5. Ro. 11. 36. Ga.2. 20.

*y* 1 Pe.2.24;3.18. 2 Co. 5.21. Ga.3.13. Jn. 6.51. Col.1. 20. Ep.1.3; 5.20. 1 Pe.2.5. Ro.12.1.

1 Or, *thank-offerings.*

*z* Ex.12.2. Nu. 28.11–15

*a* ver.15. Le. 22. 20. He.7. 26. 2 Co 5.21.

*b* Le.16.16. Ga.4.1–3; 3.23. He.9.8, with He. 10.19–22. 1 Jn.1.7. Re.1. 5. 1 Pe. 1. 18, 19. Tit.2. 14. Ga.1.4;6.14.

*c* ch. 41. 21; 43.14,20; 46.1.

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is it when persons apparently graceless are admitted to the seals of God's promise, and to the office of rulers in the church of Christ! Nor must ministers who have fallen into scandal be hastily or easily restored to their office. It is in vain to expect a flourishing church where government and discipline are neglected, and where ministers are not extremely regular in all their conduct. But while ministers give up worldly cares for the sake of their hearers' salvation, it becomes their hearers, as they regard the blessing of God, and their own temporal or spiritual welfare, to provide for them a decent subsistence.

CHAPTER XLV. Ver. 1–8; with ch. 47. 13–23; and xlviii. Canaan, on the west of Jordan, about 180 miles from north to south, and 50 from east to west, is represented as thus divided. Beginning from the north, Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah, had their portions, all of them extending from Jordan on the east to the Mediterranean Sea on the west. All along the south side of Judah's portion is represented a sacred portion of 25,000 reeds broad. Of this, in the middle of the country, a portion of 25,000 reeds from east to west, and 10,000 from north to south, is allotted for the priests, in the middle of which a square of 500 reeds is allotted for the temple and its appurtenances. On the south side of the priests' portion another of the same dimensions is allotted for the Levites. On the south of the Levites' portion, a portion equally long, but only half as broad as that of

settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that [d]erreth, and for *him that is* simple: so shall ye [e]reconcile the house.

21 In the first *month*, in the fourteenth day of the month, [g]ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And [h]upon that day shall the prince prepare for himself, and for all the people of the land, a [i]bullock *for* a sin-offering.[2]

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams [j]without blemish, daily the seven days; and a [k]kid of the goats daily *for* a sin-offering.

24 And he shall prepare [l]a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, [n]in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

## CHAPTER XLVI.

1 *Ordinances for the prince in his worship,* 9 *and for the people.* 16 *An order for the prince's inheritance.* 19 *The courts for boiling and baking.*

THUS saith the Lord GOD, The gate of the inner court that looketh toward the east shall[a] be shut the [b]six working days;[1] but [c]on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the [d]prince[2] shall enter by the [e]way of the porch of *that* gate without, and shall stand[g] by the post of the gate, and the [h]priest shall prepare his burnt-offering and his peace-offerings, and he shall [i]worship at the threshold of the gate; then he shall go forth; but the gate shall [j]not be shut until the evening.

3 Likewise[k] the people of the land shall worship at [l]the door of this gate before the LORD, in the sabbaths, and in the new moons.

4 And the [3]burnt-offering that the prince shall offer unto the LORD in the sabbath-day *shall be* six lambs without blemish, and a ram without blemish.

A.M. cir. 3430.
B.C. cir. 574.

*d* Le.4.27.

*e* ver. 18. Col. 1. 20. Ro.5.10.Ep.2.13,14.

*g* Ex. xii. Nu. ix. xxviii. Le. 23.5-8. De. 16.1-8.1 Co.5.7,8.

*h* Mat. 20. 28. Tit.2. 14.1 Pe 2.24;3.18. Mat. xxvi. xxvii. Mar. xv. xvi. Lu. xxii.xxiii. Jn. xviii.xix.

*i* Le.4.14.
It is impossible to understand 'the prince' to mear 'Messiah the prince;' for this prince offers not only for the people's sin, but for his own. Whereas, though Christ was made sin for us, he himself knew no sin, and so for himself needed no sin-offering.—*C.*

*j* He.7.26. Is.53.9. 2 Co.5.21.1 Pe.3.18.1 Jn. 3.5.

*k* Nu.28 15, &c.

*l* ch.46.5,7,Nu.28.12. ver.15,17.Nu.xv.

*n* Le. 23. 33-43. Nu. 29.12-38. De.16.13-15. Jn.1.14. Zec.14.16-19.

CHAP. XLVI.

*a* ch.44.1-3. 1 Co. 5. 7;13.12.

*b* Job 5.7; 14.1. Jn.9. 4.Ec.9.10.
1 An unanswerable evidence that under the most perfect condition of the church the ordinance of the Sabbath was to continue in full force.—*C.*

*c* He.4.9,10.1 Jn.3.2. ch.45.17.Is.66.23.

*d* ver.8;ch.44.3.
2 This ordinance presents the duty of kings under the gospel, to give a reverential attendance on the public worship of God. See ver. 10. The distinction ver. 8,9) between the entering and departure of prince and people, seems, most probably, a prophetic emblem of a specific difference between Christ and his people. He entered the temple for sacrifice by the gate of righteousness, by the same gate he returned, His people enter the temple of God by the gate of faith, pass onward, and retire by the gate of death.—*C.*

*e* Jn.10.1-3.

*g* ch.43.1,7. 2 Ch.23. 13.Mat.18.20;28.20.

*h* Col.1.28. 1 Pe.2.5. Re.1.6.1Co.2.2.2 Ti.4. 2.

*i* Ge.24.26,52.Ex.12. 27.1 Ch.29.20. 2 Ch.29. 29.Job 1.20.

*j* ver. 3. Mat. 25. 10-12.

*k* Lu.1.10.Ps.100.4.

*l* Jn.10.7,9;14.6. Ep. 2.18;5.20. He.10.19-22.

3 ch. 45. 17; ver. 6, 7, 14, with Nu.28.5,9, 11, 12. Is.64 4. 2 Co.3.7,11. No such oblation was commanded by Moses.

* Though the prince is supposed himself to be a very hearty, zealous friend to the sanctuary, yet it is not left to him, no not in concert with the priests, to appoint what sacrifices shall be offered, but God himself appoints them; for it is his prerogative to institute the rites and ceremonies of religious worship (*Henry*).—*I.*

A.M. cir. 3430.
B.C. cir. 574.

*n* ch.45.24.

4 *As he shall be able.* 'As he shall see good' (*Poole*). This offering is much greater than that under the law; the law fixed the amount by weight and measure —this by conscience and ability.—*C.*

5 Heb. *the gift of his hand,* ver. 7, 12. De.16.17. Le.6.11; 12, 8;14.21;25.28.Nu.6.21

6 See note * in first column.

*o* ch.44.1-3; ver.1,2. Re 1.2;21.3.

*p* Ex.23.14-17;34.23, De.xvi.Mal.4.4.Ps.40. 4;84.7;122.1-4.Is.66.23. Zec.14 16-19.

*q* ch.1.12,17. He.12. 13. Ga.4.9. 1 Co.9.24.2 Pe.2.20,21. He. 10. 38; 3.12, with ch.8.16.Lu. 9.62.

7 None but the prince might enter the sanctuary from the east, and there was no entrance from the west; so that all the people must enter from the north or from the south. But those who entered from the north were to go out by the south; and they who entered by the south to go out by the north. This may signify that every thing should be regulated, in respect of divine worship, in that way which may most effectually prevent disorder and interruption; but it is generally supposed to intimate that men should go forward, and make progress in religion, and go through with it; and not be superficial, hypocritical, or apostate.—*I.*

*r* P e.2.1; 21.3. Mat. 18.20;28.20. Ep.2.18;3. 12,17,18. He.3.6; 4.14-16;10.19-22.

8 Though the prince was directed to enter and return by a way of his own; yet he might enter the sanctuary at the same time, and continue as long there as the people; and thus testify his fellowship with them in the worship of God. 'He shall pay the same attendance upon God's worship with the people; since all men are equal in the sight of God.'—*I.*

*s* With Nu. xv. xxviii.xxix.

*t* ver.5.

*u* Ps.40. 8. Ga. 2. 20. Tit. 2. 14. Mat. 20. 28. Jn 10.18;18.11.

*v* Jn.10.3. ver.1,2,8; ch.44.1-3.

*x* ver.4;ch.45.17.

*y* Ex. 29. 38-42. Nu. 28.3,4,6,10,15,23,24,31; 29.11,16,19,22, 25, 28, 31, 34, 38. Da. 8. 11-13. Jn.1.29,36.

9 Heb. *a son of his year.*

1 Heb. *morning by morning,* Ps.92.2.

*z* With Nu.28.5. Lu. 1.74,75.

2 *The sixth,* &c. In Nu.28 5 the proportion is a tenth. The increase is intended to show that as under the gospel grace has abounded, so should our thanksgiving proportionally abound, 2Co.9.12.—*C.*

5 And the [n]meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs as he shall be able[4] to give,[5] and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.[6]

8 And when the prince shall enter, [o]he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land [p]shall come before the LORD in the solemn feasts, [q]he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it.[7]

10 And[r] the prince in the midst of them, when they go in, shall go in; and when they go forth,[8] shall go forth.

11 And[s] in the feasts, and in the solemnities, the [t]meat-offering shall be an ephah to a bullock, and an ephah to a ram; and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare [u]a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* [v]shall then open him the gate that looketh toward the east, and [x]he shall prepare his burnt-offering and his peace-offerings as he did on the sabbath-day; then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily [y]prepare a burnt-offering unto the LORD *of* a lamb of the first year[9] without blemish; thou shalt prepare it every [1]morning.

14 And thou shalt prepare a meat-offering for it every morning, the [z]sixth[2] part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the LORD.

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the priests or Levites, is assigned for the holy city; *i.e.* a square of 5000 reeds for the city to stand on, and a portion of 10,000 reeds in length and 5000 in breadth on the east side, and another on the west side of the same extent assigned to the office-bearers in the city. All of the country that remained on the east side and on the west side of this sacred square of 25,000 reeds, divided between the priests, Levites, and city, is allotted to the prince. And southward of that portion, in the middle of which the city stood, and of the land appointed for the prince at the east and west sides, the tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad, had their portions, each extending from Jordan to the Mediterranean Sea. This division is entirely different from that made by Joshua, Jos. xiii.-xxi.

Ver. 13–25. The *oblations* here mean Christ, as offered in sacrifice to God, and represented as a Saviour to sinners; and his people giving up themselves, and all that they have, to God through him. The *sacred festivals* may point out the seasons of Christ's incarnation, suffering, and pouring out of the Holy Ghost, and the solemn ordinances of gospel worship, in which Christ and his people hold solemn fellowship, to the honour of God.

REFLECTIONS.—God ought to be honoured with the first and best of our substance; and his ministers and magistrates should be so provided for as that they may constantly attend to their work. Wherever religion thrives true liberty and strict honesty will abound. Magistrates and people, as well as ministers, ought, in their places, to lay out all their influence in promoting true and practical religion; and none shall receive mercies from God without grateful returns, according to what they have received. Though our great sacrifice of atonement was offered but once for all, our spiritual sacrifices of thanksgiving to God through Christ ought to be daily continued, especially when he allows us the more solemn ordinances of his worship.

CHAPTER XLVI. REFLECTIONS.—All ranks of men should carefully concur in promoting the regular sanctification of the Sabbath, and the whole worship of God. And it is the greatest glory of princes to be patterns of true piety to their people. But all our attendance on ordinances ought to be in close fellowship with Jesus our Prince, who is ALL to, does all for, and works all in us. And in our whole course of religion we must never go back; but, forgetting the things that are behind, reach forward unto the things that are before. It is very graceful to behold great men reverently attending the ordinances of the gospel with their servants,

**FISHERMAN'S HOUSE, BEYROUT—WHERE TITUS CELEBRATED HIS VICTORY OVER JERUSALEM.** [Ezekiel, xlvii:16.]—"Hamath, Berothath, Sibraim." Some connect the Berothath mentioned in Ezekiel xlvii:16, with Beyrout. The best authorities, however, think this connection very remote. This city became a Roman colony in the reign of Augustus. It was adorned and beautified with theatres, colonnades, porticoes and baths by Agrippa, the remains of which are still scattered over the city. There are said to be a great number of large columns of both gray and red granite which have been built into the quay here. Here it was that Titus celebrated his victory over Jerusalem, and also the birthday of his father by gladiatorial combats, in which the captives of Zion were forced to fight with wild beasts and with one another, according to Josephus.

**ABANA RIVER AT TOLL-GATE, DAMASCUS.** [Ezekiel, xlvii:16.]—We are standing here at the foot of the Anti-Libanus mountain. The rocks rise up directly from the bank of the river. This is about a mile above the city of Damascus. The two merchants in flowing robes we see standing upon the bridge are fit representatives of the old and wealthy city of Damascus. In no other city on earth is there seemingly so much of physical repose and rest as here. Damascus seems to meet that universal element in human life that longs for relaxation in some quiet retreat. Here in Damascus man seems to find an escape from the responsibilities and momentous issues of the world's hard work, and here, away from the storm and noise of life, he finds a deeply shaded landscape hidden from the glare of the sun and away from the thunder of the world's trouble.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, [c]every morning, *for* a continual burnt-offering.

16 ¶ Thus saith the Lord GOD, If the prince give[b] a gift unto any of his sons, the inheritance thereof shall be his [3]sons'; [c]it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his [d]to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, [e]the prince shall not take of the people's inheritance by oppression,[4] to thrust them out of their possession: [g]*but* he shall give his sons' inheritance out of his own possession; that my people be not [h]scattered every man from his possession.

19 ¶ After he brought me through the entry, which[i] *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, [j]This *is* the place where the priests shall boil the trespass-offering and the sin-offering; where they shall [k]bake the meat-offering; that they bear *them* not out into the outer court, [l]to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court, and, behold, in every corner of the court *there was* a court.[5]

22 In the four corners of the court *there were* courts joined[6] of forty *cubits* long, and thirty broad: these four corners[7] *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places[8] under the rows round about.

24 Then said he unto me, These *are* the places of them that [n]boil, where the ministers of the house shall boil the [o]sacrifice of the people.

## CHAPTER XLVII.

1 *The vision of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.* 22 *The division of it by lot.*

AFTERWARD he brought me again unto the door[a] of the house; and, behold, [b]waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under, from the right side of the house, [c]at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

A.M. cir. 3430.
B.C. cir. 574.

*a* ver.13. Ps.92.2;55.17.Nu.28.3,4.He.9.26.
*b* Is.55.3. Ac.13.34. Ps.84.11. Ep.1.3. 1 Co.1.30;3.22.
3 This unlimited power of endowment is an ordinance entirely new—the emblem of that state, in which he who 'spared not his own Son, but freely gave him up to the death for us all, will much more with him freely give us all things.'—*C.*
*c* Ro.8.15, 17,30. Ps.103.17. Mat.25.34. Lu.10.42. Ro.6.23;5.21. Jn.8.35,36.
*d* Le.25.10. Mat.25.14,28,29; 13.12. Lu.19.24,26.1 Co.13.8. Mat.7.22,23.
*e* ch.45.8. Ps.72.2,4; 78.72. Is.32.1,2; 11.3,4. Je.23,5,6.
4 However the ordinance of the princedom may have been a type of the headship of Messiah—and so it undoubtedly was—yet this reference to the possibility of oppression, and this care to guard against it, clearly demonstrate that 'the prince' was not Messiah himself, but the earthly ruler reigning in the fear of God.—*C.*
*g* He.1.2. Jn. 16. 14, 15;1.14,16;10.28. Ps.68. 18. Ep.4.8.
*h* ch.34.5,6.
*i* ch.42.9;40.44,46.
*j* ch.42.4,13; 44.29. 2 Ch.35.13.1 Sa.2.13–15. ver.24. Ac.20.20,21,28. 1 Ti.4.13,15,16. 2 Ti.4. 2. See ver.20.
*k* Le.2.4–7.
*l* ch.44.19. Le. 6. 17, 29;7.6.
5 Heb. *a court in a corner of a court, and a court in a corner of a court.*
6 Or, *made with chimneys.*
7 Heb. *cornered.*
8 These were not merely the places for preparing necessary food for the priests, their families and guests, but were also a department of the Mosaic poor-law institutions, where the poor, the widow, and the orphan received their daily allowance—the spirit of devotion and charity thus happily blending in the same place and service.—*C.*
*n* Mat. 24. 45. Jn.21. 15,17. Col.4.17. 1 Ti.3. 13;4.13,15,16. 2 Ti.4.2. 1 Pe. 5. 2,3. Ac. 20. 20, 28. See ver.20.
*o* Ro.12.1;15.16. He. 13.16.1 Pe.2.5.

CHAP. XLVII.

*a* ch.41.2.
*b* ver.12. Is.51.1. Je. 2.13. Joel 3.18. Zec.13. 1;14.8. Re.22.1,17. Ps. 46.4. Is.2.2,3; 30.25;35. 7;44.3,4. Je.31.9. Joel 2. 28. Lu.24.47, 49. Jn. 7. 37–39.
*c* He.13.10–12; 9. 14. Jn. 19. 34, 35; 1. 14, 16. Ac.10.43.2 Co.1.20.

* The 'miry places and the marishes'—neither solid earth nor fluid water—are the expressive emblems of professing hypocrites, deceiving their own souls;—anxious, with Balaam, to win the wages of the world—but praying to die the death of the righteous, and dying the death of an enemy of the Lord.—*Note,* The most unhealthy and hopeless of all characters is the undecided—'neither cold nor hot' in the cause of God and truth—who enjoys not the blessedness of a conscience awakened and sprinkled, nor the stupor of a conscience hardened and seared—who wishes to be religious, but will not forsake his sin—and who, vainly labouring to unite earth and heaven, receives of the one but sorrow and a grave, and of the other but the sight of 'Lazarus afar off,' and between them a 'great gulf' he can never pass, Lu.10.26.—*C.*

A.M. cir. 3430.
B.C. cir. 574.

*d* ch.40.3;41.1;42.15-20. Zec. 2. 1. Re. 11. 1; 21.15.
*e* Lu. 24. 47. Ac. 10. 46,47;16.6,7,10.
1 Heb. *waters of the ankles,* Ac. ii.–ix. Job 17.9. Pr.4.18. Mat. 13.23,32. 2 Pe.3.18;1.5-9. Ps.84.7.
*g* Ac. x.–xx. 2 Pe. 3. 18. Ps.84.7. See ver.3.
*h* Re. vii. xi. xx.–xxii. Da.2.34,44. Is.11. 9,10.
*i* Ro.11.33. Ep.3.18, 19. Ps.16.11; 36.8,9, or 2 Pe.3.16.1 Ti.3.16.
2 Heb. *waters of swimming.*
*j* Is.11. 9. Hab. 2.14. Mat.10.31,32.
*k* Je. 1.11,13. Zec. 5. 2;4.2,13. Mat.13.51.ch. 40.4.
3 Heb. *lip.*
*l* Re. 22. 2. ver. 12. Ge.2.9,10. Ps.1.3;92.12. Is.41.18,19;60.21;61.3.
4 Or, *plain,* De. 3. 17;4.49. Jos.3.16. Joel 3. 18. Is.35.1,7.
*n* Mat.13.15. Re.17. 15. Zec.2.11. Mal.1.11. Is.11.9,10;43.6;49.12.
*o* Jn.3.16;11.26.
5 Heb. *two rivers,* of gospel truth and spiritual influences, ver.1–5.
*p* 1 Co.15.45. Jn.5.25; 6.63. Ep. 2.1, 5. Jn.14. 19;4.14.
*q* Ps. 72.8. Zec.2.11; 8.20–23. Is.2.3; 11.9,10; 43.6; 49.12; 60.3–11. Ac. 2. 4, 5, 41, 47; 4. 4; 5. 14; 6.7.
*r* Ex.15.26. Ps.103.3. Is.30.26.
6 The whole country from the parallel of Jerusalem eastward is desert. The chief cause of its barrenness is the want of water. Wherever there is a little streamlet or fountain there is vegetation; and scanty though the soil be, abundant irrigation would make it productive. The waters of the Dead Sea contain such a large proportion of salt that they are deleterious. They render a barren soil still more barren. The symbolic imagery in this passage is therefore very instructive. The waters issuing from the temple of God convert the wilderness into a garden, and heal the noxious waters of the Dead Sea. Such is the influence of true religion upon the moral desolations of this world.—*P.*
*s* Mat.4.19; 28.19;13. 47. Mar.16.15. Ac. 20. 21.Re.7.9.
*t* See ver.15. Nu.34. 6.Ps.104.25.
*u* Is.49.12,20.
7 The waters of the Dead Sea are fatal to all animal life. No fish can exist in it. Here the sea is represented as filled with fishes—plentiful and various in kind as those of the Mediterranean.—*P.*
8 See note * in first column.
9 Or, *and* that which *shall not be healed, shall be,* &c. Re.22.11.Ho.4.17.
*v* Ps. 107. 34. De. 29. 23.Je.17.6.
1 Heb. *shall come up,* ver.7. Is. 61.3; 60. 21. Re. 22. 2. Ga. 5.22, 23, with Job 8. 16. Je. 17.8. Ps.1.3,4.
2 Or, *principal.*
3 Or, *for bruises and sores,* ver.8. Is.1. 6.Re.22.2.
*x* Ge. 15. 18–21. Nu. 34. 2–17. Jos. xii.–xxi. ch.xlviii.
*y* Ge. 48. 5; 49. 26. 1 Ch.5.1.ch.48.4,5.
*z* Je. 3.18. ch. xlviii. Ga.3.28.Col.3.11. 1 Pe. 2.9,10.

3 And when [d]the man that had the line in his hand went forth eastward, he [e]measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.[1]

4 Again he measured a thousand, and brought me through the waters; [g]the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* [h]to the loins.

5 Afterward he measured a thousand; *and it was* a [i]river that I could not pass over: for the waters were risen, waters to swim in,[2] a [j]river that could not be passed over.

6 ¶ And he said unto me, Son of man, [k]hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank[3] of the river *were* very many [l]trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert,[4] and go into the sea: *which being* brought forth into the sea, [n]the waters shall be healed.

9 And it shall come to pass, *that* every thing that [o]liveth, which moveth, whithersoever the rivers[5] shall come, [p]shall live: and there shall be [q]a very great multitude of fish, because these waters shall come thither: for they shall be [r]healed; and every thing shall live whither the river cometh.[6]

10 And it shall come to pass, *that* [s]the fishers shall stand upon it from En-gedi even unto En-eglaim: they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the [t]great sea, [u]exceeding many.[7]

11 But the miry places thereof and the marishes[8] thereof shall not be healed; they shall be[9] given[v] to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow[1] all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new[2] fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.[3]

13 ¶ Thus saith the Lord GOD, [x]This *shall be* the border whereby ye shall inherit the land, according to the twelve tribes of Israel: [y]Joseph *shall have two* portions.

14 And ye shall inherit it, [z]one as well as another; *concerning* the which I [a]lifted up mine hand[4] to give it unto your fathers; and this land shall [b]fall unto you for inheritance.

15 And this *shall be* the border of the land

*a* Ge.12.7; 13.15; 17.8; 26.3; 28.13. ch.20.5,6.
4 Or, *swore.*
*b* ver.22; ch.48.29. Pr.16.33. Ps.16.5. Je.3.18.

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tenants, and poor around them; and it is an honour for princes to be generous, without oppressing their subjects, but infinitely more so for Jesus to give gifts to his servile professors, qualifying them for the help of his church in this life, and to give his genuine children an unbounded, irrevocable, and everlasting salvation. Nor must ministers by any means deliver to the people what themselves have not seriously preconsidered. And it is when their hearts and studies are made warm by the

toward the north side, from the great sea,[5] the way of [c]Hethlon, as men go to Zedad;

16 Hamath,[d] Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon,[6] which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan,[e] the border of [g]Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure from[7] Hauran, and from Damascus, and from [h]Gilead, and from the land of Israel *by* [i]Jordan, from the border unto the [j]east sea. And *this is* the east side.[8]

19 And the south side southward, from Tamar[k] *even* to the waters of strife[9] *in* Kadesh, the river[1] to the great sea. And *this is* the south side southward.[2]

20 The west side also *shall be* the [l]great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So[m] shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it [o]by lot for an inheritance unto you, and[p] to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel: they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

## CHAPTER XLVIII.

**1, 23** *The portions of the twelve tribes,* **8** *of the sanctuary,* **15** *of the city and suburbs,* **21** *and of the prince.* **30** *The dimensions and gates of the city.*

NOW these *are* [a]the names of the tribes. From[b] the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides [c]east *and* west;[1] a *portion*[2] *for* [d]Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, [e]from the east side unto the west side, shall be [g]the offering which ye shall offer of five and twenty thousand *reeds*[3] *in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be [h]in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* [i]for the priests, shall be *this* holy oblation: toward the north five and twenty thousand *in length,* and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests that are sanc-

A.M. cir. 3430. B.C. cir. 574.

5 ver.10,19;ch.48.28. Jos.23.4. Nu. 34.6; *i.e.* the Mediterranean.

*c* ch.48.1.Nu.34.8.

*d* 1 Ki.8.65. Am.6.2, 14.2 Sa.8.8,9.

6 Or, *the middle village.*

*e* Nu.34.9.ch.48.1.

*g* ver. 16, 17. Ge. 14. 15. 2 Sa.8.6.1 Ki.11.24. Is. 7. 8; 17.1. Je. 49. 27. Ac.9.2.

7 Heb. *from between.*

*h* Ge. 31. 23, 47. Nu. 32.1. Ju.10.8;11.1.

*i* Ge.13.10. Jos.3.15-17. Job 40.23.

*j* ver.8. Nu.34.10-12. Ge.14.3. Jos.3.10.

8 The northern border of the land as here described is identical with that delineated by Moses in Nu. xxiv.; but the eastern border is different. Moses represents the latter as running from Hazar-enan to Shepham, then to Riblah, then to the Sea of Chinnereth or Galilee. The landmarks of Ezekiel are Damascus, Hauran, Gilead, and the East (or Dead) Sea. Ezekiel thus includes the kingdoms of Damascus and Bashan, with Gilead and Moab; while Moses excludes them.—*P.*

*k* 2 Ch.20.2.ch.48.28.

9 Or, *Meribah,* Nu. 20.1,13. Ps.81.7;106.32. De.32.51.

1 Or, *valley,* Jos.13. 3;15.47.

2 Or, *toward Teman.*

*l* ver.10,15,19. Je.46. 18. Is. 23, 4. ch. 27. 3. Zep.2.5. Nu.36.6. Jos. 1.4;15.12,47. Da.7.2.

*m* ver. 13, 14; ch. xlviii. with Jos. xii.-xxi.

*o* Jos.xv.-xxi.ch.45. 1.Pr.16.33;18.18.

*p* Ac. 2. 5,7,9 Ro.3. 29,30; 4.11; 10.12; 15.9-12. 1 Co.12.13. Ga.3.28, 29. Ep.3.6; 2.12,13,19-22; 3. 6. Col.1.12; 3.11. Re. 7. 9, 10. Is. 56. 6, 7. Ac.11.18;15.9.

CHAP. XLVIII.

*a* Ge.xlvi. Ex.1.1-4. 1 Ch. 2.1, 2. Nu. i. ii. x. xxvi. Jos.xiii.-xxi.Re. 7.4-8.

*b* ch. 47. 15-17. Nu. 34.7-9. Jos.13.5;11.17.

* Many high authorities prefer supplying 'cubits;' for the propriety of rather inserting 'reeds,' see note on ch.45.1.—*C.*

A.M. cir. 3430. B.C. cir. 574.

*c* Ps.72.8.ver.28.Da. 7.14. Mat. 28.18. 1 Co. 15.24. 1 Ti.6.15 Re.11. 15.Is.11.9,10;49.12.

1 This division differs essentially from that of Joshua; and, as it did not take place on the return from Babylon, must point to a time still future. And though the whole prophecy seems emblematic of heavenly, rather than descriptive of earthly things, yet it is not improbable that it proceeds upon a principle of division, the simplicity of which may hereafter commend it to the adoption of Israel restored. Taking the length of the whole land at 280 miles, and deducting the allotment for the priests, Levites, temple, and prince, see ch.45.1, there will remain for each tribe a parallelogram of less than 20 miles in breadth by 100 in length from east to west. But, lest this appear an inadequate allotment, let it be remembered that each tribe has an equal share in the city, ver.19, and must be common occupiers on the lands of the prince. And let this mathematical arrangement be viewed as the emblem of the covenant 'well ordered in all things,' and of 'all things done decently and in order' in the church, while the perfect equality that prevails among the tribes, and extends to all resident strangers, will appear equally descriptive of that state in which there is 'neither Greek nor Jew, circumcision nor uncircumcision, but Christ is all and in all.'—*C.*

2 Heb. *one* portion, as ver.2-7,23-27.

*d* Jos.19.40-47. Mat. 19, 30; 20. 16; 8. 11, 12, with Re. 7. 5-8. Ju.18. 30.1 Ki.12.28,29.

*e* ch.47.18-20;ver.28. Mat.28.18; 11.27. 1 Co. 15.24. 1 Ti.6.15. Ps.72. 8; 89.23,25,27. Da.7.13, 14. Re.11.15.

*g* ch.45.1-6.

3 See note * in first column.

*h* Jos. 18. 1. Re. 2. 1; 21.3; 22.3. Pr.8.15. Ca. 5 10. Is.2.2,3; 11.10; 33. 22; 55. 7; 60 7. Ho. 1. 11. Hag. 2.7,9. Mat. 3. 17. Jn.12. 32. Ro.15.9-12.

*i* Nu. xviii. Jos. xxi. Ga.6.6. 1 Co.9.13,14. 1 Ti.5.17. Mat.10.10.

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power of the truths which they are to preach, that their work is most useful and acceptable.

CHAPTER XLVII. Ver. 1-12. These *waters, issuing forth from the temple at the south side of the altar,* denote the purifying, refreshing, and fructifying oracles and ordinances of the gospel, and the Holy Ghost in his gifts and graces attending the same, issuing forth from Christ's person and through his righteousness. *Their gradual increase* denotes the gradual progress of gospel truths and influences till the whole earth be filled with the knowledge of the Lord; and that the further we search into divine truths the more mysterious we shall find them; and also that, by continued accessions of light and love from Jesus Christ, the work of grace in every believer's heart, and the church in general, increases with the increase of God. Their running into the *Dead Sea* of Sodom, and quickening or producing multitudes of fish, represents gospel truths and influences as running into the Gentile world, even the worst places of it, which had long lain in wickedness and under the curse of God, and spiritually quickening multitudes who had been dead in trespasses and sins. The *fishers all over the Dead Sea* denote multitudes of gospel preachers all over the world labouring to gain sinners to Christ. The *many fishes, like the fishes of the* Mediterranean *Sea,* are multitudes of sinners, in a thousand diversified forms of misery and guilt, attending gospel ordinances, and by means thereof drawn unto Christ. The *miry places* and *marshes* are obstinate sinners, Jews, Antichristians, &c., abandoned of God to their own lusts and to everlasting damnation. The *ever-flourishing, fruitful,* and *medicinal trees on the bank of this* river are Jesus the Tree of life, eternally glorious, and infinitely useful to his people; and his people themselves, as trees of righteousness, by the influence of his Word and Spirit, holding to their profession and grace, honouring God, and being useful to their neighbours around. 13-23. The Jews after their captivity never had the whole territory here mentioned. Few of the ten tribes then returned. Nor was the country ever parcelled out in the manner directed in this and the next chapter. While, therefore, these things may partly respect the state of the Jews when returned from their present dispersion, they chiefly respect the church of Christ, the boundaries of which are appointed by God, and in which all true Israelites, Jews and Gentiles, have their whole portion of blessedness assigned them by God.

Ver. 13-21. The partition of the land commenced with the endowment of the sanctuary, ch. 45. 1; then proceeded to the provision for the city, ch.45.6; then for the prince, ch. 45.7; then followed several necessary religious ordinances; and now the partition of the land among the tribes is resumed. The land of Canaan as here described extends from about 31° to 35° N. lat., and from 34° to 37° E. lon., bounded on the north by a line from the Mediterranean to Hamath; on the east by Damascus, Hauran, Gilead, and the land of Israel east of Jordan to the south point of the East or Dead Sea; thence on the south by Tamar, Kadesh, and a line extending either to the river of Rhinacolura or the Nile, and on the west by the Mediterranean. *C.*

Ver. 22. The only condition upon which 'strangers' are to claim their freedom, adoption, and inheritance, is, sojourning and begetting children in the land—a condition of naturalization and endowment which no country has ever yet exhibited, but which, spiritually understood, is literally true of the church of Christ, which freely preaches the gospel to every creature, announces salvation to the chief of sinners, and admits to her choicest privileges the baptized believer of every nation under heaven. *C.*

REFLECTIONS.—What a blessed source of oracles, ordinances, and influences is Jesus Christ, God-man, the Lord our righteousness. While divine truths are gradually manifested, and spiritual influences bestowed, it is proper to be carefully searching and applying them. And the more we contemplate or experience them, the more shall we be lost in wonder at their height, depth, length, and breadth. But let us always begin with what is more plain and practical, and admire what we cannot comprehend. Great is the wisdom of God in transmitting his blessings to the very worst of persons and places, and almighty the influence of his Word and Spirit! not even death—a death in trespasses and sins—can withstand it! But, alas! unhappy are they to whom it is a savour of death unto death and damnation! The gospel and its influences find the sinners of mankind in the most diversified and abominable forms of iniquity. But infinite power and grace can apprehend the most outrageous, and render the most ugly and deformed like unto Christ. And it is delightful for ministers, in multitudes, to administer the ordinances of the gospel when Jesus goeth forth with them conquering and to conquer. Glorious in character, persevering and fruitful in good works towards God and men, are his saints!—And there is

tified[4] of [j]the sons of Zadok, which have kept my charge,[5] which went not astray when the children of Israel went astray, [k]as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy,[6] by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand[7] in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And[l] they shall not sell of it, neither exchange, nor alienate the first-fruits[8] of the land: for[m] *it is* holy unto the LORD.

15 ¶ And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a [o]profane *place* for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof.[9]

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy *portion, shall be* ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for [1]food [p]unto them that serve the city.

19 And they that serve the city shall serve it [q]out of all the tribes of Israel.

20 All[r] the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation [s]four-square, with the possession of the city.

21 ¶ And[t] the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, [2]over against the portions for the prince: and it shall be the holy oblation; and the [u]sanctuary of the house *shall be* in the midst thereof.

22 Moreover from[3] the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, [4]shall be for the prince.[5]

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* a *portion.*[6]

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from [v]Tamar *unto* the waters of strife *in* Kadesh,[7] *and* to the [x]river toward the great sea.[8]

29 This[y] *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north side, [z]four thousand and five hundred measures.

31 And the [a]gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about [b]eighteen thousand *measures:* and the name of the city from *that* day *shall be,* [c]The LORD *is* there.[9]

A.M. cir. 3430. B.C. cir. 574.

4 Or, *The sanctified* portion shall be *for the priests.*

*j* ch.40.46; 43.19; 44.15,16. 2 Ti.2.2. Ac. 20.24.

5 Or, *ward* or *ordinance.*

*k* ch.44.10.

6 Heb. *holiness of holinesses,* 1 Co.9.14. Ga.6.6. Mal.3.8. Le.27.28.ch.45.4.

7 Other 25,000, &c., ch.45.5; see on ver.10. De.12.19. Mat.10.10.

*l* Le.27.10,28,33. Ex. 22.29. Ju.11.24. 1 Ki.21.2. Je.2.11. 1 Hc.13.5. ch.5.6. 1 Co.15.58. Ga.5.1. 2 Ti.1.14. 2 Jn.8. Re.3.11,12.

8 All Christ's redeemed people being made 'kings and priests unto God,' are, as kings, enabled to convey a share in their spiritual inheritance as 'joint heirs with Christ;' but, as priests, they may not, as profane and regardless Esaus, sell or alienate their birthright, nor part with the 'first-fruits'—the order, holiness, and hope of the primitive church, who constituted in the gospel harvest 'the first-fruits to God and the Lamb,' Ro. 8. 23; 11. 16. Ja. 1.18. Re. 14.4. But above all, they may not, Judas-like, sell their Redeemer to be crucified afresh: for he is 'the first-fruits' of the gospel seed which the angels shall gather in the harvest of the resurrection, 1 Co.15.20,23. He.6.6.—*C.*

*m* See ver.12.

*o* ch. 45. 6. Ho. 6. 6. De.20.5-7. Je.31.5,38-40.ch.42.20.Re.21.2.

9 ver.8,10. Ps.125. 2. Re.21.16.ver.20,30,32-35. These *measures* denote that the gospel church and all her ordinances shall be regulated according to God's Word, notwithstanding her vast extent.

1 Heb. *bread,* Ge.3. 19. Ps.104.14. Mat.6.11. Pr.30.8.

*p* Ro.13.1-7. 1 Ti. 2. 1,2. Tit.3.1. 1 Pe.2.13, or Mat.10.10.1 Co.9.9, 10,13,14. Ga. 6.6. 1 Ti. 5.17. De.12.19.

*q* ch. 45. 6. Ne. 11.1-24. Re.7.5-9.

*r* ch.45.1-5.

*s* Re. 21. 16. He. 12. 27. Mat.16.18. Is.33.20. Nu.23.23;24.5,6.

*t* ch.45.7,8.

* The holy oblation (ver. 12), of 25,000 square reeds, was divided into three parts from north to south, ch. 45. 1. The north division of 25,000 reeds by 10,000 for the priests, in the midst of which was the temple, surrounded by a wall 500 reeds square, ver. 9, 10; ch. 42.15. Next to this lay the portion of the Levites of the same dimensions (ver. 13, 14), and on the south another portion of the same length, but only 500 reeds in breadth, for the city, ver.5. In the midst of this portion was the city, being 4500 reeds, or about 9 miles square, with a suburb of about 250 reeds, or about half a mile on each side (ver. 17), leaving 10,000 reeds or nearly 10 miles on the east and west, as a common for the servants of the city out of all the tribes, ver.18, 19. On the east and west sides of this square are the royal demesnes, each of which, taking the breadth of the land at 150 miles, would form a square of 50 miles. The calculation by cubits instead of reeds, proportionally reduces this calculation; which, it may be right to add, others have held to be vastly greater; some making the dimensions of the city greater than all Europe; others, perhaps, greater than the habitable portions of the earth. But the reed and the cubit being the only measures mentioned, it is obvious the calculation must be taken from the one or the other. But it matters not for any purpose of interpretation which is adopted. But in addition to what has been adduced (ch.45. 1), the use of the reed in measuring the city (Re.11.1;21.15), seems to favour the conclusion, that where the cubit is not mentioned, the reed was the measure intended by Ezekiel.—*C.*

2 Or besides these portions shall be that belonging to the prince; and this shall, &c.

*u* ver.8,10. Jos.18.1. Re.2.1; 21.3; 22.3. Pr.8. 15. Ca.5.10. Is.2.2,3; 11. 10; 33.22; 60.7. Ho.1.11. Hag.2.7,9. Mat.13.16, 17; 11.28. Jn.6.37; 12.32. Ro.15.9–12.

3 Or, *beyond.*

4 The prince had whatever was at the east end or west end of these portions.

5 See note * in first column.

6 Heb. *one,* ver.1–7, 24–28. The portions proceeded from north to south, and seven portions were on the north and five on the south side of the sanctuary and city.

*v* ch.47.19.2 Ch.20.2.

7 Heb. *Meribah-kadesh,* ch.47.19. Nu. 20.1,13. Ps.106.32.

*x* ch.47.19. Jos.13.3; 15.47.

8 ch.47.15,19,20; *i.e.* the Mediterranean.

*y* ch.47.14,21,22. Jos. xiii.-xxi. Pr.16. 33; 18. 18.

*z* ver. 16, 32–34, 20. Re. 21. 16. Lu. 14. 22. He. 12. 27. Mat. 16. 18. Is.33.20. Nu.23.23; 24. 5,6.

*a* Re.21.12,13,21,25; 22.14; 3. 8. Is. 60.11,18; 54.12; 26. 2. Jn. 10. 7, 9; 14.6. He.10.19–22. Ep. 2.18.

*b* ver. 16, 30–34. Re. 21.16. Ps.72.8; 98. 3. Is. 2.2,3; 24.16; 49.19; 54.2, 3. Zec.2.11; 8.20–23; 14. 9. Mal.1.11. Ro.11.25, 26. Mat. 26. 14; 28. 19. Mar.16.15.

*c* Ps.46.5; 48.3; 68.18; 77.13. Je.3.17. Joel 3:21. ch.34.24; 37. 26–28. Is. 60.4,19. Zec.2.5,10. Re. 7. 15,16; 21. 3, 22; 22. 3. Ps.132.14. 2 Co.6.16. 1 Pe.2.5. Ep.2.22.

9 *JEHOVAH-shammah,* Ex.17.15. Ju.6.24.

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abundant room in the gospel church for Gentiles equally with Jews. In comely order they coalesce into one mystical body of Christ. All are entitled to the same privileges, share alike the same grace and glory, in virtue of God's new-covenant promise and oath.

CHAPTER XLVIII. Canaan, here divided, represents the gospel church as containing all the tribes of the redeemed, with the presence and ordinances of God in the midst of them; and in admission to which no natural descent, no civil character or privilege, is in the least to be regarded. Jerusalem, the *holy city,* represents the gospel church as exceedingly enlarged, as wholly answerable to the measuring line of God's Word, as abundantly accessible to all ends of the earth, and as dignified with the special care, presence, and ordinances of JEHOVAH.

REFLECTIONS.—In the gospel church old things are all passed away, and all things are become new. In the most comely order, the last is made first; the chief of sinners become the chief of saints. What abundant access have they to Christ and to God in his ordinances! And the most faithful tribes are admitted into the nearest fellowship. Yea, God hath made abundant provision for the support of his ordinances, ministers, or magistrates; and it is at their peril if any receive his revenues without serving as his deputies. What is dedicated to his service cannot be alienated to other purposes. And every one in his station ought to lay out himself in the service of this city, knowing that his labour shall not be in vain in the Lord. Great is the regularity, the stability, the strength, the extent, the freedom, the life, and honour of our gospel Jerusalem in the apostolic and millennial periods! What then shall be the heavenly city, in which God is ALL and IN ALL!

## CONCLUDING REMARKS ON THE BOOK OF EZEKIEL.

It is vain to speak of the distinctive mental qualities or peculiar styles of the prophets; seeing these 'holy men of old spake as they were moved by the Holy Ghost,' and as God severally gave them both thoughts and utterance. The only real distinctive characteristics of the prophets lie in the subjects and objects of their several commissions. Taking this view of Ezekiel, he stands conspicuous among his fellows by the splendour of the visions of God with which he was favoured; and has in this respect none that approach to equality, with the exception of Daniel and John the Divine. Cast over these visions, we, no doubt, find a veil of deep, perhaps of impenetrable, obscurity; which those who cannot lift must contemplate with humility, prayer, and patience, till 'the day dawn and the shadows flee away.' But if Ezekiel present to us some things that are thus obscure, he also sets before us much that is plain. His descriptions and denunciations of national idolatry are calculated for every understanding, and are truly so plain 'that he may run that readeth,' Hab. 2. 2. And they apply not to Judah and Israel alone, but to all generations; for though one form of idolatry has been totally banished from the reformed Christian churches, alas! other forms have disguisedly sprung up in its room; and the idolatry of the imagination or of the intellect, the idolatry of self-love or of self-will, with that 'covetousness that is (literally) idolatry,' have extensively occupied their room. On this ground Ezekiel was not merely a prophet for the Jews, but also for many contemporary nations. Upon these he poured out the judgments of God with remarkable clearness and minuteness of description; so that the records of travellers through these prophetic countries form the best commentary upon this part of the Scriptures.

A few miles to the south-east of the ruins of Babylon, a monument is still pointed out as the tomb of Ezekiel. That this is really the tomb of the prophet is the tradition of the Jews who have inhabited the country ever since the captivity; and who say that he died while on a visit to Babylon. This tomb was first described to Europeans by Benjamin of Tudela; and who adds that it was said to have been erected by the captive king Jeconiah. Benjamin adds that the prince of the captivity with multitudes of the Jews were accustomed to pay an annual visit to the tomb, for the purposes of devotion and trade, and that it was surrounded by several synagogues, and a public library that had subsisted since the time of the first as well as the second temple. It is also visited by Arabian pilgrims and the Jews of Media and Persia.

Those who know the difficulty, the frequent impossibility, of ascertaining the burying-places of eminent men, after the lapse of a few hundred years—and especially those who know how ready superstition is to admit of the slightest evidence that may minister to its morbid sensibilities—will be slow to attach much value to such traditions when found unsupported by contemporary history. It may or it may not be the tomb of the prophet; but would to God that the men who superstitiously visit his tomb, and venerate his dust, would rather study his writings and drink of his spirit. *C.*

# THE BOOK OF DANIEL.

Ezekiel, a priest, had not begun prophesying to the poor captives in Babylon, when Daniel, a prince, begins to officiate as a prophet at court, and continued about seventy years. He was early famed for wisdom and piety, ch. i. ii.; Eze. 28. 3; 14. 14, 20; was one of the first who were carried captives to Babylon, and lived to see the deliverance. The first six chapters of this book are generally historical and plain, narrating his and his three companions' captivity and education at Babylon; his companions' advancement and deliverance from the fiery furnace; his own interpretation of Nebuchadnezzar's dreams and Belshazzar's handwriting, and his deliverance from the lions, ch. i.–vi. The last six are generally prophetical, containing his four visions of the future state of the world and church of God, ch. vii.–xii. [His prophecies contain some remarkable proof that Jesus is the Christ; for the Saviour came exactly at the time he had predicted. For New Testament references to Daniel, see Mat. 24. 2, 15, 30; 25. 46; 26. 23; Mar. 13. 14; Lu. 10. 20; Jn. 5. 28, 29; 16. 24; 1 Co. 15. 24, 41, 42; 2 Co. 5. 21; He. 9. 12; 11. 33; 1 Pe. 2. 21; Re. 5. 11; 15. 3; 20. 12. *C.*

The book of Daniel has long been a battle-field for critics. Some of its prophecies detail events with a clearness and fulness which history can scarcely surpass. The date of the book has therefore become a subject of keen controversy. If the date ordinarily assigned to it be admitted, its inspiration cannot be questioned, for its prophetic visions embody an outline of the great events of the eastern world from the time of Nebuchadnezzar to the reign of Antiochus Epiphanes. Nor do they stop there. Other visions exhibit, though in a vista dimmer and more distant, the final establishment of the gospel kingdom, Christ's second coming, and the resurrection. It is thus true, as has recently been shown by Dr. Pusey, that let men assign to the book what date they will, it contains unmistakable prophecy. It is worthy of note that this book is written partly in Hebrew and partly in Chaldee. The reason of this will be obvious to the careful student of Bible history. Hebrew was still in Daniel's day the language of the Jews, and those portions of the book which concerned them and their nation were written in the language familiar to them. Chaldee was the language of the court of Babylon, and hence the officers of the court speak in that language. The first portion of the book, containing the story of Daniel and his companions, is in Hebrew; the answer of the magi to the king (ch. 2. 4) is in Chaldee, which continues to the end of Daniel's first vision, ch. 7. 28. Though the language is thus different, the book is manifestly one in authorship and design. It is arranged on a definite plan; and the languages are selected on an intelligible principle. There are also clear references from some portions of the book to others; thus from the Chaldee in ch. 2. 49; 3. 12, 16, 23, 30, to the Hebrew in ch. i.; and also from the Hebrew in ch. viii.–xii., to the Chaldee in ch. vii. *P.*]

## CHAPTER I.

1 *Jehoiakim's captivity.* 3 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 8 *They refusing the king's portion, do prosper with pulse and water.* 17 *Their excellency in wisdom.*

A.M. cir. 3397. B.C. cir. 607.

IN the third year[1] of the reign of Jehoiakim king of Judah [a]came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord [b]gave Jehoiakim king of Judah into his hand, [c]with part of the vessels of the house of God, which he carried[2] into [d]the land of Shinar, to the [e]house of his god; and he brought the vessels into the treasure-house of his god.

CHAP. I.

1 Jehoiakim was raised to the throne of Judah by the king of Egypt, and remained his tributary during three years; but at the close of that period Nebuchadnezzar defeated the Egyptians, and Jehoiakim became tributary to Babylon. At the end of three years he rebelled, but Nebuchadnezzar being otherwise engaged did not depose him till three years after his rebellion, which was the eleventh and last of Jehoiakim's reign, 2 Ki. 23. 34-36; 24. 1. Je. 25. 1; 46. 2. The chronological difficulties may be solved thus. Nebuchadnezzar came against Jerusalem in the third of Jehoiakim, and took it on the fourth. Three whole years after the fourth, Jehoiakim remained tributary to Babylon, and on the eighth rebelled; after which, during three whole years, he remained in rebellion, and in the end of the eleventh was carried captive.—*C.*

A.M. cir. 3398. B.C. cir. 606.

*a* 2 Ki. 24. 1. 2 Ch. 36. 6, 7. De. 28. 49–51.

*b* Ju. 2. 14. Ps. 106. 41, 42.

*c* Je. 27. 19, 20. 2 Ch. 36. 7. 2 Ki. 24. 13.

2 *Which he carried* —that is, the vessels —not Jehoiakim, who was slain near Jerusalem, Je. 22. 12.—*C.*

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain*[3] of the children of Israel, and of the king's seed, and of the princes;

4 Children[g] in whom *was* no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them [h]to stand in the king's palace, and whom they might teach [i]the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily pro-

*d* Ge. 10. 10; 11. 2. Is. 11. 11. Zec. 5. 11. *e* ch. 5. 2, 3. Ezr. 1. 7, 8. 1 Sa. 31. 9, 10. Ju. 16. 23, 24. Hab. 1. 16. Je. 50. 2; 27. 16; 28. 6; 51. 44. 3 Foretold, 2 Ki. 20. 17, 18. Is. 39. 7. *g* Ac. 7. 20, 22. Ju. 8. 18. Le. 21. 18–20. ch 2. 48, 49; ver. 17–20. Ex. 18. 21. *h* 1 Ki. 10. 8. Pr. 22. 29. ver. 5, 19; ch. 4. 8. *i* ver. 17, 20. Ac. 19. 9, 19; 7. 22

CHAPTER I. Ver. 19. *The king communed with them*—conversed with them, and examined them concerning their progress and attainments in learning—a curious and instructive, though incidental, illustration of the philosophical character of Nebuchadnezzar, in which he nearly resembled Napoleon of France—as deeply interested in the examination of a school as in the organization of an army. But such men God 'raises up to show his power in them;' such men he pulls down to 'teach the nations they are but men.' *C.*

vision of the king's meat,[4] and of the wine which he drank;[5] so nourishing them [j]three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, [k]Daniel, Hananiah, Mishael, and Azariah;[6]

7 Unto whom the [l]prince of the eunuchs gave names: [7]for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah of Shadrach; and to Mishael of Meshach; and to Azariah of Abed-nego.[8]

8 ¶ But Daniel [m]purposed in his heart [o]that he would not defile[9] himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now [p]God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, [q]I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking[1] than the children which *are* of your sort?[2] then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar,[3] whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [4]pulse[5] to eat,[6] and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and [r]proved them ten days.

15 And at the end of ten days their countenances appeared [s]fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.[7]

17 ¶ As for these four [8]children, [t]God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding[9] in all visions and dreams.

18 Now at [u]the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore [v]stood they before [l]the king.

20 And in all matters of wisdom *and* understanding,[1] that the king inquired of them, he found them ten times[2] better than all the magicians *and* astrologers that *were* in all his realm.

21 And[3] Daniel continued *even* unto the first year of king Cyrus.[4]

## CHAPTER II.

1 *Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings.* 10 *They acknowledging their inability are judged to die.* 14 *Daniel, obtaining some respite, findeth the dream.* 19 *He blesseth God.* 24 *He staying the decree, is brought to the king.* 31 *The dream.* 36 *The interpretation.* 46 *Daniel's advancement.*

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10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

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A.M. cir. 3398. B.C. cir. 606.

4 What was left at his table.
5 Heb. *of his drink.*
*j* 1 Ti.3.6.ver.19.Es. 2.12.
*k* Eze.14.14,20;28.3. ch.2.17.Mat.24.15.
6 *Daniel* signifies 'God my judge.'—*Hananiah,* 'The grace of the Lord.'—*Mishael,* 'Asked of God.'—*Azariah,* 'The Lord is a help.'—*C.*
*l* ver.3,10.
7 ch.4.8,19;5.12;2.49; 3.12,14,19, 20,22,26,28–30, with Ge.41.45.2 Ki. 24.17. Thus he named them after the Chaldean idols.
8 *Belteshazzar.* 'Treasurer of Bel.'—*Shadrach,* 'Messenger of the sun.'—*Meshach,* 'Property of Sheshach;' a name and, probably, a deity of the Babylonians.—*Abed-nego,* 'Servant of Nego;' another Babylonian idol—*C.*
*n* Ac.11.23.Ru.1.18. 2 Co.9.7.
*o* 1 Th. 5. 22. Eze. 4. 13. De.32.38. Ho. 9.3. Le. xi. Mat. 18. 7. Ro. 14. 15–17. 1 Co. 8. 1–13; 10.19–33.
9 It is most probable that some part of the 'king's meat' might be of animals which the Jewish law pronounced unclean: and, also, that some of it might have been offered to idols—more especially that, according to a common heathen custom, the first cup of the wine might have been poured out as a drink-offering to Bel.—*C.*
*p* Ps.106.46. 1 Ki. 8. 50. Pr.16.7. Ge.39.3,4, 15,21. Is.8.12,13.
*q* Pr.29.25. Jn.12.43. 1 Pe.3.14,15. Is.8.12,13.
1 Heb. *sadder.*
2 Or, *term* or *continuance.*
3 Or, *the steward.*
4 Heb. *of pulse, i.e.* pease, beans, &c., Is. 61.11. De.8.3. Ro.4.18.
5 *Pulse.* The word applies generally to vegetable food, not reaped, but pulled or plucked, whether roots, leaves, or fruits; and this dietary did not exclude the use of milk, nor of various condiments to render their simple fare more palatable and healthful.—*C.*
6 Heb. *that we may eat,* &c.
*r* 1 Pe.1.7. Ja.1.3,12. Re.2.10.
*s* Ex.23.25. Ps.37.16. Pr.10.22. Mat.4.4.
7 Pease, beans, &c.
8 *Children*—rather, 'youths,' as more agreeable to English use, and equally true to the original.—*C.*
*t* Is.28.29. Ja.1.5,17. Ac.7.22. Ps.119.99,100.
9 Or, *he made Daniel understand,* Eze.28.3. Ge.41.8. Nu. 12.6. 2 Ch.26.5. ch.10.1.
*u* ver. 5. Mat. 9. 16, 17. 1 Ti.3.6.
*v* Ge.41.46. Pr.22.29, with Nu.16.9. 1 Ki. 17. 1; 10.8. Je.15.19.
1 Heb. *wisdom of understanding,* Ps. 119.99. 1 Ki.10.1–3.

* 'The character of Daniel,' says Pusey, 'runs one and the same through the book, majestic in its noble simplicity. As a revealer of God in a heathen court, and as raised to high dignity in God's providence for the sake of his brethren, he occupies, in this temporary dissolution of the political existence of his people, a place somewhat corresponding to that of Moses at the beginning. Like Moses he was educated in the highest wisdom of a people famed for its wisdom. Even this likeness has its unlikeness. In Moses God manifested not his wisdom but his power. Yet, as the wise of the Egyptians

A.M. cir. 3401. B.C. cir. 603.

were put to shame by the power of God wherewith he clothed Moses, so he paled the reputation of the wisdom of the Babylonian magi, by his Spirit which he placed in the captive boy Daniel. But the resemblance lies only in the common principles of God's providence, whereby he, at extraordinary times, raises up, singly for the most part, extraordinary instruments of his own to effect his will.'—*P.*

2 Very much, Ge. 43. 34; 31.7. Nu. 14. 22. Ne.4.12. Job 19.3.
3 ch. 6.28; 8. 1; 10. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, but he did not die then: *till* is used in the same sense, Ps.110.1; 112.8. Mat.1.25.
4 See note * in first column.

CHAP. II.

1 Or, second of his reign alone, ch.1.5.
2 *The second year.* Most probably the second of Nebuchadnezzar as sole monarch, his fourth as coregent with his father; or it may signify the second after Daniel's examination and advancement.—*C.*
*a* ver. 3; ch.4.5. Ge. 40.5; 41.1,8. Es.6.1. ch. 6.18. Job 33.15–17.
*b* ch. 5. 7. Ge. 41. 8. Ex.7.11; 22.18. De.18. 10. Is.8.19; 47.9,12,13.
3 *Magicians*—the magi—a name derived from their philosophical character, religious opinions, or worship. — *Astrologers,* so called from pretending to foretell personal and national fortunes by the stars, especially by the planets. — *Sorcerers,* who pretended to hold intercourse with the dead, and to discover secrets from them.—*Chaldeans,* a name of all the foregoing classes, derived from their country, and who endeavoured to keep up the national character for supernatural wisdom.—*C.*
4 What I dreamed.
*c* Ge.31.47. 2 Ki. 18. 26. Ezr.4.7.
*d* 1 Ki.1.25,31. ch.3. 9;5.6,10;6.6,21. 1 Sa.10. 24. Ne.2.3.
*e* Is.44.25. 1 Co.8.1.
5 *The thing is gone from me,* does not mean, the dream is forgotten, but the decree is gone out of my lips, and will not be changed. The sentence seems unreasonable and cruel; but it is not improbable, as is common with all false pretenders, that the Chaldeans had been boasting of their supernatural knowledge, and that the king forms a determination to put them to the test, under the conjoint influence of a terrible threatening of extirpation in case of failure, and a brilliant promise of advancement in case of success.—*C.*
*g* ch. 3. 29; 6. 7, 24. Ezr. 6. 11. 1 Sa. 15. 33. Pr. 18. 14. 1 Ch. 20. 3. Mat.24.51.
6 Ch. *made pieces.*
*h* ver.48. Nu.22.7,16. ch.5.7,16,17,29.
*i* Or, *fee.*
*j* Pr.15.28. Ro. 1. 22. Ec.10.4,11.ver.9.
7 Chald. *buy,* Ep.5. 16. Col.4.6.
8 *The thing is gone from me*—I have said it, and it is determined.—*C.*
*k* 2 Sa.19.29. Es.4.11.
*l* Ep.4.14. 1 Ki.22.6. Is.44.25; 47.9,12,13.
*m* ver.8. Jn.7.51.
9 *Till the time be changed.* Till the lapse of time lead me to forget or relent.—*C.*

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*o* Is.41.23. *p* ver.28; ch.5.11. Mat.19.26. *q* Is.66.1,2. *r* Pr.27.4; 19.12; 16.14; 20.2. Ps.76.10.

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REFLECTIONS.—When men profane God's temple by their sins, it is but just that he should profane it by his judgments. How exactly Hezekiah's pride is punished in the captivity of his seed! They who wish to serve their generation, must not spend their youth in idleness, but in study. And it is shameful for Christians to take less care of educating their children than heathens do of their slaves; and to show less regard to their God than heathens do to their idols. If we receive

very furious, and commanded to [s]destroy all the wise *men* of Babylon.

13 And [t]the decree went forth that the wise *men* should be slain; and they [u]sought Daniel and his fellows to be slain.

14 ¶ Then[v] Daniel [1]answered[2] with counsel and wisdom to Arioch the captain of the king's guard,[3] which was gone forth to slay the wise *men* of Babylon:

15 He answered[4] and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired [x]of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions;

18 That[y] they would desire mercies of the God of heaven[5] concerning this secret, that Daniel and his fellows [z]should not perish[6] with the rest of the wise *men* of Babylon.

19 Then[a] was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel[7] answered and said, [b]Blessed be the name of God for ever and ever; for [c]wisdom and might are his:

21 And [d]he changeth the times and the seasons: he removeth kings, and setteth up kings: he[e] giveth wisdom unto the wise, and knowledge to them that know understanding.

22 He[g] revealeth the deep and secret things: he[h] knoweth what *is* in the darkness, and the light dwelleth with him.

23 I[i] thank thee, and praise thee, O thou God of my fathers,[8] who hast given me wisdom and might, and [j]hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel [k]went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him, [l]Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found[9] a man of the captives of Judah[1] that will make known unto the king the interpretation.

26 The king answered, and said to Daniel, whose name *was* Belteshazzar, [m]Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, [o]cannot the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king;

28 But [p]there is a God in heaven[2] that revealeth secrets, and maketh[3] known to the king Nebuchadnezzar what shall be [q]in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came *into thy mind*[4] upon thy bed, what should come to pass hereafter; and [r]he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, [s]this secret is not revealed to me for *any* wisdom that I have more than any living, but [t]for *their* sakes[5] that shall make known the interpretation[6] to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest,[7] and, behold, [u]a great image. This great image, whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible.

32 This image's head[8] *was* [v]of fine gold, [z]his breast and his arms of silver,[9] his[y] belly and his [1]thighs[2] of brass,

33 His[z] legs of iron,[3] his feet part of iron and part of clay.

34 Thou sawest till [a]that a stone[4] was cut out [5]without hands,[6] which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became [b]like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image [c]became a great mountain, and filled the whole earth.

36 This *is* the dream; and [d]we will tell the interpretation thereof before the king.

37 Thou, O king, *art* [e]a king of kings: [g]for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this [h]head of gold.[7]

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*s* Mat.2.16.
*t* Pr.28.15–17. Is. 10. 1.Ps.94.20.
*u* Ep.5.11.Pr.9.6.
*v* Ge.22.14. Ex.14.9, 14. Ac.27.37. De.32.36.
1 Chald. *returned.*
2 *Answered.* Inquired of.—*C.*
3 Chald. *chief of the executioners* or *slaughter-men;* or *chief marshal,* Ge. 37.36. Je.52.12,14.
4 *Answered.* Spoke and said.—*Boothroyd.*
*x* ver.8, 12, with ch. 1.9,19,20. Ro.4.18.
*y* ch.3.17.1 Sa.17.37. 2 Ti.4.17,18. Ps. 50. 15; 91.15. Pr.3.5,6. Phi.4.6. Ja.1.5. Ro.15.30. Eze. 36.37. Mat.7.7;18.19.
5 Chald. *from before God.*
*z* Mal.3.17,18. 2 Pe. 2.9. Ex.4.19, &c. Is.26. 20. Re.18.4. Ge.18.25.
6 Or, *that they should not destroy Daniel.*
*a* Job 4.13;33.15. Nu. 12.6.
7 *Answered.* See ver.15.—*C.*
*b* Ps.50.23;113.2;115. 18.
*c* ver. 21–23. Job 12. 13,16. Pr.2.16. 1 Ki.3.9. Ps.147.5. Je.32.19. Col. 1.9. Ja.1.5.
*d* Ec. 3. 1–8. Job 12. 18. Ps.31.14,15; 75.6,7. Pr.8.15. ch.4.17. Je.27. 5,6.
*e* Pr. 2. 6, 7. Mat. 13. 12. Ja.1.5.
*g* Ps.25.14. Job 12.22. Ge.37.5,9; 41.16. He.4. 13. Mat.13.11.
*h* He.4.13. Job 26.6. Jn.21.17. 1 Ti.6.16. Ps. 36.9; 139.11,12. 1 Jn.1.5. Ja.1.17. ch.5.11,14.
*i* Mat. 11. 25. Ps. 50. 14; 103.1–6.
8 This public prayer of Daniel is the most simple, most affecting, and the most efficacious method in which he could bear testimony to the Godhead of JEHOVAH; and, without exciting unnecessary prejudice, give testimony against the idols of Babylon.—*C.*
*j* Am. 3. 7. Ge.18.17; 6.13. Ps.25.14. Jn.15.15. 1 Jn.5.15. ver.36. Mat. 7.7.
*k* Ps.119.60. Is.21.10.
*l* Ac. 27. 24. Ro. 12. 16; 14.16.
9 Chald. *that I have found,* ver.24.
1 Chald. *children of the captivity of Judah,* 1 Co.1.27. Job 32.9.

* The words of Daniel, though arranged in courtly style, are true. Nebuchadnezzar was at that time the first monarch of the earth. He was, as it were, the centre of power. From him, therefore, should all subsequent powers emanate. He was the golden head of that ideal image in which were embodied the successive empires of the world as parts of a whole. Three of these empires were to disappear, each being overthrown by its successor. The fourth was to be divided, and then another power was to arise, different from all others—not made with hands; superior to all others—crushing them to pieces; heavenly in its origin—the kingdom of God; a kingdom without end—'it shall stand for ever.' That this is the kingdom of Christ cannot be questioned.—*P.*

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*m* 1 Sa.17.33. Ge. 41. 15.
*o* Is.47.13,14; 8.19; 44. 25. Job 5. 12, 13; 32. 9, with ver.2. Am.3.7.
*p* Ps.113.3. Ge.41.16; 40.8. Is.41.22,23. Am.4. 13. Is. 46. 10. Ac. 15.18. Ge. 18.17. ver.18. Am. 3.7.
2 Here again Daniel fails not to preach the true God; and that, by the very test Nebuchadnezzar had provided—'a revealer of secrets'—a character in which the whole progress of fulfilled prophecy is constantly presenting him.—*C.*
3 Chald. *hath made.*
*q* ver. 29, 44, 45; ch. 10.14. See Ge. 49. 1. Is. 2.2.
4 Chald. *came up.*
*r* Am.4.13.
*s* Ge.41.16. Ac.3.12. 1 Co.15.8. Ps.115.1.
*t* ver.17,18,49. Ro.8. 28. Mat. 24. 22. Is. 43. 3,4
5 *For their sakes.* For sake of the captive people of God who now furnished, by one of their number, and in name of their God, the information the king required.—*C.*
6 Or, *for the intent that the interpretation may be made known,* ver.47.
7 Chald. *wast seeing.*
*u* Je.27.7. Mat. 4. 8. ch.7.3,17. Zec.6.1.
8 Babylon. This monarchy began under Nimrod, and was at first called the Assyrian, about A.M. 1771, and ended A.M. 3466 B. C. 538, having lasted nearly 1700 years.—*C.*
*v* ver.37,38; ch.4.30; 7.4. Is. 14. 4. Je. 51.7. Zec.6.2.
*x* ver.39; ch.11.2; 7.5.
9 *Breast and arms of silver.* The Medes and Persians, like two arms, centred in Cyrus as the breast.—*C.*
*y* ver. 39, with ch.4. 15; 7.19. Is. 45. 2; 48. 4. ch.8.5–8; 11.3–29.
1 Or, *sides.*
2 *Belly and thighs.* The Grecian monarchy which began under Alexander—who lived and died in luxury and intemperance—'whose god was the belly,' Phi.3. 19. *Thighs*—Alexander's successors, the Syrian and Egyptian divisions of his empire, with which alone the Jewish church were, in any great degree, connected.—*C.*
*z* ver.40–42; ch.7.7,8.
3 *Legs of iron.* The Roman empire, not so rich and magnificent as Babylon, nor so splendid as the Grecian, which shone upon earth as a meteor in the heavens, but far more powerful than both. *Feet*—with ten toes—the emblems of the ten kingdoms into which the gigantic western empire of Rome was finally separated.—*C.*
*a* Ps.118.22. Zec.12. 3. Mat.16.18. ch. 7. 18, 22,26,27; ver.44,45.
4 *A stone.* The emblem of Christ, Ps.118. 22. Is.28.16. 1 Pe.2.6.—*C.*
5 Or, *which was not in hands:* as ver. 45; ch.8.25. Zec.4.6. Jn.1. 13. He.9.24. 2 Co.5.1.
6 *Cut without hands*—without human aid, Col.2.11.—*C.*
*b* Ho.13.3. Is. 41. 15, 16; 17.13,14. Ps.1.4; 2.9; 37.10,36. Mi.4.13.
*c* Is. 28. 16. Zec. 3.9. Ps. 72. 8. Is.2.2,3; 11.9, 10. Eze. 20. 40. Re.21. 10; 11.15. 1 Co.15.25.
7 See note * in first column.

*d* ver.18,23. *e* Eze.26.7. Ezr.7.12. Je.27.6,7. Is.47.5. Ho.8.10. *g* Ezr 1.2. Is.23.13; 14.4–6,12–17; 47.7. Je.25.9,15–38; 50.23; 51.20–23; 28.14; 27.6–8. Hab.1.5–17. ch.4.10–12,21,22,30. *h* See ver.32.

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favours from men, let us always view them as the gift of God, and be the more careful to avoid every appearance of evil; and let us always be humble under humbling providences. Let us never be backward to that self-denial which tends to prevent sin: and for that end, let us improve whatever interest we have with the great. Whatever in diet, or anything else, we willingly lose for God's honour, will prove clear gain in the issue. Proper abstemiousness and temperance contribute to the improvement of our mind as well as the health of our body. God honours them that honour him, while they who despise him are lightly esteemed. And they who mourn much with Zion in her distress are, if for their good, spared to share with her in the joys of her deliverance.

CHAPTER II. Ver. 31–45. This great *image*, beheld in a quickly forgotten dream, represented the successive empires in the world as but an empty show, a terrible but quickly forgotten vision. The *golden head* was the Chaldean monarchy, extremely rich, and in appearance lasting, including the Assyrian; it continued about 240 years. The *breast* and *arms of silver* signified the Medo-Persian, established by Cyrus, which lasted about 204 years. The *belly* and *thighs of brass* represented the strong, though less rich, empire of the Greeks, which was chiefly continued in the two king-

39 And[i] after thee shall arise [j]another kingdom inferior to thee, and [k]another third kingdom of brass, which shall bear rule over all the earth.

40 And the [l]fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest [m]the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron and part of clay, *so* the kingdom shall be partly strong, and partly broken.[8]

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men;[9] but they shall not cleave one to another,[1] even as iron is not mixed with clay.

44 And in the days[2] of these kings[3] shall the God of heaven [o]set up a kingdom[4] which[p] shall never be destroyed: and the kingdom[5] shall not be left to other people, *but* it shall [q]break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that [r]the stone was cut out of the mountain [s]without hands,[6] and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter:[7] and the dream *is* [t]certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar [u]fell upon his face, and worshipped Daniel,[8] and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of[v] a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a [z]revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel [y]a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief[z] of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and [a]he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel [b]*sat* in the gate of the king.

A.M. cir. 3401
B.C. cir. 603.

*i* Hab. 2.3,4. Je. 25. 26,12–14;27.7.ch.v.

*j* ver. 32; ch. 5.28,30, 31. Is.46.10,11; 41. 2, 3, 25; 44. 28; 45.1–5. ch.7. 5; 8.3,4,20; 11.2. Zec.6. 2,6. Ezr. i. to Ne.xiii.

*k* ver. 32. Zec.6.3,6, 8.ch.10.20;11.2–35;7.6, 7,13;8.6–25.

*l* Zec.6.3,6,7.ch.7.7, 8,19–26; 9.26,27; 11.36–45. Lu. 2. 1. Ac.11.28. Jn.11.48.

*m* ch.7. 7, 20,24. Re. 17. 12; vi. viii.; 9. 1–11; xii.xiii.xvi.ver.33–35.

8 Or, *brittle.*

9 'They' (the toes, the ten kingdoms) 'shall mingle themselves with the seed of men,' shall act upon the principle of amalgamating the manners, customs, and religions of all people into one confederacy, founded upon Roman citizenship.—*C.*

1 Chald. *this with this.*

2 Chald. *their days.*

3 *These kings*—these ten kingdoms.—*C.*

*o* Ge. 49. 10. Ps. 2. 6. 12;22.27–31;45.3–17;72. 2–19;89.19–35; xcvi.–c. cx.;118.22. Is.2.2–4; 11. 9,10;24.14–16.

4 *Set up a kingdom.* No power but that of Christ began to arise in the days of the Roman empire; nor has any other since arisen within the limits of the western empire.—*C.*

*p* ch.4.3.34;6.20;7.14, 27. Mi. 4. 7. Is.9.7. Ps. 145.13. Mat.16.18. Lu. 1. 32, 33. Re.11.16. Jn. 12.34.

5 Chald. *kingdom thereof.*

*q* Ps.2.9;110.1–3,5,6. Re. 19. 20. 1 Co. 15.24. Is.60.12.

*r* Is.28.16. Ps.118.22. Zec.3.9;12.3.

*s* Je.31.22. Lu. 1. 34, 35. Zec 4.6. Ps.2.1–6.2 Co.10.4,5.1 Sa.2.8. Lu. 17.20.ver.35.

6 Or, *which* was *not in hands.*

7 Chald. *after this.*

*t* Re.21.5,6. Tit.3.8.2 Pe.1.19.

*u* Ac.10.25,26;14.11, 13;28.6. Ezr.6.10.

8 *Worshipped Daniel.* Not idolatrous worship, as the Lycaonians offered Paul, Ac. 14. 10–13, but oriental respect. This distinction is evident from the subsequent acknowledgment of Daniel's God.—*C.*

*v* De.32.31. Ro.1.19, 20.

*x* Is.41.22,23;48.3,5–8;46.10. Ps.139.2.

*y* ver.6. Ge.41.40–44 Es. 8. 2. 1 Sa.2.7,8. ch. 6.1,2;5.7.

*z* ch.4.9;5.11,1.20.

* It is remarkable that this is the first time that an 'hour' is mentioned in the Holy Scriptures. And it is worthy of notice, that Herodotus says the Greeks received the duodecimal division of the day from the Babylonians, whose astrological studies emerging, as afterwards in Europe, into the genuine and more dignified science of astronomy, would naturally lead them to a division, the variety of whose roots would facilitate their necessary calculations;—or the natural division of the year into months, and of the heavens into twelve corresponding signs, may have conducted to an analogous division of the day by twelve hours.—*C.*

A.M. cir 3401.
B.C. cir. 603.

*a* ver.17,18,23. Pr.28. 12. Ex. 18. 21,25. ch.3. 12.

*b* Es. 2. 19,21; 3.2, or De.21.19. Am.5.15.

## CHAP. III.

B.C. cir. 587 or 570.

*a* 2 Ki. 19. 17, 18. Je. 16. 20. Ac.19.26. Ho.2. 8;8.4. Ex.32.2–4. 1 Ki. 12.28. De.7.25. Ju.8.26, 27. Ps.115.4–8. Is.46.6; 40.19. Je.10.9. ch.2.31.

1 *An image.* Diodorus relates that Xerxes took a statue of gold 40 feet in height out of the temple of Belus when he destroyed it, which may have been the image here mentioned. The height of 60 cubits (say 90 feet) is not to be assigned to the body of the image, but to the image and the pedestal or column upon which it stood.—*C.*

2 It was about 90 feet high and 9 broad if the measure be Chaldean; and about 111 feet high and 11 feet broad if the measure be Jewish.

*b* 1 Ki. 12. 32. Pr.29. 12. Re.17.2.

3 It is impossible to find offices in any modern European state exactly answering to the original words; but the variety serves to show that 'division of labour' which marks a well-organized government.—*C.*

4 The object of the king in setting up this image was most probably political. It was to test in a rude and idolatrous manner the sincerity of the honours ascribed to him by his subjects. It was not unusual for monarchs in ancient times to claim divine honours, and perhaps the image set up was a representation of the king. At any rate, it was the king's command which was the sole authority for worshipping it. Refusal might, therefore, be interpreted as despising the royal command. The statue was in all probability only covered with thin gold plates.—*P.*

*c* Ac. 19. 34. Mat. 7. 13. Ro. 3.11,12. Pr.29. 12.

5 Chald. *with might,* ch.4.14. Pr.9.13,15.

6 Chald. *they command,* Re.13.16.

*d* ch.4.1; 6. 25. Es.1. 22;3.12;8.9.

7 Or, *singing.* Chald. *symphony.*

8 The distinctive forms of these several instruments cannot now be ascertained, but it is evident they comprised the three great classes—wind, stringed, and pulsative.—*C.*

9 See note * in first column.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the image.* 13 *They, being threatened, make a good confession.* 19 *God delivereth them out of the furnace.* 26 *Nebuchadnezzar seeing the miracle blesseth God.*

NEBUCHADNEZZAR the king [a]made an image[1] of gold, whose height *was* threescore cubits,[2] *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent [b]to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs,[3] and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.[4]

3 Then [c]the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud,[5] To you it is commanded,[6] O[d] people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [7]dulcimer, and all kinds of music,[8] ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth, [e]shall the same hour[9] be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, [g]all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and [h]accused the Jews.

9 They spake and said to the king Nebuchadnezzar, [i]O king, live for ever.

*e* Mar.6.27. Re.13.15, with Je.29.22. Is.59.7. Ro.3.15,16. 13.3, with Is.46.1. Je.10.2–11; 50.2. See ch.2.4. Ho.7.3. Ac.24.2,3. ch.5.10; 6.6,21.

*g* Ro.5.12. Mi.6.16.1 Jn.5.19. Re.

*h* Ezr.4.5. Es.3.6. ch.6.12.

*i* ver.4,5. Ro.13.7.

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doms of Egypt on the south and Syria on the north, lasting in all about 320 years. The *legs of iron,* and the *feet ending* in ten TOES *of iron and clay,* never rightly joined, denote the Roman empire, very strong, and very destructive and conquering, which, after having two joint-consuls, and two conjunct emperors of east and west, was at last formed into ten different kingdoms, consisting partly of the old Roman subjects, and partly of the barbarous nations which invaded and ravaged the empire: it is not yet quite destroyed. The *little stone,* cut out of the mountain without hands, and breaking in pieces the remains of these empires, and becoming a *great mountain,* filling the whole earth, is the gospel church, supernaturally formed in the countries and on the ruins of these ancient empires, and which did, in the apostolic age, and will, especially in the millennium, extend over the whole habitable world. See Introduction, ch. iv. sect. xii.–xv. xix.

Ver. 35. A mountain filling the whole earth, has appeared to some an unintelligible figure. The difficulty, however, lies not in the image, but in the manner of picturing it. For example, Mount Sinai, Mount Hor, Mount Seir, are not single mountains, but vast mountain ranges, which it were easy to picture extended over the whole earth. *C.*

REFLECTIONS.—To what perplexing cares and anxieties are great men subjected by God! To what pangs, what sleepless hours, because of fear in the night! It is dreadful to be under the power of wicked and unreasonable men. Yet by the most unexpected means God can punish impostors and exalt the faithful. How inexpressibly valuable are friends mighty in prayer!—Fervent prayer is powerful to unlock the mysteries of Providence. And there is great need of earnestness in it when the faithful are in danger of suffering as evil-doers. God must be thankfully acknowledged as the bestower of wisdom and every good gift. But humble souls will rather attribute the obtaining of his favours to the prayers of their friends than their own: and distinguished abilities never appear so grand as when accompanied with uncommon humility. Whatever influence we have with great men should be improved in attempts to bring them to the true God; as no princes, no, not the greatest, have any power but from him. Earthly kingdoms do but overturn one another to make way for the fixed and everlasting kingdom of Christ. And as kings ought to advance to power the qualified children of God, so they whom Providence exalts ought never to forget their old friends.

CHAPTER III. REFLECTIONS.—At what expense will proud men dare to affront JEHOVAH, and mark their gratitude to an idol which never showed them a favour! Sinners readily comply with the most wicked commands of terrible tyrants: and few can at

10 Thou,[j] O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And [k]whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews,[1] whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee;[2] they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, [l]in *his* rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. [m]Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true,[3] O Shadrach, Meshach, and Abed-nego, do not ye serve [o]my gods, nor worship the golden image which I have set up?

15 Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye [p]fall down and worship the image which I have made, [q]*well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: and [r]who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we *are* not [4]careful[5] to answer thee in this matter.

17 If it be *so*, our God, [s]whom we serve, is able[t] to deliver us from the burning fiery furnace; and [u]he will deliver *us* out of thine hand, O king.[6]

18 But if not, [v]be it known unto thee, O king, that we will not [w]serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full[7] of [y]fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: [z]*therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the [8]most mighty men[9] that *were* in his army to [a]bind Shadrach, Meshach, and Abed-nego; *and* to cast *them* into the burning fiery furnace.

A.M. cir. 3417 or 3434.
B.C. cir. 587 or 570.

*j* See ver.4–7. Is.10. 1. Ps.94.20. Eze.13.22. Ro.1.23.

*k* ver.6; ch.6.12. Jn. 19.7.

*l* ch.6.13, with 2.49. Es.3.8.1 Sa.18.9;22.19. Ac.17.6,7. They did not accuse Daniel, as either he was absent, or they thought him too high.

2 Chald. *have set no regard upon thee.*

*l* ver.19; ch.2.12. Pr. 17.12;19.12;27.3,4.

*m* Mat.10.18. Pr. 29. 12.Mar.13.9,12.

3 Or, *of purpose*, as Ex.21.13.Pr.18.13.

*o* ver. 1. Is. 46. 1. Je. 50.2, with ch.2.47.De. 32.31.

*p* 1.u.4.7,8.

*q* Ex. 32. 32. Lu.13.9.

*r* ver. 28. Ex. 5. 2. 2 Ki.18.35.Is. 36.20.

4 Or, *in no pain*, Mat. 10. 19. Ac. 20.24. Mar. 13. 11. 1 Pe. 3. 15, with Ex.20.5.Ge.39.9.

5 This answer seems to imply disrespect; but such is not its real character. The meaning is, 'We do not require time to study our answer; our minds are fully made up, whatever be the consequence.'—*C.*

*s* Ps.121.5–7. Ac.27. 23,25.

*t* Ge.17.1;18.14. *u* Mi.7.7. 2 Co. 1.10. 1 Sa. 17. 37. 2 Ti. 4. 18. Job 5.19.

6 What faith was here! A faith not merely speculative and theoretical, holding clear and orthodox views regarding God and his providential power; but faith practical, ready to act in accordance with theory. Danger could not shake it; death could not make it waver. Faith in God enabled those devoted men to look beyond death. Mortal life might be terminated by violence, but life eternal lay beyond. What a lesson does this teach the Christian!—*P.*

*v* Job 13.15. Ps. 119. 46. He.11.25. Ac.4.19; 5.29.

*x* Ex.20.3–5. Le. 19. 4.

7 Chald. *filled.*

*y* Is.51.13. Lu. 12.4, 5.

*z* Ac. 7. 54. Ex. 5. 5. Pr. 16. 14; 21. 24; 19.12; 17.12;27.3,4.

8 Chald. *mighty of strength.*

9 Not strong men —for of such there was no need; but the chief officers who stood near him, his fury admitting of no delay.—*C.*

*a* ver. 21. Ac.12.4,7; 16.24.

* *The Son of God.* How could the idolatrous king have this knowledge of the Lord Jesus Christ? Some, in reply, translate the phrase, 'a son of God,' or 'of the God.' But may not Nebuchadnezzar have heard of the Son of God from the Hebrew Psalms, or from Daniel their interpreter? and, as a monarch who constitutes a very centre of prophetical vision, may he not have been supernaturally compelled to bear this official testimony now to the personal glory of the Son, as Caiaphas was afterwards to his humiliation and atonement? Ps. 2. 7. Jn. 11. 50, 51. Nor is this view weakened by the king calling the Son of God, God's 'angel,' ver. 28, inasmuch as that title was, and is, not a name of Christ's nature, but a name of his office—the angel, the messenger, of the covenant.—*C.*

A.M. cir. 3417 or 3434.
B.C. cir. 587 or 570.

1 Or, *mantles.*

2 *Hosen.* The *sarbal* is supposed by Gesenius to signify the trowsers or wide drawers still worn by the Persians; in corroboration of which he traces the word with the dress in the Greek, Latin, Spanish, Hungarian, Sclavonian, and Polish languages.—*C.*

3 Or, *turbans.*

4 Chald. *word.*

5 Or, *spark.*

6 It is not likely that the officers would approach the visible flame so as to be destroyed; but the probability is, that in order to excite the fire, some sulphurous or nitrous mixture may have been cast into the furnace, and that the invisible gases thus produced proved instantly destructive to life, and rendered the miraculous preservation of the three noble confessors still the more conspicuous.—*C.*

*b* ch.6.24.Pr.21.18.

*c* ch. 6. 16. Ps. 34. 19. Is.43.2. 2 Co.4.17. Job 5.18,19.1 Pe.1.7;4.12.

*d* ch.5.6;6.26,27.

7 Or, *governors.*

8 If the three confessors were thrown into a reverberatory furnace, how could the king see them walking? Let the abundance of Babylonian bitumen—a most combustible material—be recollected; let the furnace be a wide pit sunk in the earth, or an extended iron grating a little above it; let the king occupy an elevated throne, and all the difficulty is solved.—*C.*

9 Chald. *there is no hurt in them*, Ps. 91. 3–9. Is.43.2. He.11.27. 1 Pe. 3.13.

*e* Pr. 30. 4. Lu. 1. 35. Ro.1.4.

1 Or, *to a son*, Job 1.6;38.7. Ps.34.7. He.1. 14.ver.28.

2 See note * in first column.

3 Chald. *door.*

*f* Ga.1.10.

*g* Ge.14.18.

*h* Is.52.12. 1 Pe. 1.7. Is.28.16.

*i* Is.26.11;43.2. Mar. 16.18. He.11.34. Mat. 10.30. Ac.27.34.

*j* ch.2.47;6.26.

*k* Ge. 19. 15, 16. ver. 25; ch.6.22. Ps.34.7, 8; 103.20. He.1.14. Ac.12. 11.

*l* ch.6.22,23. Je.17.7. Ps.22.4, 5. 2 Ch. 20. 20. Ps.37.40;34.22;33.21.

*n* Ezr.6.11. Ac.4.19; 5.29,39.

4 Who have reversed the king's word, which was, that they should be burned.—*C.*

*o* Ro.12.1. He.11.37.

*p* Ex.20.5. Mat.4.10.

5 Chald. *a decree is made by me*, ch. 6.26, 27. Ezr.6.8–12;7.13–26.

6 Chald. *error.*

*q* See ch.2.5.

7 Chald. *made pieces.*

*r* De. 32.31. Ps. 3. 8; 76.10.ch.6.27.

8 Chald. *made to prosper*, 1 Sa.2.30. Jn. 12.26. Ps.91.14.

21 Then these men were bound in their coats,[1] their hosen,[2] and their hats,[3] and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment[4] was urgent, and the furnace exceeding hot, the [5]flame[6] of the fire [b]slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, [c]fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king [d]was astonied, and rose up in haste, *and* spake, and said unto his counsellors,[7] Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see[8] four men loose, walking in the midst of the fire, and they have no hurt;[9] and the form of the fourth is like [e]the Son[1] of God.[2]

26 Then Nebuchadnezzar came near to the mouth[3] of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye [f]servants of the [g]most high God, [h]come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [i]upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [j]Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent [k]his angel, and delivered his servants [l]that trusted in him, and [n]have changed[4] the king's word, and [o]yielded their bodies, that [p]they might not serve nor worship any god except their own God.

29 Therefore I make a decree,[5] That every people, nation, and language, which speak any thing amiss[6] against the God of Shadrach, Meshach, and Abed-nego, shall be [q]cut in [7]pieces, and their houses shall be made a dunghill; because [r]there is no other god that can deliver after this sort.

30 ¶ Then the king promoted[8] Shadrach, Meshach, and Abed-nego, in the province of Babylon.

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once withstand the charms of music and the terrors of a fiery furnace. Everywhere there are villains ready to accuse the faithful servants of God. But it is honourable to the cause of God when, in the way of duty, we avoid all parleying with temptation, and drop all care about the consequences; when faith in God casts out slavish fears; and when self-denial prepares for the severest conflicts. How terrible and violent the passions of proud men become when they are indulged! they bid defiance to everything human! and it is dangerous to be the instruments of persecution and cruelty to tyrannical princes; but always safe and honourable to suffer for Jesus Christ. He will walk with his people in that fiery furnace, and they shall reign with him on his throne. God can easily convince the proudest, that wherein they deal proudly he is above them; and can extort confessions of his Godhead from such as had been just ready to curse him to his face. But he greatly honours those who obey, and seek praise of him rather than of men: and it is a mercy to his church to have the mouths of her enemies stopped, even when their hearts are not turned to God. And princes should prudently prefer those to places of power and trust whom they have found faithful to God.

CHAPTER IV. Ver. 13. *A watcher and an holy one.* By consulting Ge. 31. 49; Job 14. 16; Je. 31. 28; 44. 27, the providence of God will be found explained by God's 'watching' over human affairs either in relation to good or evil; and as it is evident from ver. 17 that 'the decree of the watchers' is the purpose of providence; and as from ver. 8, 18 it appears that Nebuchadnezzar directly ascribes 'holiness' to God; therefore the conclusion seems manifest, that by 'watcher and holy one,' he meant some such visible manifestation of God, ever watchful in providence, ever holy in nature, as that to which he had previously referred in the miraculous preservation of the three confessors, ch. 3. 25. *C.*

Ver. 30. He had not founded, but he had extended the city, and greatly beautified it. It might truly be called 'great,' being fifty miles in circumference, surrounded by walls 200 royal cubits high by 50 in breadth, and entered by 100 gates of solid brass,

## CHAPTER IV.

*1 Nebuchadnezzar acknowledgeth God's eternal dominion, 4 maketh relation of his dream, which the magicians could not interpret. 8 Daniel heareth the dream. 19 He interpreteth it. 28 The story of the event.*

NEBUCHADNEZZAR the king, [a]unto all people, nations, and languages, that dwell in all the earth; Peace[1] be multiplied unto you.

2 I thought it good[2] to show the signs and wonders that the high God hath wrought toward me.

3 How[b] great *are* his signs! and how mighty *are* his [c]wonders! his kingdom *is* an [d]everlasting kingdom, and his [e]dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was [g]at rest[3] in mine house, and flourishing in my palace:

5 I saw a dream [h]which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree [i]to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then[j] came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last [k]Daniel came in before me, whose name *was* Belteshazzar, according to the name of [l]my god, and [n]in whom *is* the spirit of the holy gods:[4] and before him I told the dream, *saying*,

9 O Belteshazzar, [o]master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret [p]troubleth thee, [5]tell me[6] the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed: I saw,[7] and, behold, [q]a tree in the midst of the earth,[8] and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof [r]reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: [s]the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher[9] and an [t]holy one came down from heaven.

14 He cried aloud,[1] and said thus, [u]Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.[2]

*t* ch.8.13.Mat.18.10;25.31.Re.14.10.Jude 14.De.33.2.Zec.14.5.1 Th.3.13, or He.7.26.
*u* Ps.37.36.Mat.3.10.Lu.13.7.ver.25;ch.5.20.

A.M. cir. 3442.
B.C. cir. 562.

CHAP. IV.

*a* ch.2.4,29;3.4,29;6.25,27.Es.8.9.Ezr.4.17;5.7.1 Pe.1.1,2.

1 This is perhaps the most ancient *state paper* upon record, and, in all probability, is the composition of Nebuchadnezzar himself. See ver. 2, 4, 5, 13, 34, 37. But whether it be his, or that of a secretary, it affords a remarkable contrast with the state papers, and even with the religious proclamations, of modern Christian kingdoms. But the men of Nineveh and of Babylon will indeed rise up and condemn the men of this generation. See Mat.12.41. —*C.*

2 Chald. *it was seemly before me,* Jos. 7.19, Nu.23.5, Ps. 105.2,3. Ac.2.22. ch.3.26.

*b* Ro.11.33. Ps. 92.5; 105.27. De.4.34. He.2.4.ch.3.28,29.

*c* Ps.72.18; 86.10. Is. 25.1;28.29.

*d* ver.17,34,35: ch.6. 26;2.44;7.14.Re.11.15.

*e* Job 25.2.1 Pe.4.11.

*g* Ps.30.6,7. Mat.24. 43, 44. 1 Th.5.2,3. Job 20.5.

B.C. cir. 570.

3 Having in a successful war subdued the surrounding kingdoms, and settled down to the improvement of agriculture and commerce, and the beautifying and fortifying of Babylon. —*C.*

*h* ch.2.1; 5.5,6; 7.28; 8.27.Ge.41.8.Job 7.14.

*i* ch.2.2;5.7.Is.44.25; 47.12,13.

*j* Ge.41.8. ch.2.1–11; 5.8.Is.8.19;44.25;47.12, 13.Je.27.9.

*k* ch.1.7;5.12.

*l* Is.46.1.Je.50.2.

*n* Nu.11.17. ch.2.11; 5.11,14; ver.9. Is.63.11. Ps. 25. 14. Mat. 13. 12. Ac.4.13.

4 The original is plural; but may, according to the custom of the language, be translated 'Holy God.'—See *Wintle's Translation.* Is it not, however, more than probable that the king, having profited by the instructions of Daniel, makes reference to the plural form of the name of God in Ge.1.1, &c., and to the Trinity of persons in the divine Unity, with which the Jews were at all times well acquainted, and many traces of which, though blotted, obscured, and perverted, are also to be found amongst the heathen poets and philosophers? This view is the more confirmed by the fact, that Nebuchadnezzar employs the word 'Spirit' in the uniform sense of the Old and New Testaments. —*C.*

*o* ch.2.48, with 1.20; 5.11.

*p* Is.33.18;54.14.

5 Ge. 40.8–19; 41.15–32, &c.; *i.e.* interpret it to me.

6 *Tell me*—explain to me.—*C.*

7 Chald. *I was seeing.*

*q* Ps.37.35. Is.10. 34. Eze. 31. 3–18. Je. 12. 2. ch.2.37.

8 In the 'midst' of a vast plain, in the centre of the empire. —*C.*

*r* Ge. 11. 4. De. 9. 1. Mat.11.23.ver.20–22.

*s* Eze.17.23;31.6;39. 7. La.4.20. Re. 19. 17. Je.27.6,7.ver.21,22.

9 An angel or divine person, ver.17,23; ch. 8. 13. Ps. 103. 20, or 2 Ch.16.9. Jos.5.14.

1 Chald. *with might,* ch.3.4. Re.18. 1,21.

2 Je.51.6. Eze.31.12. Let the conquered nations, and even the Chaldeans, cease their subjection.

A.M. cir. 3434.
B.C. cir. 570.

*v* Job 14.7–9. Hab.3. 2. Eze. 29.13. ch. 2. 25; 11. 27; ver. 26. Mar. 5. 4,5.

3 *A band of iron and brass.* It is a curious fact that such a band would produce, throughout summer and winter, equal protection, the 'iron and brass' mutually counteracting each other in expansion and contraction. —*C.*

*x* ver.34,36.Is.6.10.

4 *i.e.* years, ch. 11. 13; 7.25; 12.7. Re.11.2; 12.6,14.

*y* ver. 13,14, 24, with 1 Ki. 22.19, 20. ch. 7 8, 22. 1 Ti.5.21. 2 Ti.2.19. Is.46.10. Ac.15.18.

5 See ver.13.—*C.*

*z* ver.25,32,35. Ps.9. 16,20; 83.18; 75.6,7. ch. 2.21;5.21. Je.27.5–8.

*a* Ex. 9. 16. 1 Ki. 21. 25. 2 Ki.21.6. 2 Ch. 28. 22.1 Sa.2.8,9. Job 5.17. Ps.113.7,8; 78.70,71;12. 8.Eze.7.24.

6 *The basest.* Most probably referring to the usurpers of the throne during the deprivation of Nebuchadnezzar. See ch. 5.20,21.—*C.*

*b* ver.8. Job 13.4. See ver.2,7.

*c* 1 Ki.14.2. ch.2.26–48; ver. 8; ch. 5. 11, 14. Am.3.7. Ps.25.14.

*d* ver. 9. Job 18. 20. ch.7.28; 8.27; 10.16,17. Je.4.19. Hab.3.16. Ec. 8.17. Ro.11.33.

*e* 1 Sa.3.17.

*g* 2 Sa.18.32. Mat.10. 16.1 Sa.25.22, Je.29.7.

7 Nebuchadnezzar was a tyrant, yet he had shown kindness to Daniel and his companions. Daniel felt grateful; he became attached to the king. He had a tender heart, and he here shows that he was overwhelmed with grief when, through the medium of this vision, he saw the terrible calamity that was about to fall upon his royal master. It was not fear kept him from speaking; it was sorrow,—'his thoughts troubled him.' When he speaks it is with equal tenderness and truth. And after giving the interpretation of the fearful dream, with what gentle words does he urge the king to repentance: —'Wherefore, O king, break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity.'—*P.*

*h* ver. 10–12. Ps. 37. 35. Is. 10. 34. Eze.31.3–18. Je.12.2.ch.2.37.

*i* ch.2.37,38. Is.14.13 –17. Je.27.3–8; 25.9–33. Job 20.5, with 1 Sa.13. 13. Mat.14.4. Ps.119.46.

8 No greatness of man can literally reach 'unto heaven,' but intentionally it does so, when men, deceived by flattery, and blinded by pride, aim at divine prerogatives and honours as the king of Babylon did (Da.6.7), and, at least, one heathen sovereign (the Grand Lama of Thibet) still does. See ver. 25, 26, 32.—*C.*

*j* Ps. 9. 4, 5. Am. 3. 6. Ro.1.18.ver.13–15; ch. 5.21.

9 *Seven times.* Seven years, as in ch. 7.25;12.7.—*C.*

*k* Ps. 39. 9. Nu.23.19. Is.14.24–27;46.10.

*l* Job 34. 19. Ps. 107. 40. Job 9. 12, 13; 40.11, 12;5.12–14.

*n* ch.5.21; ver.14–17, 32,33. Ps.106.20.

1 *Drive thee.* The usurpers, taking advantage of your mental malady, will banish you from Babylon.—*C.*

2 *Grass.* The original includes all herbs, whether for men or for cattle. Ge. 2.5. Ex.10.12,15.—*C.*

15 Nevertheless,[v] leave the stump of his roots in the earth, even with a band of iron and brass,[3] in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart [x]be changed from man's, and let a beast's heart be given unto him; and let seven times[4] pass over him.

17 This matter *is* [y]by the decree of the watchers, and the demand by the word of the holy ones;[5] to the intent [z]that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it [a]the basest[6] of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom [b]are not able to make known unto me the interpretation: but [c]thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, [d]was astonied for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar, [e]let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, [g]My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.[7]

20 The[h] tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It[i] *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven,[8] and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one [j]coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven [9]times pass over him;

24 This *is* the interpretation, O king, and this *is* [k]the decree of the Most High, which is come [l]upon my lord the king:

25 That they shall [n]drive thee[1] from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass[2] as oxen, and they shall wet thee with the dew of

and of prodigious size and strength; around the walls were 250 towers. The whole city was divided into 626 squares, the houses three or four stories in height, and ornamented by all the resources of oriental magnificence. Its tower or temple of Belus has ever been ranked as one of the chief 'wonders of the world,' and its ruins still remain to attest its former greatness—a melancholy example of the vanity of man—an incontestable evidence of the providence of God. *C.*

REFLECTIONS.—Kings, by prayers and good wishes, as well as by good instructions and good deeds, should study to be a blessing to their subjects. If God re-

**MARRIAGE CEREMONY IN CAIRO.** [Daniel, iv.]—The picturesqueness of Oriential civilization strikes with great force every one upon his first visit to the East. There is much of color everywhere. The people seem to be slow and dull and to possess a large share of physical inertia and repose, but if we look outside to the material elements of Eastern civilization, everything is so highly colored as would naturally lead one to suppose that they were the expressions of excited imagination. The scene which we give above of a marriage ceremony in Cairo is of a piece with the whole of Egyptian civilization. The scene is festive and picturesque to the last degree. One would suppose from seeing such a procession go by that the parties were playing at marriage. The procession is headed by a body of musicians, and amid it all there is laughter and shouting and the jingle of tambourines.

heaven, and seven times shall pass over thee, till[o] thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree-roots; [p]thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens[3] do rule.

27 Wherefore,[q] O king, let my counsel be acceptable unto thee, [r]and break off thy sins by righteousness, and thine iniquities by showing[s] mercy to the poor; [t]if it may be a lengthening of thy tranquillity.[4]

28 ¶ All[t] this came upon the king Nebuchadnezzar.

29 At the end of twelve months[5] he walked in[6] the palace of the kingdom of Babylon.

30 The[u] king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

31 While[v] the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, [w]to thee it is spoken; The kingdom is departed from thee:

32 And[x] they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, [y]until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar:[7] and[z] he was driven from men, and did eat grass as oxen,[8] and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And [a]at the end of the days I Nebuchadnezzar [b]lifted up mine eyes unto heaven, and mine understanding returned[9] unto me; and I blessed[c] the Most High; and I praised and honoured him that [d]liveth for ever, whose dominion *is* [e]an everlasting dominion, and his kingdom *is* from generation to generation:

35 And[g] all the inhabitants of the earth *are* reputed as nothing: and [h]he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; [i]and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the [j]glory of my kingdom, mine honour and brightness returned unto me; and [k]my counsellors and my lords sought unto me; and [l]I was established in my kingdom, and excellent majesty [m]was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, [n]all whose works *are* truth, and his ways judgment: and [o]those that walk in pride he is able to abase.

## CHAPTER V.

*1 Belshazzar's impious feast. 5 A hand-writing, unknown to the magicians, troubleth the king. 10 At the recommendation of the queen, Daniel is brought. 17 He, reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 Belshazzar slain; the kingdom translated to the Medes.*

BELSHAZZAR[1] the king made [a]a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring [b]the golden and silver vessels which his father[2] Nebuchadnezzar had taken out[3] of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, [c]might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and [d]praised the gods [e]of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In[g] the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then[h] the king's countenance[4] was [5]changed, and his thoughts troubled him, so that the [6]joints[7] of his loins were loosed, and his knees smote one against another.

7 The king cried [8]aloud [i]to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, [j]shall be clothed with scarlet,[9] and *have* a chain of gold about his neck, and shall be the [k]third ruler in the kingdom.

8 Then came in all the king's wise *men:* [l]but

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A.M. cir. 3434. B.C. cir. 570.

*o* Ps.9.10;64.9; 83.18; 58.11. ver.17,34,35. h. 2.21; 5.21. Ps.75.7. Je. 27.5.

*p* ver.15. Heb.3.2,3.

3 Or, heavens do rule. Mat.5.34,21. 25.Lu.15.18,21.

*q* Ge.41.33-36. 2 Co. 5.11. Ac.24.25. Ps.119. 40.

*r* Is. 55. 7. Ac. 8. 22. Lu. 11. 41. Is. 58. 7, 8. Eze. 18. 7. Ac. 10. 2, 4. Pr. 16. 6.

*s* Ex. 22. 30. 1 Sa 14. 6. Joel 2.14. Jonah 3.9. Zeph.2.1-3. Ps. 41.1-3. 1 Kf. 21.29. Is. 30.15.

4 Or, *an healing of thine error.*

*t* Is. 45. 19. Zec. 1. 6. Nu.23.19.

5 God spared him 'twelve months' after Daniel's warning.—*C.*

6 Or, *upon.*—[He walked not *in*, but *upon*, the palace; that is, on its flat but elevated roof, from which, beholding the city, his heart became elated with pride, and the Lord smote him. —*C.*]

*u* Lu.12.19,20. ch.5. 20. Is.26.10. Hab.1.16; 2.12,13. Ps.73.8. Pr.16. 18, with Ge.10.10.

B.C. cir. 569.

*v* 1 Th.5.3. Ac.12 23. Lu.12.20.

*w* 1 Sa.13.13.2 Sa.12. 7.ch.5.28.

*x* ver. 14-17, 25, 26; ch.5.21.

*y* ver.17,25,35. Is. 5. 16; 26.9,11. Ps.7.16; 64. 9; 83.17,18; 75.7. Je.27. 5.

7 Nu.25.8. Job 20. 5. Ps.33.8,9. 1 Th. 5. 2, 3. ch.5.5;ver.32,25,14-17. He was seized with a strange madness and stupidity.

8 See note * below.

B.C. cir. 562.

*a* ver.16,26.

*b* Ps.121.1; 25.1; 123. 2.

9 This returning of the understanding (see also ver. 36), clearly proves that Nebuchadnezzar had been smitten with some such mental malady as physicians call hypochondriasis. In this disease the patient sometimes fancies himself a piece of furniture, a beast, &c. It is most probable that Nebuchadnezzar fancied himself an ox (ver.32), and that some of his deceitful flatterers, taking advantage of his mental aberration, succeeded in driving him from the throne and usurping his authority.—*C.*

*c* 2 Ch.20.26. Ps.92.1; 107.8,15,21;150.1-6.

*d* ch. 12. 7. Re. 4. 10. Je.10.10. Jn.5.26. 1 Ti. 1.17.

*e* ch.7.14;2.44; ver.3. Mi.4.7. Lu.1.33. Ps.10. 16. Je.10.10. Ps.90.1. Is. 9.7.

*g* Is.40.15,17. Ps. 39. 5;62.9,10.

*h* Ps.115.3;135.6; 33. 9,11.

*i* Job 42.2; 9.12; 40.2, 11,12; 5.12,13. Is.43.13; 45.9; 46.10. Ro.11. 33-35; 9.20. Ac.5.39; 11.17. 1 Co.10.22. Je.32.17,27. Ep.1.11.

* The testimony adduced by Dr. Pusey in illustration of this remarkable incident is most important. 'There is a distinct form of insanity in which the eating of grass is one of the characteristic features. "In many classes of the insane," the eminent commissioner of the Board of Lunacy for Scotland, Dr. Browne, informs me, "the eating garbage, excrement, even grass, is a symptom both of general debasement and of perverted appetites. I was accustomed to distinguish a class of my patients as . . *phytophagic*, who devour grass, leaves, twigs, &c. I have had such cases: as well as stone-swallowers, hair-eaters, &c."'—*P.*

A.M. cir. 3442. B.C. cir. 562.

*j* ch.2.31,37,38.

*k* ver. 32. Pr.16.7; 21. 1.

*l* ver.15,26,32.

*n* Job 42.12. 2 Co. 4. 17.

*o* Re.15. 3; 16. 7. Ps. 33.4; 92.15; 145.17. De. 32.4. Ge.18.25.

*p* ver.30,31; ch.5.20. Ex.18.11. Job 40.11,12; 9.12; 5.12,13. Lu.14.11. Pr.16.18. Ja.4.6.1 Pe.5. 5.

CHAP. V.

B.C. cir. 538.

1 This is a very difficult portion of chronology. The common account closes Nebuchadnezzar's reign in B.C. 561, succeeded by Evil-merodach in B.C. 562; succeeded by Neriglissar, B.C. 560, and who perished in battle against Cyrus, and was succeeded by his son Laborosoarchod, B.C. 555, and being assassinated by Gobryas, was succeeded by Belshazzar the son of Evil-merodach, B.C. 554, in whose reign the city was taken by Cyrus, B.C. 538. But, according to Hales, the succession was thus: — Nebuchadnezzar, who ascended the throne B.C. 604, was succeeded by his son Evil-merodach, B.C. 561. He was succeeded by Belshazzar, B.C. 558, who was killed by conspirators on the night of the 'feast,' leaving a son, Laborosoarchod, who, after a reign of nine months, died, and was peaceably succeeded by Darius the Mede, whose viceroy, Nabonadius, revolting, Cyrus marched against Babylon and took it, as foretold by Jeremiah, ch.li.—*C.*

*a* Es.1.3. Ec. 10. 16. Is.22.12,13;21.5. Je.51. 39,57.

*b* ch.1.2. Je.27.16;52. 19.2Ki.25.15;24.13.

2 Or, *grandfather*, as ver.11,18. Je.27.7. 2 Sa. 9. 7. 2 Ki.8.26,18. 2 Ch.15.16.

3 Chald. *brought forth.*

*c* ver.23. Pr.20.1.

*d* Is.42.8. Ex.20.4,5. Re.9.20.

*e* Ps. 115. 4-8. Is. 40. 19,20; 41.6,7; 42.17; 44.9 -20; 46.6,7. Je.10.3-15; 51.17,18.

*g* ch.4.31, 33. Ps. 78. 30, 31. Mat. 24. 36-39. Job 20.5. 1 Th.5.2,3.

*h* Is.21.2-4. ch.2.1; 4. 6.

4 Chald. *brightnesses*, ver.9.

5 Chald. *changed it.*

6 Or, *girdles*, Is. 5. 27.

7 Chald. *bindings* or *knots*, Na.2.10. Pr. 17.12. Ps.69.23.

8 Chald. *with might.*

*i* ch.1.20; 2.2; 4.6. Is. 44.25; 47.12,13.

unto me; and for the [j]glory of my kingdom, mine honour and brightness returned unto me; and [k]my counsellors and my lords sought unto me; and [l]I was established in my kingdom, and excellent majesty [m]was added unto me.

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## CHAPTER V.

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7 The king cried [8]aloud [i]to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, [j]shall be clothed with scarlet,[9] and *have* a chain of gold about his neck, and shall be the [k]third ruler in the kingdom.

8 Then came in all the king's wise *men:* [l]but

*f* Nu.22.7,17. ver.29. Ge.41.15-44. 9 Or, *purple.*

*k* ch.6.2. Es.3.1; 10.2,3. ver.29. *l* Ge.41.8. ch.2.2-11; 4.7. Is.44.25; 8.19; 47.9,12,13.

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markably rebuke or deliver us, we ought to manifest his dealings to those around us. And the more wisdom and power we discern in his works of creation or providence, the more wonderful will they be in our eyes. God can easily reach the greatest, and make the terrors of mankind tormentors to themselves amidst their nightly repose. It is common for wicked men to apply to the devil, or to anything, rather than to God, for instruction and comfort. But what is the chaff to the wheat? What amazing pomp and grandeur sinners sometimes arrive at on earth! yet saints, angels, and divine persons shall concur to debase them. With deep concern faithful ministers observe ruin impending on the heads of many quite unaffected with it themselves. And with great freedom and prudence ought they to give warning of it; for sinners must be often courted to secure their own mercies. And they who wish to know God's mind, ought to encourage ministers in an unrestrained freedom with them. Perhaps they may have time for repentance allotted them before they are ruined. And in repentance, it is not enough to cease from doing evil; we must also learn to do well.—How strangely pride prevails after the most humbling warnings! and few sins more certainly or fearfully provoke God's judgments than extravagant pride. Easily he can render the self-fancied deity a mad and senseless brute! But if we return to him by penitential acknowledgments, he is ready to restore us our dignity and honour. Our afflictions last no longer than to accomplish God's end of their mission. And therefore all the accounts which we give or receive of God's marvellous works ought to begin and end with his praise.

CHAPTER V. REFLECTIONS.—Alas! how mad is it to riot in luxury and carnal security—in drunkenness and uncleanness; when death and hell stand ready to receive us! But awfully criminal is that mirth in which men profane or jest with sacred things. Immorality and impiety, drunkenness and idolatry, greatly promote one another. And indeed drunken worshippers are good enough for dunghill gods. How easily

they could not read the writing,[1] nor make known to the king the interpretation thereof.

9 Then was king Belshazzar [n]greatly troubled, and his countenance[2] was changed in him, and his lords [o]were astonied.

10 ¶ *Now* the [3]queen,[4] by reason of the words of the king and his lords, came into the banquet-house; *and* the queen spake and said, [p]O king, live for ever; [q]let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There[r] is a man in thy kingdom, in whom *is* the spirit of the holy gods: and, in the days of thy father,[5] light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father,[6] the king, *I say*, thy father, made [s]master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as [t]an excellent spirit, and knowledge, and understanding, interpreting[7] of dreams, and showing of hard sentences, and dissolving[8] of doubts,[9] were found in the same Daniel, whom the king named [u]Belteshazzar: now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou [v]that Daniel,[1] which *art* of the children of the captivity of Judah, whom the king my father[2] brought out of Jewry?[3]

14 I[w] have even heard of thee, that the spirit of the gods *is* in thee, and *that* light, and understanding, and excellent wisdom, is found in thee.

15 And[y] now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

16 And I have heard of thee, that thou canst make[4] interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, [z]thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler[5] in the kingdom.

17 ¶ Then Daniel answered and said before the king, [a]Let thy gifts be to thyself, and give thy rewards[6] to another; yet I will read the writing[b] unto the king, and make known to him the interpretation.[7]

18 O thou king, the most high [c]God gave Nebuchadnezzar thy father[8] a kingdom, and majesty, and glory, and honour:

19 And,[d] for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But [e]when his heart was lifted up, and his mind hardened in pride,[9] he was deposed[1] from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like[2] the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [g]till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And [h]thou his son, O Belshazzar, [i]hast not humbled thine heart, though thou knewest all this;

23 But [j]hast lifted up thyself against the Lord of heaven; [k]and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast [l]praised the gods of silver, and gold, of brass, iron, wood, and stone, [m]which see not, nor hear, nor know: and the God [o]in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not [p]glorified:

24 Then[q] was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.[3]

26 This *is* the interpretation of the thing: MENE; God hath [r]numbered thy kingdom, and finished it.

27 TEKEL; thou art [s]weighed in the balances, and art found [t]wanting.

28 PERES; thy kingdom is divided,[4] and given to the Medes and Persians.

29 Then commanded Belshazzar, and they [u]clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In[v] that night was Belshazzar the king of the Chaldeans slain.[5]

31 And [x]Darius the Median[6] took the kingdom, [7]*being* about[8] threescore and two years old.

## CHAPTER VI.

1 *Daniel is made chief of the presidents.* 4 *They, conspiring against him, obtain an ensnaring decree.* 10 *Daniel, accused of the breach thereof, is cast into the lions' den.* 18 *Daniel is miraculously saved.* 24 *His adversaries are devoured,* 25 *and God magnified by a decree.*

IT pleased Darius to [a]set over the kingdom an[b] hundred and twenty princes,[1] which should be over the whole kingdom;

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A.M. cir. 3466. B.C. cir. 538.

1 They could not read it, because written in the ancient Hebrew character, which differed essentially from the Chaldean, and greatly surpassed it in beauty. Specimens are still preserved on Jewish coins of high antiquity.—*C.*

*n* ver.6. Job 18.11,13, 14. Ps. 39. 11. Re.6.15. Pr.18.14.

2 Chald. *brightness*, ver.6.

*o* Mat.xxiii.Ps.48.6.

3 Queen mother Nitocris a Mede.

4 Most probably the queen-mother; for Belshazzar's wives were already at the feast, ver.2.—*C.*

*p* See ch.2.4;3.9.

*q* Pr.16.24. Je.6.14. 1 Th.5.3.

*r* ch. 2. 48; 4. 8, 9, 18; ver.14. Ec.10.7. 2 Ki.5. 3.

5 Or, *grandfather*, see ver.2.

6 Or, *grandfather*. See on ver.2.

*s* ch.4.9;2.48.

*t* Ps.16.3. Pr. 12. 26; 17.27. Col.1.29. ch.4.9; 6.3.

7 Or, *of an interpreter*, &c.

8 Or, *of a dissolver*.

9 Chald. *knots*.

*u* ch.1.7;4.8,19.

*v* ver.11;ch.iv.;2.48; 1.3–21.

1 How comes it to pass that Belshazzar does not know so notable a person as Daniel? The recluse education of an eastern prince would alone sufficiently account for his ignorance. His attachment to idolatry will farther account for Daniel being kept out of the way by the idolatrous court party. Added to these things, Daniel, as a pious student of the divine Word, would naturally live retired in the Chaldean college of which he was president, and had, most probably, after the death of Nebuchadnezzar, been removed from his place in the cabinet.—*C.*

2 Or, *grandfather*, ver.2, 11, 18.

3 Or, *Judea*, Jn.7. 1, 3.

*x* ver.11. Mar.7.25.

*y* ver.7, 8. ch.4.7; 2. 2–11. Ge.41. 8. Is. 29. 11; 44.25; 47.12, 13.

4 Chald. *interpret*.

*z* Nu.22.7, 17. ver.7, 29. Ac.8.18.

5 *Third ruler*.—Next to the queen-mother, usually a person of great importance in eastern courts, or next to the heir-apparent, who was generally united with his father as co-regent.—*C.*

*a* Ge.14.23. Mat.10. 8. 2 Ki.5 16. 1 Co.9.15. Pr. 25. 27. Ac. 20. 33. 1 Th.2.5,6.

6 Or, *fee*, as ch.2.6.

*b* Ps.119.46.

*c* ch.2.37,38; 4.17,32. Pr.8.15. Ro.13.1,2. Je. 27.5–7. Ps.75.7.

7 The difference in tone and language between this address and that of Daniel to Nebuchadnezzar is very marked. This is bold, severe, and determined. The indignation of the prophet has been roused by the desecration of the sacred vessels of the temple. The sin of Belshazzar was aggravated; it was presumptuous defiance of the God of Israel. Daniel, therefore, as God's prophet, shows no compassion. He feels that he must vindicate the divine honour, and he refuses—haughtily refuses, to accept any reward. It is strange, however, that after the interpretation was

A.M. cir. 3466. B.C. cir. 538.

given, rewards and honours were forced upon him. The reason probably was, the desire of the terrified monarch to propitiate the Lord's prophet.—*P.*

*c* ch. 4. 30–33, 37. Is. 14. 12–17. Lu. 1. 51, 52; 16.18; 14.11. Ex.18.11. Pr. 16. 18. Job 9.12; 40. 11, 12.

9 Or, *to deal proudly*.

1 Chald. *made to come down*.

2 Or, *he made his heart equal*, &c.

*d* ch. 4. 17, 25. 32, 34, 35, 37. Ps. 9. 16; 83. 17, 18. Is. 20. 9, 11. Eze. 38. 23; 17. 24. Ps. 75. 6, 7.

*h* Ps.119.46. Mat.14 4. Ac.4.13.

*i* 2 Ch. 33. 23; 36. 12. Is.26.10,11. Ja. 4. 6, 17; 5.5. Lu.12.47

*j* ver.3,4. *k* Sa.5.1,9. Je.50.29; 51. 1. Ac.9.4. Re.13.6. 2Ch.28.22. Is. 5.11,12;22.12,13.

*k* ver 2–4. Pr. 20. 25. Ro.2.22. Is.43.24.

*l* Ju.16.23.

*m* Ps.115.5–8;135.15–17. Is. 37. 19. Je. 10. 3. Hab.2.18,19. 1 Co.8.1, 4.

*o* Job 12. 10. Is.42.5. Pr.20.24. Je.10.23. Ac. 17.28,29. He. 4. 13. Ps. 50 16–23.

*p* Ro.1.21.

*q* ver.5. Ac.10.12. ch. 12.9.

3 *Mene, Mene*—number, number. The repetition declaring the decree was certain, and would speedily be accomplished, Ge. 41. 32.—*Tekel*, weight.—*Upharsin*, and divisions.—*U*, the conjunction 'and.'—*Pharsin*, the plural of 'Peres,' which was probably not written in the letters, but included in the sense, and, therefore, like the other blanks, is filled up by Daniel.—*C.*

*r* Job 14.5. Ac.15.18. Je.25.11,12; 27.7. ch.9. 2. Is.13.19;xiii.xiv.xxi. xlvii. Je.l.li.

*s* Je.6.30. Eze.22.18. Job 31.6. Ps.62.9,10.

*t* Mat.22.11,12. 1 Co. 3.13.

4 [Foretold, Is.21.2] Is.xiii.xiv.xlvii. Je.l.li. ver.13,31; ch.9.1; 6.28. Ezr.1.2,7–11.

*u* ver.7,16.

*v* Je.51.11,39, 57. Is. 14.12,19;47.9. ver.1,2.

5 Not improbably by his drunken and idolatrous associates, in anger at the advancement of the anti-idolatrous Daniel. See ch.6.1–9.—*C.*

*x* ch.6.19.1.

6 The Medes were descended from Madai, a son of Japheth, Ge.10.2. The country they colonized, and to which they gave their name, lay between Persia, Armenia, and Assyria. A portion of it was level, and famous for its breed of horses. They were allies and afterwards conquerors of the Assyrians, and under the greatest of their kings, Cyaxares (or Darius), they ruled over a vast country. They united with the Persians, to whom they were allied by descent, in the conquest of Babylon, and thus were fulfilled the predictions of Isaiah (ch.13, 17,18; 21.2) and Jeremiah (ch.51.11,28).—*P.*

7 Chald. he as *the son of*, &c.

8 Or, *now*.

CHAP. VI.

B.C. cir. 537.

*a* 1 Pe.2.14.

*b* Es.1.1. Ex. 18. 21, 25.

1 Darius divided his kingdom into 120 distinct local governments, with a viceroy to each; these returned their accounts to a council of three at Babylon, of whom Daniel was chief.—*C.*

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*Thy father*—equivalent also to grandfather, or even predecessor.—*C.*

*d* Je.25.9–33; 27.7; xlvi.–xlix. Eze.xvii.xxv.–xxx.ch.2.37,38; 4.22; 3.4.1 Sa.8.11, &c.

can God awaken the most secure, and cause the stoutest heart to tremble! and the incapacity of creatures to comfort adds to the terror. But if a handwriting on a wall can so affect sinners, how is it that they do not tremble to see every day, in the Bible, God's handwriting, denouncing their everlasting ruin! Wise counsellors are strangely overlooked at luxurious courts. But necessity nevertheless often forces their despisers to receive them back to honour and regard; and such are worthy of praise who again introduce them to esteem. Ministers ought to deal faithfully with the greatest, in showing them their guilt, their presumptu-

2 And over these, three presidents, of whom Daniel *was* [c]first; that the princes might [d]give accounts unto them, and the king should have no damage.

3 Then this Daniel was [e]preferred above the presidents and princes, because [g]an excellent spirit[2] *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes [h]sought to find occasion against Daniel concerning the kingdom; but they could [i]find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, [j]except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together[3] to the king, and said thus unto him, King Darius, [k]live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have [l]consulted together to establish a royal statute, and to make a firm decree,[4] that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, [m]establish the decree, and sign the writing, that it be not changed, according to the [o]law of the Medes and Persians, which altereth not.[5]

9 Wherefore [p]king Darius signed the writing and the decree.

10 ¶ Now when Daniel [q]knew that the writing was signed, he went into his house; and his [r] windows being open in his chamber towards Jerusalem, [s]he kneeled upon his knees three[t] times a day, and prayed, and [u]gave thanks before his God, as he did aforetime.[6]

11 Then these men assembled,[7] and found Daniel praying and making supplication before his God.

12 Then they [v]came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true,[8] according[x] to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, [y]That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, [z]but maketh his petition three times a day.

14 Then the king, when he heard *these* words, [a]was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he [g]laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, [b]Know, O king, that the law of the Medes and Persians *is*, that no decree nor statute which the king establisheth may be changed.

16 Then[c] the king commanded, and they [d]brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, [e]Thy God, whom thou servest continually, he will [g]deliver thee.

17 And[h] a stone was brought, and laid upon the mouth of the den;[1] and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, [t]and passed the night fasting: neither were instruments[2] of music brought before him; and his sleep went from him.

19 Then the king arose very [j]early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king spake and said to Daniel, [k]O Daniel, servant of the living God, is thy God, whom thou servest [l]continually, [n]able to deliver thee from the lions?

21 Then said Daniel unto the king, [o]O king, live for ever.

22 My God hath sent [p]his angel, and hath [q]shut the lions' mouths, that they have not hurt me: [r]forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king [s]exceeding glad for him, and commanded that they should take Daniel up[3] out of the den. So Daniel was taken up out of the den, [t]and no manner of hurt was found upon him, [u]because he believed in his God.

24 ¶ And the king commanded, [v]and they brought those men which had accused Daniel, and they cast *them* into the den of lions,[4] them, their children, and their wives; and the lions had the [z]mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius [y]wrote unto all people, nations, and languages, that dwell in all the earth; [z]Peace be multiplied unto you.

26 I[a] make a decree, that in every dominion

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A.M. cir. 3467. B.C. cir. 537.

*c* ch.5.29. 1 Sa. 2.30. ver.3;ch.2.48.

*d* Lu. 16. 2; 19. 13. 1 Co.4.2.1 Pe.4.5. He.13. 17.

*e* Pr.3.35; 24.3–5; 22. 29.

*g* ch.5.11,12;4.9. Pr. 12. 26; 17. 27. Col.1.29. Ne.7.2.

2 'Excellent,' because he 'feared God and hated covetousness,' ch. 5. 17; and being thus free from selfishness, which always warps the judgment, was more sagacious than his colleagues, and hated for his religion and incorruptibility of principle, ver.4.—*C.*

*h* ch.3.8. Ec.4.4. Je. 20. 10. Pr. 29. 27. Ps.37. 12,32.

*i* 1 Pe.2.12;3.16. Phi. 2.15. 1 Sa.18.14. Ps.78. 71,72.

*j* 1 Sa.24.17,with Es. 3.8.

3 Or, *came tumultuously*, Pr. 1. 11.ver. 11. Ps.56.6;64.2–6.

*k* See ch. 2.4; 3.9; 5. 10; ver.21. Ne.2.3. Ac. 24.2,3.

*l* Ps. 2.2;64.2–6; 83.3; 36.4;94.20,21.

4 Or, *interdict*, Ps. 37.12,37.

*m* Es. 3.12;8.10. Is.10. 1. Ps.94.20,21.

*o* Es.1.19;8.8.ver.12, 15.

5 Chald. *passeth not.*

*p* Ps.60. 11; 62. 9, 10; 118.9;146.3. Is.2.22.

*q* Lu.14.26. Ac.4.17–19.

*r* Mat.10.32. Ac. 13. 46.1 Ki.8.44–48. Ps.5.7. Jonah 2.4.1 Pe.2.5.

*s* 1 Ki.8.54. Ac.7.60; 20.36.

*t* ver. 13. Ps. 55. 17. Ac.2.3,15;3.1;10.9.

*u* Phi.4.6.1 Th.5.17, 18. Ac.4.19;5.29. Re.2. 10,13.

6 The Jews turned in prayer towardsthe most holy place in the temple, where the Shekinah glory so long indicated the presence of Jehovah. In exile Daniel followed the same custom. He might have prayed in secret, but this would have been a compromise of principle, and he was determined at whatever risk to maintain the honour of his God, and in faith to show to all his entire devotion to and trust in him. His position now was analogous to that of his three brethren in the time of Nebuchadnezzar, and his conduct was equally noble.—*P.*

7 Ps. 10. 9; 37. 32; 56. 6; 64. 2–6; or came tumultuously,ver.6.

*v* ch.3.8.

8 It seems not improbable that the conspirators represented this decree, or 'prohibition' (*Boothroyd*), as calculated to advance the popularity of the king with his new subjects, by rendering him so accessible that no subordinate could interfere to prevent petitions to the throne being personally presented during the thirty days.—*C.*

*x* See ver.8,15. Es.1. 19;8.8.

*y* Es.3.8.ch.5,13;3.8, 12;1.6. Ps.12.2.

*z* ver.10. Ac.4.19; 5. 29. Mat.4.10.

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* *The den* is generally represented as a natural cavern with a single opening covered by a stone. But nothing can be more unsuited to the habits of the lion and the means of its comfortable and healthy preservation. Besides, if 'the den' was at Babylon, the existence of a natural cavern in an alluvial plain is very improbable—scarcely conceivable. But whether at Babylon or elsewhere, it seems most natural to imagine 'the den' either a building after the manner of a Roman amphitheatre, where it is well known that criminals, yea and martyrs of Jesus as faithful as Daniel, were wont to be cast to the lions; or else a natural valley, and not a cave, surrounded by a wall, and entered by a single door.—*C.*

*a* Mar.6.26. Mat.27. 17,18. 1–24.

9 Though an absolute monarch in some departments, he was equally limited in others, and thus unable to prevail with his perverse counsellors to stay his inconsiderate decree.—*Note*, This example strongly exemplifies the danger of one bad principle—a danger that extends equally to legislation, morals, or theology. 'The law of the Medes and Persians altereth not.' 'The statute which the king establisheth may not be changed.' Flattery must endow human wisdom and power with the perfections of Deity. To guard against uncertainty, immutability is adopted; and Daniel must die—not that guilt may be punished, but that a bad principle may be observed.—*C.*

*b* Jn. 19. 7, 12, with ver. 8, 12. Es.1.19;8.8. Is.10.1. Ps.94.20,21.

*c* Pr.29.25. 2 Sa.3.39. Je. 38. 5. Mat.14.9; 27. 24–26. Ps.37.32.

*d* Je.26.14. Ac.25.11.

*e* 2 Co.1.10. Is.41.10; 43.2. Job 5.19. Ps.34.19. Ac.26.6,7.

*g* ch.13.15,17. Ps.37. 39.40.

*h* Mat. 27. 66. La.3. 53. Ac.12.4,&c.; 16.23, 24.

1 See note * in first column.

*i* 1 Ki.21.27. 2 Co. 7. 10. Ro.2.17. Ge.4.14.

2 Or, *table.*

*j* Ge. 19. 2. Ju. 7. 3. Mat.28.7.1 Th.1.3. Ec. 9.10.

*k* ver.5,26; ch. 3. 17, 28,29.

*l* Pr.23.17. Ps.71.14–18;146.2.1 Th.5.16,17.

*n* Ge.17.1;18.14.ver. 16. Je.32.17,27. 2 Co.1. 10.2 Ti.4.17,18.

*o* See ch.2.4;ver.6.

*p* Ps.34.4;91.11. He. 1.14.ch.3.28.

*q* He. 11. 33. 2 Ti. 4. 17.1 Sa.17.37.

*r* Ps. 18. 20,24; 26.6. Re. 14. 5. Lu.1.6. Ac. 23.1;24.16. Is.3.10.

*s* Ex.4.14; 18. 9. Lu. 15,32.

3 *Take Daniel up.* This translation has arisen either from or given rise to the opinion that 'the den' was a deep cave. The original is more correctly translated—'That they should cause Daniel to ascend.'—*C.*

*t* ch.3.27. Mar.16.18.

*u* He.11. 33. Mar.9. 23.2 Ch.20.20.

*v* De.19.19. Es.7.10; 9.10. Jos.7.24,25. ch.3. 22,with De.24.16.2 Ki. 14.6.

4 Had they fallen perpendicularly into a deep cave such as Rubens represents, this destruction had been impossible; but if hurled down the inclined plain of a natural or artificial amphitheatre it is perfectly intelligible.—*C.*

*x* Ps.54.5.

*y* ch.3.29; 4. 1. Es.3. 12;8.9.ver.26;ch.4.22.

*z* ch.4.1. Ezr. 4.17. 2 Pe.1.2. Jude 2.

*a* ch.3.29. Ezr. 6. 8–12; 7. 13–26. Ps. 2. 11. He.12.18. Ps.89.7;99.1. Phi.2.10.

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ous pride and profaneness, and what they may expect for their punishment: and God will procure honour to such, even from them who contemn his own word.

CHAPTER VI. Ver. 9. How contrary to reason; how mad this decree! The thing would seem impossible, were not the effects of pride and flattery so sadly exhibited every day. These wicked conspirators may have chosen their time when 'the wine and the viol' had dethroned the understanding; for man reduced below the level of the beast is the ready dupe and instrument of every Satanic device. *C.*

REFLECTIONS.—Steadfast uprightness is the best method of retaining favour and honour in courts, however wicked: by that men may preserve their places amidst strange revolutions. And the more our neighbours wait for our halting, let us be the more circumspect. It is extremely honourable if they can find nothing to accuse us of but the regular worshipping of God. If we thus suffer, we need neither be afraid nor

**CIRCUS OF ROMULUS—BY WHICH ST. PAUL PASSED AS HE WALKED IN CHAINS ALONG THE APPIAN WAY TO ROME.** [Daniel, vii.]—As illustrating the great worldly Roman empire which Daniel saw in a vision under the figure of a beast, we give a picture of the Circus of Romulus. This stands on the left of the Appian Way, passing out from Rome about three miles from the city. This circus was built by Maxentius in honor of his son Romulus. The name of the founder was discovered from an inscription beneath the entrance arch at the east end of the circus dedicating it to Divus Romulus. The walls which enclosed the circus have been preserved almost entirely. In length they were 1574 feet, in breadth 269 feet. The circus was large enough to accommodate 18,000 spectators. The two towers we see were supposed to have been the seats of the judges. There is a gate in the right side of the wall through which the dead were carried out.

of my kingdom men tremble and fear before the God of Daniel; for he *is* [b]the living God, and steadfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He[c] delivereth and rescueth, and he [d]worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power[5] of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of [e]Cyrus the Persian.[6]

## CHAPTER VII.

1 *Daniel's vision of the four beasts,* 9 *and of God's kingdom.* 15 *The interpretation thereof.*

IN the first year of [a]Belshazzar[1] king of Babylon, [b]Daniel had[2] a dream, and visions of his head upon his bed: then he [c]wrote the dream, *and* told the sum of the matters.[3]

2 Daniel spake and said, I saw in my vision by night, and, behold, [d]the four winds[4] of the heaven strove upon the [e]great sea.

3 And [g]four great [h]beasts[5] came [i]up from the sea, diverse one from another.

4 The first *was* [j]like a lion,[6] and had eagles' wings: I beheld till the wings thereof [k]were plucked, and[7] it [l]was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And, behold, [n]another beast, a second, like to a bear, and it raised up itself on one side,[8] and *it had* [o]three ribs[9] in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and, lo, [p]another, like a leopard, which had upon the back of it [q]four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and, behold, [r]a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [s]*was* diverse from all the beasts that *were* before it; and it had ten horns.[1]

8 I considered the horns, and, behold, there came up among them [t]another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* [u]eyes like the eyes of man, and [v]a mouth speaking great things.

9 ¶ I beheld till the thrones were [x]cast down, and the [y]Ancient of days did sit, whose [z]garment *was* white as snow, and the hair of his head like the pure wool: [a]his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A[b] fiery stream issued and came forth from before him: [c]thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: [d]the judgment was set, and the books were opened.

11 I beheld then, because of [e]the voice of the great words which the horn spake; I beheld, *even* till [g]the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning [h]the rest of the beasts, they had their dominion taken away: yet their lives were prolonged[2] for a season and time.

13 I saw in the night visions, and, behold,

A.M. cir. 3467. B.C. cir. 537.

*b* Ac.17.25.Je.10.10. Mal.3.0.He.13.8. Ja.1. 17.ch.2.44;4.3.34;7.14, 27. Lu.1.33. Is.9.7. Ps. 140.1 :97.1:93.1.
*c* Job 5.19. Ps. 18.50; 32.7;34.10.2 Co.1.10.
*d* ch.4.2, 3, 35. Ac. 4. 10. Ps. 72.18; 136.4. Je. 32.19,20.
5 Chald. *hand.*
*e* ch.1.21.2 Ch.36.22, 23. Ezr.1.1–8;4.3,5. Is. 44.28;45.1.
6 See note † in second column.

CHAP. VII.

B.C. cir. 555.

*a* ch.5.1,31. Je.27.7.
1 This date was about 17 years before the history in the foregoing chapter.—*C.*
*b* ch. 2. 28. Am. 3. 7. Ge.15.1. Nu.12.6.
2 Chald. *saw.*
*c* Ro.15.4. Is.8.1; 30. 8. Hab.2.2. Re.1.19; 14. 13.
3 Or, *words.*
*d* Re. 7. 1. Je. 49. 36; 51.1;4.11–13.
4 *Four winds.* Political and religious opinions and interests striving for mastery. —*C.*
*e* Re.17.15. Is.57.20.
*g* ch. 2. 32, 33, 37–40. Zec. 6.1–8. ver.4–7,17, 23, &c.
*h* ver. 4–7; ch.8.3–8. Zec. 6. 2, 3. Re.13.1, 2, 11;12.3;9.3.
5 *Four beasts.* The four successive empires, naturally fierce as the beasts of the forest—impelled by stormy passions, and raveming for conquest.—*C.*
*i* Re.13.1. ver. 2. Is. 57.20. Re.17.15.
*j* 2 Sa.1. 23. Is. 5. 29. Je. 4. 7, 12; 48. 40. Eze. 17. 3. Hab.1.8. De. 28. 49,50. Je.25.9–33.
6 See note * below.
*k* ch.4.31–33;5.30,31. Je.50.30, &c.
7 Or, *wherewith.*
*l* ch. 5. 18–20, 22, 23. Is.14.14. Hab.2.5,9,10. Je. 25. 9–33; 27. 6, 7, 17; 51. 30.
*n* ch. 2. 32, 39; 8. 3. Zec.6.2,6. Is.13.15–18. Je.50.20–28.Pr.17.12.
8 Or, *it raised up one dominion,* ch. 5. 31.Ezr.1.1.
*o* ch.8.4.Is.41.2,3,25; 46.11;xiii.Je.l.li.Ezr.1. 2.Is.1.1.
* *Like a lion*—strong, eagle-winged, swift, and aspiring, Je.4.7; 48.40. *Wings plucked* — provinces cut off by revolt or

A.M. cir. 3449. B.C. cir. 555.

conquest. *A man's heart*—its lion-like ferocity was tamed, but, like degenerate man, only to become 'deceitful above all things and desperately wicked.' Je. 17 9 —*C.*
*q* ch.4.22; 8.8,22; 11. 4–35.
*r* ver.19,23; ch.2.33 40. Zec.6.3,6,7. Re.12 3;13.1,2.
*s* ch.2.41,42; ver. 23, 24.
1 Or, *toes*, ch. 2. 41 42.Re.12.3;13.1; 17.12, 16.ver.24.
*t* ver. 20, 21, 24, 25. 2 Th.2.3–10. 1 Ti. 4.1–3. 2 Ti. 3.1–5. Re. 9.1–11; xiii. xvii. ch. 11. 36–39, with ch.8.9.
*u* Re.9.7. 2 Th.2.10. 1 Ti.4.1,2.
*v* Ps.12.3. 2 Th. 2.4. ver. 25. Re.13. 5,6. ch. 11.36–39.
*x* ch.2.44. Ps.110.1,5, 6. 1 Co. 15. 24, 25; or placed, Re. 20. 4, 11. Mat.19.28.
*y* ver. 22. Is.9.6. Ps. 90.2; 9.4; 50.4. Re.16.5; 1.14. Ps.104.2. 1 Jn.1.5. Is.6.3.
*z* Ps.45.8. Phi.3.3,9.
*a* Ac.2.30,33. Re. 20. 11. Ps. 50.3,6. 1 Co.3.15. 2 Th.1.7,8. 2 Pe.3.7,10, with Eze. 1. 13–16. Ps. 68.17;104.3,4.
*b* Ps.50.3;97.3. Is.30. 33;66.15,16. Na.1.6.
*c* De. 33. 2. Ps.68.17; 103.20. He.12.22. Re.5. 11. 1 Ki.22.19.
*d* Re.20.4,12. De.32. 24. Ps. 56. 8. Is. 65. 6. Mal.3.16.ch.12.1.
*e* ver.25. Re.13.5,6.
*g* Re. 19. 20; 20. 10; xiv.–xviii.2 Th.2.8.
*h* ver.4–6;ch.5.30; 8. 7;11.30;ver.7.
2 Chald. *a prolonging in life was given them.*

†The historical portion of the book closes here. All that was of public interest in the personal history of Daniel and his friends has been told, and the prophet now gives a record of his prophetic visions. They are not arranged in chronological order. Some of them were revealed before and some after the close of Darius' reign. Their arrangement, however, is systematic, bringing out in order the great events in the world's history down to the end of time.—*P.*

[1] Or, *toes*, ch. 2. 41 42.Re.12.3;13.1; 17.12, 16.ver.24.

[2] ver. 20, 21, 24, 25. 2 Th.2.3–10. 1 Ti. 4.1–3. 2 Ti. 3.1–5. Re. 9.1–11; xiii. xvii. ch. 11. 36–39, with ch.8.9.

[3] Ps.12.3. 2 Th. 2.4. ver. 25. Re.13. 5,6. ch. 11.36–39.

[4] ch.2.44. Ps.110.1,5, 6. 1 Co. 15. 24, 25; or placed, Re. 20. 4, 11. Mat.19.28.

[5] ver. 22. Is.9.6. Ps. 90.2; 9.4; 50.4. Re.16.5; 1.14. Ps.104.2. 1 Jn.1.5. Is.6.3.

[6] Ps.45.8. Phi.3.3,9.

[7] Ac.2.30,33. Re. 20. 11. Ps. 50.3,6. 1 Co.3.15. 2 Th.1.7,8. 2 Pe.3.7,10, with Eze. 1. 13–16. Ps. 68.17;104.3,4.

[8] Ps.50.3;97.3. Is.30. 33;66.15,16. Na.1.6.

[9] De. 33. 2. Ps.68.17; 103.20. He.12.22. Re.5. 11. 1 Ki.22.19.

[10] Re.20.4,12. De.32. 24. Ps. 56. 8. Is. 65. 6. Mal.3.16.ch.12.1.

[11] ver.25. Re.13.5,6.

[12] Re. 19. 20; 20. 10; xiv.–xviii.2 Th.2.8.

[13] ver.4–6;ch.5.30; 8. 7;11.30;ver.7.

[14] 2 Chald. *a prolonging in life was given them.*

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ashamed. And it is highly honourable to have our habitations temples for God, and houses of daily, of frequent prayer; and never to omit duty for fear of suffering. But, alas! how unhappy are most princes in the information and advices which they receive! What is done from a conscientious regard to God is represented as done in contempt of their authority: and they are often decoyed into that which is farthest from their intentions. Their flatterers, and their vainglorious humour, plunge them into fearful depths of vexation and torment. But God wonderfully preserves his faithful worshippers: he is a present help in their trouble, and will stand by them in the hour of temptation. And it is kind in such as share his bounty readily to overlook the fault of their unwilling injurers. But dreadful is the danger of their malicious accusers and persecutors. They shall fall into the pit which they had digged for others. The Lord is known by the judgments which he executes; and can make even heathens publish his honours.

CHAPTER VII. Ver. 1, 8, 11, 12, 17–25. The tempestuous SEA denotes this world filled with contention, violence, and confusion. To represent their emptiness and gradual decay, the four successive monarchies had been represented by a terrible image seen in a forgotten dream. Here, to represent their mischievous nature, they are represented as ravenous beasts. The LION, *with eagle's wings soon plucked*, and his heart turned into the heart of a man, represents the Chaldean monarchy, strong and despotic, rapid in its conquests; but quickly after Nebuchadnezzar's death all dismembered, weakened, and dispirited. The BEAR, *raising itself on one side, having three ribs in its mouth, and devouring much flesh*, represents the Medo-Persian monarchy, fierce and savage, but at last lazy and luxurious, raising up itself on the side of Persia, carrying its conquests almost only to the westward, conquering the three kingdoms of Lydia Chaldea, and Egypt, and making fearful slaughter and spoil, especially among the Chaldeans. The LEOPARD, with *four wings* and *four heads*, marked the Grecian monarchy, agile, crafty, and spotted by a mixture of vices and virtues;—under Alexander, astonishingly rapid in its conquests; and, after his death, parted into the four kingdoms of Macedonia, Lesser Asia, Syria, and Egypt. The fourth beast, different in form, and *dreadfully terrible* and *strong*, with *iron teeth*, and *ten horns*, represented the Roman empire, which, in a most fearful manner, by powerful armies, conquered and tyrannized over the known world for many ages, and at last was divided into ten different kingdoms or states. The LITTLE HORN, which *sprung up after* the rest, *and plucked up three of the former, and which had eyes like the eyes of a man, and a mouth speaking great things*, is the Papal authority, which arose from small beginnings, and, dispossessing three of the Italian powers, became a civil as well as an ecclesiastical principality; and which is noted for craft, circumspection, and vigilance; for blasphemous boasting of their own excellencies and prerogatives, even against God, his laws, and ordinances; for making proud decrees to bind men's consciences; and for the persecution of his people.—It continues 1260 years, or three times, or years, and a half, in prophetic language;—and on account of it, Rome, the seat thereof, will be at last destroyed: whereas, though the Chaldeans, Persians, and Greeks had their imperial power taken from them, they long remained a people.

Ver. 9, 10, 13, 14, 18, 22, 26, 27 represent JEHOVAH as judging and condemning to ruin these monarchies, especially the Roman, that the gospel kingdom of his Son might be established in the world. His *white robes* denote his unspotted righteousness and holiness in all his proceedings. His *white hairs* represent his eternity, venerable majesty, and the ripeness of his counsels. His *fiery throne* his awful scrutiny and fearful condemnations. Its *burning wheels* and *fiery stream* denote the swift execution of his sentences and fearful severity of his judgments. His numerous ministers are his angels, and the agents in his providence. The *opening of the books* denotes the exact discovery he makes of men's works, and the infinite equity and regularity of his decisions. The *power* here *given to the Son of man* implies not only his ascension into heaven, but his authority to destroy the Roman and Antichristian powers, in order that his gospel church may fill the whole world, especially in the millennium.

Ver. 6. *A leopard*—a beast of great swiftness, that springs upon its prey—a striking emblem of the rapid conquests of Alexander of Macedon. *Wings—four heads*—the four kingdoms of Macedon and Greece, Thrace and Bithynia, Egypt, Syria, into which the Grecian empire was divided on the death of Alexander. *C.*

Ver. 7. *A fourth beast*—the Roman empire—'diverse from all the beasts that were before it'—not in language (for in that it was akin to the Greek); nor in religion, for it was idolatrous; nor in form of government, for in that it was in common with all the others; but it was 'diverse' chiefly in this characteristic—its predecessors all openly professed conquest, that they might enslave; Rome always professed reluctant interference, that she might extend popular liberty; and under this mask became, in the language of her flatterers, 'the mistress of the world;' while, in the end, she left not one shred of liberty beyond the privilege of 'Roman citizenship,' most sparingly bestowed upon favoured individuals or cities. *Ten horns*—ten kingdoms, ver. 24. As 'seven' is the emblem of completeness in relation to progressive time, so 'ten' is the emblem of completeness in relation to coexistent property. *C.*

Ver. 9. *Cast down.* Rather, till they were placed or set up for judgment.—*Ancient of days.* God the Father, on the throne of power, in the process of putting all things under the feet of Jesus, 1 Co. 15. 27. *C.*

Ver. 11. *Great words*—such as the assumption of 'infallibility;' power to absolve from oaths; to impose new laws; to sell deliverance from purgatory, and grant titles even in heaven.—*Till the beast was slain.* Till the western Roman monarchy, in all its forms, was destroyed—an awful warning to Europe! "Be

[9] *Three ribs,* as of animals it had slain—representing Babylon, Lydia, and Egypt.—*C.*
*p* ch.2.32,39; 8.5; 10.20; 11.3.Zec.6.3,6.Ho.13.7.Hab.1.8.

**GATE OF HADRIAN—IN THE GREAT GRECIAN EMPIRE WHICH APPEARED IN THE VISION OF DANIEL.** [Daniel, vii.]—In this seventh chapter of Daniel he has visions of four great worldly empires, viewed in their religious aspects, under the figure of four beasts. These empires are the Babylonian, Medo-Persian, Grecian and the Roman. We give as an illustration of the great Grecian empire that for a time ruled the world, a picture of the Gate of Hadrian from the Acropolis in Athens. This arch stands to the northwest of the temple of Jupiter Olympus, and in the above view we are looking toward the northwest. The building is supposed to have served no other purpose than that of a sort of triumphal landmark. On the west side toward the Acropolis this inscription is written over the arch: "This is Athens, the old city of Theseus." On the east side is the inscription: "This is the city of Hadrian, and not of Theseus."

*one*[i] like the Son of man came with the clouds of heaven, and came to the [j]Ancient of days, and [k]they brought him near before him.

14 And there [l]was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* [m]an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.[3]

15 ¶ I Daniel [o]was grieved in my spirit in the midst of *my* body,[4] and the visions of my head troubled me.

16 I came near unto [p]one of them that stood by, and [q]asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four[r] kings, *which* shall arise [s]out of the earth.

18 But the saints of the Most High[5] shall[t] take the kingdom, and possess the kingdom for ever, even for ever and ever.[6]

19 Then I would know the truth[7] of the fourth beast, which was diverse from all the others,[8] exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose[u] look *was* more stout than his fellows.

21 I beheld, and the same horn [v]made war with the saints, and prevailed against them;

22 Until[x] the Ancient of days came, and judgment[y] was given to the saints of the Most High; and [z]the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be [a]the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth,[9] and shall tread it down, and break it in pieces.

24 And the [b]ten horns out of this kingdom *are* ten kings *that* shall arise: and [c]another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall [d]speak *great* words against the Most High, and shall [e]wear out the saints of the Most High, and think [g]to change times and laws: and they shall be given into his hand, until [h]a time and times and the dividing of time.

26 But[i] the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And [j]the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and [k]all dominions[1] shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations [l]much troubled me, and my countenance changed in me: but [n]I kept the matter in my heart.

## CHAPTER VIII.

1 *Daniel's vision of the ram and he-goat.* 13 *The days of suspension of the daily sacrifice, and desolation of the sanctuary.* 15 *Gabriel comforteth Daniel, and interpreteth the vision.*

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me [a]at the first.

2 And I saw [b]in a vision; and it came to

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A.M. cir. 3449. B.C. cir. 555.

*i* Re.1.7,13–16;14.14. Eze.1.26. Mat.26.64; 24.30; 25.31. Jn.20.17. He.1.3,4.14,15;8.1.

*j* ver.9.

*k* Ps. 47.5; 68.17, 18. Jn.1.51. Ac.3.21.

*l* Mat. 11.27; 28.18. Jn.3.35.1 Co.15.27. Ep. 1.20–22. Phi.2.6,10. Ps. 2.6–8; 8.6; 110.1. Is.2.2–4. Re.11.15. Da.2.35,44.

*m* ch.2.44;ver.27. Ps. 45.6; 145.13; 146.10. Is. 9.7. Mi.4.7. Lu.1.33. 1 Co.15.24–28. Jn.12.34. He.1.8.

3 See note * below.

*o* ch.2.1;4.5;8.27;10. 8,16; ver.28. Ge.40.7,8; 41.8.

4 Chald. *sheath*, 2 Pe.1.14.

*p* ver.10; ch.8.13,16; 10.5,6,16; 12.5,6. Zec. 3.4,7.

*q* Pr.2.3,4, with Mat. 28.1,2. He.1.14. Re.1.1; 17.1.

*r* ver.3,4,23,24;ch.2. 38–40. Zec.6.1–8.

*s* ver. 3. Re.13.1,11; 9.3. 1 Co.15.47,48. Ps. 17.14.

5 Chald. *high ones*; that is, *things* or *places*, Ep.1.3,6,12.

*t* Re.2.27; 3.21; 5.10. ver. 22, 27. Ps. 45.16; 149.7–9. Is.60.13.

6 To understand the full force of this promise, we must connect it with the vision of *the Son of Man*. All power is conferred upon him. He assumes it not for himself merely, but as the model, the representative, the head of his church. The saints of the Most High rule in the person of their Redeemer. Through him they are made kings and priests; they shall reign *with him* for ever and ever.—*P.*

7 Meaning, ver.16.

8 Chald. *those*.

*u* ch.8.10;11.37; ver. 21.

* This is a grand and most instructive vision in ver.13,14. It is especially important as throwing light upon that name—Son of Man—which our Lord so commonly takes to himself. It illustrates also many of those passages in the Gospels in which the name is used in a peculiar and emphatic manner. The first thing that strikes us in comparing this with the other parts of the vision is that we have here the symbol of intellect and reason as opposed to, and triumphing over, mere brute force. We have next indicated the origin and nature of his dignity. It is not of earth like the others. Its source is in heaven; its emblems of glory and power are heavenly. We have next the introduction of the *Son of Man*, the symbol and model of regenerated humanity, into the presence of the pure and holy God. We have next—and this is the main, the culminating point of the vision—we have the conferring upon this Son of Man of omnipotent and everlasting power;—a power absolutely without limit and without end. In this respect the vision may be compared with our Lord's own glorious words in Mat. 28.18; and with Paul's statement in Ep.1.20–23.—*P.*

*z* Is.63.4. Ps.149.7–9. Re.20.4. 2 Ti.2.11. See ver.18.

*a* ch.2.40;11.30, &c. Nu. 24.24. Zec. 6.6,7. Lu.2.1. Mat.24.28. ch. 12.7.

9 *Whole earth*—not the whole world, but the whole scene of this prophecy.—*C.*

*b* See ver.7.

*c* ch.11.36–39. 2 Th. 2.3–10. 1 Ti.4.1–3. 2 Ti. 3.2–5. Re. 9.1–11; xiii. xvii.

*d* See ver.8. 2 Th.2. 4. Re.13.5,6. ch.11.36. 1 Ti.4.1–3. 2 Ti.3.2–4.

*e* Re.11.7; 13.7; 17.6; 18.24.

*g* ch. 2. 21. 1 Ch. 29. 30. 1 Ti. 4. 1–3. Re. 13. 16,17. 2 Th.2.4.

*h* ch.4.25; 12.7. Re. 9.5,10; 11.2,3; 12.6,14; 13.5.

*i* See ver. 9–11,22. 2 Th.2.8. Re.11.13; xiv. xvi.–xix; 20.10.

*j* ver.14,18,22; ch. 2. 44. Ps.149.7–9. Re.5.10; 2.27; 3.21; 11.15–18; 20. 4. Is. xlix. liv. lx.–lxii. Je. xxx.–xxxiii. Eze. xxxiv.–xlviii. Mi. iv.v. Zec.x.xii.xiv. Re.xxi. Lu.1.33. Jn.12.34. Is.9. 7.

*k* Ge.49.10. Ps.2.8,9; 22.27–31; lxxii.xcvi.–c. cx.cxvii. Re.11.15. Jn. 12.32. Is.60.12, &c.

1 Or, *rulers*.

*l* ver.15; ch.8.27; 10. 8,16.

*n* Lu.2.51. Ps.119.11.

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CHAP. VIII.

B.C. cir. 553.

*a* ch.7.1.

*b* ver. 3; ch. 10. 4, 5. Ge.15.1. Nu.12.6. Hab. 1.1. He.1.1.

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wise now therefore, O ye kings; be instructed, ye judges of the earth; kiss the Son, lest he be angry and ye perish; blessed are all they that put their trust in him,' Ps. 2. 10. *C.*

Ver. 12. *Had their dominion taken away.* The Babylonian, the Medo-Persian, and Grecian monarchies were successively destroyed, as influential powers; but they are still in being under different names, and continue to drag out a dependent and merely tolerated existence, of which the only security is, not their own internal strength, but the mutual jealousy of the great European powers. *C.*

Ver. 18. *Saints of the Most High* may literally be rendered, 'But the righteous ones of the holy ones (or holy places, see Ep. 2. 6) shall receive the kingdom.' The idea of 'places' is not merely sustained by the marginal authority and Ep. 2. 6, but by the words translated 'most high God,' ch. 3. 26, and 'high God,' ch. 3. 32, which are the same in both, and literally signify 'God of the high, or highest, place.' *C.*

Ver. 24. The Heruli, Ostrogoths, and Lombards were successively overcome, and their territory annexed to the Papacy, under pretence, nay, perhaps at first, with the sincere intention of being used as means for extending the gospel—and thus the popedom became a temporal kingdom among the ten kingdoms of the West. *C.*

Ver. 25. *Shall wear out the saints.* By persecutions; thus the early crusades nearly extirpated the Waldenses and Albigenses: thus the Inquisition suppressed, and for many years seemed to have annihilated, every seed of the Reformation in Italy and Spain: while in Germany, France, Great Britain, and Ireland, massacres, martyrdoms, and dragonades were successively employed to 'wear out' the patience of the saints, extinguish their light, and leave the earth in darkness.—*Until a time and times and the dividing of time.* 'Time,' a year; 'times,' two years; 'dividing,' half a year: 1260 prophetic days, a day for a year, Eze. 4. 6. At what time these years commence is matter of most serious question. They have generally been dated from 533, when Justinian issued his first edict in favour of the popedom; but others commence as high as 756. Time will reveal it, for the word is sure. *C.*

REFLECTIONS.—Thrice happy is that retirement from business and courts which is filled up with intimate fellowship with God, and with discoveries of the secrets of his covenant and providence! What a troubled, unsettled, ever-changing, and noisy world is ours, made by the ambitious and contentious men who dwell in it! But all their empires, established by iniquity, are but contemptible things before the eternal God, and mischievous and destructive to one another! Infinite is the glory and majesty, the power and equity, of the Most High; and certain, but tremendous, his appearance for the ruin of his opposers and the establishment of his church! Yea, the reproach of Jesus' cross is effectually wiped away in his solemn exaltation to glory; and shall be in the glory of his church, especially in the millennial and heavenly state. O how affecting are noted revelations from God! There is great need to search into their meaning by prayer and meditation; and, conscious of our weakness, to consult such as can instruct us. And if we ask we shall find. If we run to and fro in diligent search, we shall understand knowledge.

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CHAPTER VIII. Ver. 3–8, 20–22. The RAM with *two horns*, of which *the last sprung* was the *highest*, pushing *westward*, *northward*, and *southward*, and without any effectual resistance, denotes the empire of the Medes and more powerful Persians, which pushed its conquests all along from the Euxine Sea and the Hellespont on the north, to the river Indus on the south, and as far as African Ethiopia and Lydia on the west, containing in all about 1,600,000 square miles. The *he-goat*, which came flying from the west, and had a *notable horn* between his eyes, denotes the Grecian monarchy under Alexander marching forces with prodigious rapidity into Persia, conquering it, and erecting a still greater empire on the ruins of it. The four horns which sprung up after the notable horn of the he-goat was broken, refer to the four generals which, after Alexander's death, parted his empire into four kingdoms, of Macedonia, Lesser Asia, Syria, and Egypt. 9–14, 23–25. The *little horn* which sprung from one of the four horns, and waxed exceeding great, cast down the host of heaven, and magnified himself against their prince, abolished the daily sacrifice, and trode the sanctuary under foot, 2300 *days*, mornings and evenings, till at last it was broken without *hand*, denotes Antiochus Epiphanes, a Syro-Grecian king, who, by craft, and by the assistance of some neighbours, obtained the kingdom instead of his nephew; and, becoming strong, persecuted the Jews, profaned their sanctuary, set their high-priesthood to sale, abolished their daily sacrifices about three years, murdered multitudes of them, and, after vowing to extirpate them, was cut off by the fearful vengeance of God. He may also be considered as typical of the popish Antichrist, that chief corrupter and destroyer of the Christian church.

Ver. 3. *A ram.* The emblem of the Medo-Persian empire was, in the former vision, a 'bear,' ch. 7. 5, emerged from its forest—from a state of savage and uncivilized life; now the emblem is a 'ram'—the empire more civilized, but not the less bent upon universal conquest.—*Two horns.* The Medes and Persians, ver. 20, of which Persia, that rose into notice last, soon became the greatest, and gave name to the whole empire, which never persecuted the Jews, and abides, though in weakness, till this day. See ch. 7. 12. *C.*

Ver. 9. *A little horn*—applied by some to Antiochus Epiphanes; by others to the Romans; by others to Mahomet. That it cannot prefigure Antiochus seems evident from the fact that the power of 'the little horn' was to continue unto 2300 days, ver. 14, which, if literal days, were not fulfilled in the case of Antiochus, for he first took Jerusalem and profaned the temple in 170 B.C., and commenced his persecution of their religion in 168 B.C. But his army was conquered by Judas in 165 B.C., when the sanctuary was cleansed, and the worship restored by Judas;

**THE PLACE DE LA CONSTITUTION, ATHENS—ATHENS WAS A FLOURISHING CITY AT THE TIME DANIEL THE PROPHET WROTE HIS BOOK, AND HE REFERS TO GREECE AS THE GREAT POWER WHICH IS TO STRUGGLE WITH PERSIA.** [Daniel, viii.]—In the eighth chapter of Daniel the struggle is predicted between the Persian and the Grecian powers. The animals under which these powers were represented were the ram and the he-goat. At the time this prophecy was written the Corinthian order of architecture was invented in Greece by Callimachus. Anacreon, the poet, was alive, as well as Pythagoras, the philosopher, and the third tyranny of Pisistratus was being endured at Athens. We give as illustrating the Grecian side of this history a picture of the Place de la Constitution. In the center of these grounds is the residence of King George the first. This king was placed on the throne of Greece in 1863. He is the son of the king of Denmark, and brother-in-law to the Prince of Wales. He is popular with his people, and in times of distress and calamity he leads in relieving the suffering, and in giving comfort and encouragement to the people.

pass, when I saw, that I *was* at [c]Shushan,[1] *in* the palace, which *is* in the province of [2]Elam;[3] and I saw in a vision, and I was by the river of Ulai.[4]

3 Then I lifted up mine eyes and saw, and, behold, there stood before the river [d]a ram, which had *two* [e]horns, and the *two* horns *were* high; but [g]one *was* higher than the other,[5] and the higher came up last.

4 I saw the ram [h]pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an [i]he-goat[6] came from the west, on the face of the whole earth, and touched not the ground:[7] and the goat *had* a notable horn[8] between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with [j]choler against him, and smote the ram, and brake his two horns;[9] and there was no power in the ram to stand before him, [k]but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat [l]waxed very great: and [m]when he was strong, the great horn was broken;[1] and for it came up [o]four notable ones, toward the four winds of heaven.

9 And out of one of them came forth [p]a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant[q] *land*.

10 And it waxed great, *even* to[2] the host of heaven;[3] and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even [4]to [r]the prince of the host, and by[5] him [s]the daily *sacrifice* was taken away, and [t]the place of his sanctuary was cast down.

12 And [u]an host was given *him* against the daily *sacrifice* by reason of transgression,[6] and it cast down the truth to the ground; and it practised, and [v]prospered.

13 ¶ Then I heard one saint[7] speaking, and [x]another saint said unto that certain [8]*saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the [y]transgression of desolation,[9] to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, [z]Unto two thousand and three hundred days;[1] then shall the sanctuary be cleansed.[2]

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and [a]sought for the meaning, then, behold, there stood before me as the appearance of [b]a man.

16 And I heard a man's voice [c]between *the banks of* [3]Ulai,[4] which called, and said, [d]Gabriel, make this *man* to understand the vision.

17 So he came near where I stood; and when he came, [e]I was afraid, and fell upon my face: but he said unto me, Understand, [g]O son of man; for [h]at the time of the end *shall be* the vision.

18 Now, as he was speaking with me, I [i]was in a deep sleep on my face toward the ground: but he [j]touched me, and set me upright.[5]

19 And he said, Behold, [k]I will make thee know what shall be in the [l]last end of the indignation: for at the time [n]appointed the end *shall be*.

20 The[o] ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And [p]the rough goat *is* the king of Grecia: and the [q]great horn that *is* between his eyes *is* the first king.

22 Now[r] that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And [6]in the latter time of their [7]kingdom, [s]when the transgressors are [8]come to the full, [t]a king of fierce countenance, and understanding dark sentences,[9] shall stand up.

24 And[u] his power shall be mighty, but not by his own power:[1] and he shall destroy wonderfully, and shall prosper and practise, and [v]shall destroy the mighty and the holy [2]people.

25 And [x]through his policy also he shall cause

A.M. cir. 3451. B.C. cir. 553.

*c* Es.1.2;3.15.

1 Shushan (in Greek *Susa*, and now *Shush*) was an ancient royal city, with a province attached to it called Susiana. It lay on the plain near the southern border of Persia, east of the Tigris. It was the scene of the principal events recorded in the book of Esther. Nehemiah also resided there for a time. The ruins occupy a space more than three miles in circuit, and consist of great mounds similar to those on the sites of Babylon and Nineveh. Recent excavations have brought to light the royal palace, in which is a magnificent hall, measuring 343 ft. by 244 ft., probably the scene of Ahasuerus' great feast. The site is now utterly desolate.—*P.*

2 Persia, Ge. 10. 22; 14.1.Is.2.2.Je.49.34.

3 *Elam*—the original name of Persia, Ge.14.1. *Ulai*—a delightful river in the province of Susiana. —*C.*

4 *Ulai* was called *Eulæus* by the Greeks; it was one of the branches of the river *Choaspes*, now called *Kerkhah*, which flowed round the citadel of Shushan.—*P.*

*d* ver.20; ch.2.32,39; 7.5. Zec.6.2,6.

*e* ch.7.24. Re.17.12.

*g* Is.44.28;45.1; 41.2, 3,25.Je.51.11.

5 Heb. *the second.*

*h* ch. 7. 5. Is. 41. 2,3, 25;45.1–5,13;46.11;xiii. xiv. xxi. xlvii. Je. l. li. ch. 5. 19, 30, 31; 11.2,3, 16.Is.10.13,14.

*i* ver.21, with Pr.30. 29,31.Zec.10.3.Is.14.9. ch.2.32,39; 7.6. Zec.6. 3,6.

6 *A goat*—the emblem of Macedon, taken from the legend that Caranus, by following a flock of goats, succeeded in taking Edessa.—*C.*

7 Or, *none touched* him *in the earth.*

8 Heb. *a horn of sight*, ver.12;ch.11.3.

*j* Pr.6.34.

9 ver. 3; *i.e.* kingdoms of Media and Persia.

*k* ch.7.7;11.3.Nu.14. 9.

*l* ver.21,22;ch.11.3.

*n* ch. 4. 31. Ps. 39. 5; 82.6,7.

1 ver. 22; ch. 11. 4. After Alexander's death his kingdom was divided into four, viz. those of Egypt, Syria, Asia, and Greece.

*o* ch.7.6, &c.

*p* ch. 11. 21–35, with 7.8,20;ver.23,24.

*q* Ps. 48. 2. Je. 3. 19. Eze.20.6,15. ch. 11.16, 41,45.

2 Or, *against.*

3 Jews, ver.24,25.Is. 14.13. ch. 11. 28, 30, 33, 35.Re.12.4.

4 Or, *against.*

*r* ver. 25. Jos. 5. 14, with 2 Th. 2.4. Re.13 5,6.Je.48.20.

5 Or, *from.*

*s* Ex 29. 38–42. Nu. 28.3.

*t* Ps.74.3–8; 79.1. Is. 64.11.

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*v* Job 12.6.Je.12.1,2.

; Angel, ch. 4. 13. De. 33. 2. Zec. 14. 5. Jude 14. 1 Th. 3. 13. 1 Pe.1.12.

*x* ver.15,16; ch.10.6, 15,16; 12.5,6. Zec.1.13, 14;3.2,4.

8 Heb. *Palmoni*, or *the numberer of secrets*, or *the wonderful numberer*, Is. 9. 6.Jn.1.18.Mat.11.27.

*y* ch.11.31;12.11.

9 Or, *making desolate*, ch.11.31.

*z* ch.12.11,12. Ho.6. 2.

1 Heb. *evening, morning*, Ge. 1. 5. Mat.12.1,10.

2 Heb. *justified*, Is. 1.27. Zec. 13.1.

*a* Mat.13.36. 1 Pe.1. 10,12.ch.12.8.

*b* ch.10. 5. Jos. 5. 14. Is.9.6.

*c* ch.12.6,7.Re.10.5.

3 Or, Euleus, ver.2.

4 This expression, 'between the Ulai,' is explained by the fact stated above, ver. 2, that the river Ulai flowed round the citadel of Shushan. Daniel being in the citadel was thus between the Ulai, encompassed by it.—*P.*

*d* ch.9. 21. Lu. 1. 19, 26, with Mat. 16. 17. ver.19. Zec.2.4.

*e* ch. 10. 7, 8. Eze. 1. 24.Re.1.17. Lu.9.32.

*g* ch.9.23;10.11. Eze. 2. 1, &c.

*h* ver.19;ch.9.27; 11. 35,36. Hab.2.3.

*i* ver.27; ch.10.7–10, 16.

*j* ch.10.10. Eze. 2. 2. Zec.4.2. Hab.2. 1. Jn. 15.5.

5 Heb. *made me stand upon my standing.*

*k* ver. 16 Re. 1. 1. He.1.14.

*l* ch.9.26, 27; 12. 7, 8; 11.35,36;ver.17.

*n* Hab.2.3.Re.10.7.

*o* See ver. 3, 4, with ch.5.30,31;10.1. Ezr.4. 3,5–7,22;7.1. Ne.12.22. ch.11.2.

*p* ver.5–8;ch.10.20.

*q* ver.8;ch.11.3.

*r* ver.8;ch.11.4.Mat. 12.25.

6 When the power of the Greeks is beginning to be destroyed by the Romans.

7 *The latter time of their kingdom.* When the Romans governed under the name of the Greek or Eastern empire—'Greek' being the name of the people, 'Roman' the name of honour. See Mill's *History of Mohammedanism*, p. 55, 69, 83, &c.—*C.*

*s* Ge.15.16. Mat. 23. 32. 1 Th.2.16. 2 Ch.36. 16.

8 Heb. *are accomplished.*

*t* ver. 9; ch.11.21,22. De.28.50.

9 *Dark sentences.* This can apply neither to Antiochus nor the Romans, but to Mahomet alone, and his pretensions to secret revelations from God by the angel Gabriel.—*C.*

*u* ver.9;ch.11.21–26, 36. Job 12.6. Je.12.1,2. Re.17.13,17. Ps.73.7.

1 Not by means of any hereditary honours, or power derived from his predecessors.—*C.*

*u* ch.11.28,30–35.Is.59.1–15.Je.2.19; 4.18; 5.25, &c.

6 Or, *the host was given over for the transgression against the daily* sacrifice, ver.10.

*v* ver.10,12; ch.11.28,30–35.Ps.74.3–8; 79.1–6.

2 Heb. *people of the holy ones.*

*x* ch.11.21,32.

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thus giving, at the utmost, a period but of five years, or less than 1825 literal days; or rather, dating from 168 B.C., a period less than 1095 literal days. On the other hand, if the 2300 days be taken as prophetical years (as Newton thinks), then the Roman power did not continue so long over Jerusalem; for it commenced in 65 B.C., and the temple was destroyed, and with it every Jewish ordinance abrogated, A.D. 70; and all the Roman power in the East finally terminated with the fall of Constantinople, A.D. 1453; and the sanctuary, moreover, still remains uncleansed. The conclusion seems inevitable, that 'the little horn,' ver. 9, like 'the little horn,' ch. 7. 8, is an ecclesiastico-political power, in which characteristic Mohammedanism in the East exactly coincides with Popery in the West. *C.*

Ver. 19. *Last end.* This intimates a progressive series of acts; and the vision of the 'little horn' of the eastern empire commences the last act of this vast drama of 'indignation' against Jewish and Christian apostasy, self-righteousness, and worldliness; and closes with the cleansing of the Jewish sanctuary and the establishment of the kingdom of the saints of the Most High, including the whole renovated church. *C.*

REFLECTIONS.—The people of God have often enjoyed the most glorious liberty in their souls when their bodies have been held in captivity. But those who abuse others may quickly expect the like treatment. God quickly stops the career of ambitious men. And little do they who risk both soul and body in amassing power or wealth know who shall enjoy them. If ever God's people suffer their sins are the cause. They who slight or abuse the privileges of God's sanctuary deserve to be deprived of them. But no wicked persecutor has any more power than the Lord permits. His hand must be observed even in all the enterprises of his enemies. And it is comfortable to reflect that he looks on the persecution of his church as against himself; and that, though her adversities may be severe, they cannot be lasting. In his time her privileges shall be restored, the sanctuary cleansed, and her most crafty and powerful enemies fearfully destroyed. It is proper, however, that perplexed souls should consult Jesus, the wonderful Counsellor; and that gracious souls should be deeply affected with the church's distress, but never so as to disqualify them for the duties of their station.

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CHAPTER IX. Ver. 24–26. That these verses relate to the manifestation of Jesus Christ to fulfil all righteousness, and make full atonement for the sins of his people, to fulfil all the ancient types and prophecies, and to receive the Holy Ghost above measure himself, and miraculously pour him out upon his followers, for the restraining of iniquity, and the introduction of remarkable holiness into the world, among both Jews and Gentiles, is generally agreed. That each of the weeks mentioned denotes seven years, a *day* for *a year*, Eze. 4. 6; and that the whole of the numbers is intended to point out the time of our Saviour's appearance, is also agreed. In applying the weeks there has been great difference among calculators; but it is enough

craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [3]peace[4] shall destroy many: he shall also [y]stand up against the prince of princes;[5] but he shall [z]be broken without hand.

26 And [a]the vision of the evening and the morning[6] which was told *is* true: wherefore [b]shut thou up the vision; for [c]it *shall be* for many days.

27 And I Daniel [d]fainted, and was sick *certain* days: afterward I rose up, and [e]did the king's business; and I was astonished at the vision, but none understood *it.*

## CHAPTER IX.

1 *Daniel considering the time of the captivity,* 3 *maketh confession of his people's sins.* 16 *And prayeth for the restoration of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

IN the first year of [a]Darius, the son of Ahasuerus, of the seed of the Medes,[1] which[2] was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood [b]by books[3] the number of the years, whereof the word of the LORD came to [c]Jeremiah the prophet, that he would accomplish seventy years in the [d]desolations of Jerusalem.

3 ¶ And [e]I set my face[4] unto the Lord God, to[g] seek by prayer and supplications, [h]with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and [i]made my confession, and said, O [j]Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments:

5 We[k] have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither [l]have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, [m]righteousness [5]*belongeth* unto thee, but unto us [n]confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, [p]*that are* near, and *that are* far off, through all the countries whither[q] thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, [r]to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God [s]*belong* mercies and forgivenesses, [t]though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in [u]his laws which he set before us by his servants the prophets.

11 Yea, [v]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore [x]the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.[6]

12 And [y]he hath confirmed his words, which he spake against us and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven [z]hath not been done as hath been done upon Jerusalem.

13 As [a]*it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the[7] LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD [b]watched upon the evil, and brought it upon us: for [c]the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, [d]that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee [e]renown,[8] as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all [g]thy righteousness,[9] I beseech thee, let thine anger and thy fury be turned away [h]from thy city Jerusalem, thy holy mountain; because for [i]our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* [j]a reproach to all *that are* about us.

17 Now, therefore, O our God, [k]hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.[1]

18 O my God, [l]incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy [2]name: [n]for we do not present[3] our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, [o]hear; O Lord, forgive; O Lord, hearken, and do; [p]defer not, for thine own sake, O my God; for thy city and thy people are called by thy name.

20 ¶ And [q]whiles I was speaking, and praying, [r]and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God [s]for the holy mountain of my God;[4]

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A.M. cir. 3451
B.C. cir. 553.

3 Or, *prosperity*, ch. 11.21.
4 Mohammed always offered 'peace,' either on the terms of believing, which rendered the invaded brothers; or on the terms of tribute, which rendered them subjects. *C.*——The distinctive name of Mohammedanism is 'peace,' *Islâm.* This passage might almost be rendered, 'And by *Islâm* shall destroy many.' The alternative offered to all nations in former days conquered by the Mohammedans was Islâm or death.—*P.*
*y* ver. 11, 12; ch. 11. 31. Ps 74.3–8; 79.1; 73.8.
5 Mohammed did not directly deny the divine mission of Christ, but utterly denied his Godhead, sacrifice, and judgment, and set himself up as a superior prophet.—*C.*
*z* Ps.79.6. Ac.12.23. 2 Ki.21.19.
*a* ver.14; ch.10.21; 11. 2, 1 Sa.15.29. Nu.23.19. Ro.3.4.
6 *The vision of the evening and morning*—of the 2300 days. The evening & morning (Ge. i.) being the description of a day. —*C.*
*b* ch.12.4,9. Is. 8. 16. Re. 10. 4. Eze. 12. 27. Re.22.10.
*c* ch.10.1,14.
*d* See ver.17,18; ch. 7.15,28; 10.8,16.
*e* ver.2; ch.2.48,49; 6. 4,5.

CHAP. IX.

B.C. cir. 538.
*a* ch.5.31; 6.1–28.
1 *Darius of the seed of the Medes*—so called to distinguish him from Darius the Persian. He was son of Astyages, and brother of Mandana, the mother of Cyrus. The Septuagint calls him Artaxerxes, and Xenophon calls him Cyaxares.—*C.*
2 Or, *in which he*, &c.
*b* Ps. 119. 24. 1 Ti. 4. 13. 2 Ti.3.15–17. 1 Pe.1. 10–12.
3 *By books.* So the prophecies of Jeremiah are called. See Je.25.13; 29.1.—*C.*
*c* Je. 25. 11, 12; 27. 7; 29.10. Mi.3.12. 2 Ch.36. 21.
*d* Je.7.34; 9.11; 21.5, 6; 22, 11, 18. Is.64.10. Ps. 79.1; 74.3,7.
*e* ch.6.10. Ne.1.4. Je. 29.10–13. Ps.25.1; 26.8.
4 *Set my face* looking towards Jerusalem, as Solomon had prayed, 2 Ch. 6. 21, 26, 34, 38.—*C.*
*g* Eze. 36. 37. Je. 29. 12. Mat.7.7. Ps.102 17.
*h* Ne.9.1. Es.4.3. Ps. 35.13; 69.10. Joel 2.12.
*i* Je.3.13. Ps.32.5.
*j* Ps.119.120. Ne.1.5; 9.32. De.7.9. Ex.20.6; 34.6,7.
*k* Ps.106.6. Is. 64. 5–7. 1 Ki.8.48–50. Ne.1.7.
*l* 2 Ch.36.15,16. Zec. 7.8–12. Je.7.23–26; 44.4, 5; 25.3; 26.5; 29.19; 32.33.
*n* ver. 14. Ps. 51. 4; 119.137. Je.12.1. Ge.18. 25. De.32.4.
5 Or, *thou* hast, &c.
*o* Ezr.9.6,1 Co.11.31. Ro.6.21. Je.3.25.
*p* Je. 2. 14. Is. 11. 11; 43. 6; 49. 12. Je. xliii. xliv. 2 Ki.17.6.
*q* Le.26.33,34.
*r* See ver.7. Eze.16. 63.
*s* Ex. 34. 6,7. Nu.14. 18. Ps.62.12; 130.4,7,8; 86.5,13. La.3.22. Ne.9. 17. Mi.7.18,19. Is.63.7.
*t* Is. 63. 15, 16. Ps. lxxviii. cvi. Eze. xvi. xx.–xxiii. Is.lix.

A.M. cir. 3466
B.C. cir. 538.

*u* Ex. xx.–xxiii. Le. i.–xxvi. De. iv.–xxvi. Am.v. Is.i. &c.
*v* Je.8.5. Is.1.4–6.
*x* Le. 26. 14–39. De. 27.15–26; 28.15–68; 29. 18–28; 30. 17, 18; 31.17; 32.19–27.
6 Here is a remarkable testimony not merely to the antiquity and Mosaic authorship of the Pentateuch, but to its divine authority. The prophetic curse therein recorded against the Jews is acknowledged to have been fulfilled. Its fulfilment was known and acknowledged of all in Daniel's days. Prophecy can only be from God.—*P.*
*y* Zec.1.6. La. 2.17. Mat.5.18.
*z* La.1.12; 2.2, 13; 4.6. Eze.5.9. Am.3.2. Hab. 1.5. Lu.12.47,48.
*a* Le. 26. 14–39. De. 28.15–68. La.2.15–17
7 Heb. *entreated we not the face of the*, &c., Ho.7.7. Job 35.9, 10; 36. 13. Is.1.5; 26.11.
*b* Je.31.28; 44.27.
*c* See ver.7. Ne.9.33. Je.12.1.
*d* 2 Co.1.10. Ps.80.8. Je. 32. 21–23. Ex.6.1,6; xii. xiv.; 32.11.
*e* Ex.14.18; 15.6; 9.16. Ne. 9.10. Ps.106.8. Je. 32.20.
8 Heb. *made thee a name.*
*g* 1 Sa.12.7. Ps.31.1; 71.2; 143.1 Mi.6.5. Ne. 1.8, 9; 9.8.1 Th.1.6.
9 *According to all thy righteousness.* According to all that grace and mercy (ver. 18). promised in the 'seed of the woman;' 'God manifest in the flesh;' 'Jehovah our righteousness.'—*C.*
*h* Zec.8.3. Ps.48.1,2; 87.1–3; 76.1,2; 132.13, 14.2 Ch.6.6.
*i* Ex.20.5. Le.26.39. Ps.106.6–43. Is lix.
*j* La.1.8,9; 3.14; 2.6, 15. Ps.44.13,14. Je.24.9.
*k* Ps. 80.1,3, 7, 14–19; 67.1; 80.3,7,19. Nu.6.24 –26; 74. 1–3, 18–23. Jn. 16.24. Ep.1.6,7. Ex.3.7. 2 Co.1.20. La.5.18.
1 *For the Lord's sake.* For Messiah's sake; he being fully known to the Jews by the title of 'Lord,' Ps.110.1.—*C.*
*l* Is. 37. 17; 63. 15, 19; 64.12.
2 Heb. *whereupon thy name is called*, Je.25.29. ver 16.
*n* Is. 64.6. Ps.25.6; 51. 1; 69.16. Is.63.7. Je.14.7. Eze.36.32.
3 Heb. *cause to fall.*
*o* ver.18. Ps.130.2,4; 25.11; 57.2.
4 Ver. 20–23 I have long considered among the most cheering in Scripture. It proves that prayer is powerful, however sceptics may cavil and philosophers speculate. The earnest prayer—the prayer of faith, penetrates to the very throne of God, and receives an immediate response. The answer may not be *what* we have looked for; it may not be given *in the mode* which we expected; but it is given, and given in such a way as divine wisdom sees to be best for us. What comfort is there to the suffering Christian in ver. 21! 'Whiles I was speaking in prayer'—before the petition was finished; 'At the beginning of thy supplications'—ere the desires of the heart had yet found utterance in words; God heard, and his messenger was sent forth with a message of mercy.—*P.*
*p* Ps.79.9, 10. Is.48.9; 63.16, 19. Jos.7.9. *q* ver.21; ch.10.12. Ps.32.5. Ac.4.31; 13.2. Is.58.9; 65.24.
*r* Ec.7.20. Ja.3.2. Ps.106.6. *s* Ps.137.5,6. Is.62.7. ver.16. Joel 2.17; 3.17. Is.56.7; 57.13. Zec.8.3.

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that they must all fix the conclusion of the weeks near the time of our Saviour's death. From Ezra's commission, by Artaxerxes Longimanus, in the seventh year of his reign, to restore the affairs of the Jewish church and state, to the death of Christ, is precisely 70 weeks, or 490 years. From Nehemiah's commission to rebuild the wall of Jerusalem, in the twentieth year of Artaxerxes, to the death of Christ, is 490 lunar years, and a little more; or perhaps precisely 490 to the rejection of the Jews and calling of the Gentiles. From Ezra's commission to Nehemiah's finishing his reformation might be precisely 7 weeks, or 49 years; thence to John Baptist's manifestation (by his ministry) of Christ as come, 62 weeks, or 434 years; thence to Christ's death another week, or 7 years;—490 in all. Perhaps, too, from Julius Cæsar's edict for the Jews to repair and fortify their cities, to Christ's birth, might be precisely 49 years; and as much from Herod's building of the inner temple to Christ's baptism; and as much from his finishing the outer temple to Christ's death.

In the last week, ver. 27, the promise was confirmed with many, and the daily sacrifice abolished, either by Christ's ministrations, and the conversion of multitudes to him by the promise of grace, and by his rendering useless all the typical sacrifices by his death; or near forty years afterward, when Titus made leagues of peace with sundry of the Asian nations, that

ANCIENT STONE DOORS, TIBERIAS—A CITY ON LAKE GALILEE, IN THE NEIGHBORHOOD OF WHICH OUR SAVIOR PERFORMED MOST OF HIS WONDERFUL WORKS. [DANIEL, ix: 24.]—"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." The prophecy contained in the 24th, 25th, 26th and 27th verses of the ninth chapter of Daniel is one of the most remarkable found in the Scriptures. There isn't space enough here to explain this prophecy, but it is generally conceded to refer to Christ, and many authorities claim that the exact time of his coming was foreseen and calculated by Daniel. This furnishes an interesting study. We give here as an illustration a picture of ancient stone doors found in Tiberias, a city upon Lake Galilee, around which our Savior performed so many of His miracles and uttered so many of His remarkable discourses. The women we see in the door belong to the Jewish race.

21 Yea, whiles I *was* speaking in prayer, even the man [t]Gabriel,[5] whom I had seen in the vision at the beginning, being caused to [u]fly swiftly,[6] touched[v] me [w]about the time of the evening oblation.

22 And he [y]informed *me,* and talked with me, and said, O Daniel, I am now come forth to give thee skill and[7] understanding.

23 At[z] the beginning of thy supplications the commandment[8] came forth, and I am come to show *thee;* for thou *art* greatly beloved:[9] therefore understand the matter, and consider the vision.

24 Seventy[a] weeks[1] are determined upon thy people, and upon thy holy city, to finish[2] the transgression, and to make an end of[3] sins, and to make reconciliation for iniquity, and [b]to bring in everlasting righteousness, and to [c]seal up the vision and prophecy,[4] and to [d]anoint [e]the Most Holy.

25 Know[g] therefore, and understand, *that* from [h]the going forth of the commandment to restore and to build[5] Jerusalem, unto [i]the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again,[6] and the wall,[7] even in troublous times.[8]

26 And after threescore and two weeks [l]shall Messiah be cut off, but not[9] for himself: and the people of the prince that shall come [n]shall destroy the city and the sanctuary; and the end thereof *shall be* with a [o]flood, and unto the end of the war desolations are determined.[1]

27 And he shall [p]confirm the[2] covenant with many for one week: and in the midst[3] of the week [r]he shall cause the sacrifice and the oblation to cease, and for the overspreading of [s]abominations[4] he shall make *it* desolate, even until [t]the consummation, and [u]that determined shall be poured upon the [5]desolate.[6]

p Is.42.6; 55.3. Je.31.31–34; 32.40–42. Eze.16.62,63. Is.53.11. Mat.20.28. Ro.5.15–19. He.9.28.
2 Or, *a.* 3 Or, *half part.* r He.10.5–22.

A.M. cir. 3466. B.C. cir. 538.

t ch. 8. 16, 17; 10. 16. Lu.1.19,26.
5 See note * below.
u Ps.103. 20. Is. 6. 2. Eze.1.11,14.
6 Heb. *with weariness* or *flight.*
v ch.8.18;10.10,16.
x 1 Ki.18.36. Ezr. 9. 5. Mat.27.46. Ac.10.3; 3.1.
y ch.8.16,17. Re.1.1. Ga. 3. 19. ver. 24-27. Zec.2.4.
7 Heb. *to make thee skilful of.*
z Ja.5.16–18. Is.58.9; 65.24. ch.10.12. Ps.32.5.
8 Heb. *word.*
9 Heb. a man *of desires,* ch.10.11,19. Lu. 1.28.
a Le.25.8. Nu.14.34. Eze.4.5,6.
1 *Seventy weeks.* Weeks of years, as the sabbatic years, Le. 25. 8; 70 times 7, or 490 years; a day for a year. See Nu. 14.34. Eze.4.6.—*C.*
2 Or, *to restrain,* Mat. 1. 21. Tit. 2. 14. 1 Jn.3.8. Is.35.3,4. Ga.3. 13. Ro.3.25. 2 Co.5.21. Ro.8.34;10.4.
3 Or, *to seal up,* Col.2.14. La.4.22.
b Is. 53.10,11. Je. 23. 6. 2 Co. 5. 21. He.9.12, 14.1 Pe.3.18.
c Mat.11.13. Lu. 24. 27, 44, 46. Ac. 10. 43. 2 Co.1.20.
4 Heb. *prophet,* Ac. 3.22.
d Is. 61. 1. Jn. 3. 34. Col.1.19.
e Lu.1. 35. Ac. 3.14. He.7.26. Re.3.7. He.9. 14.
g ver.22,23. Mat.24. 15.
h Ne. 2. 1–8; 3. 1–32. Ezr.vii.
5 Or, *build again.*
i Jn. 1. 31, 41, 45, 49. Ac.3.15; 5.31. Is. 55.4. Mi.5.2.
6 Heb. *shall return and be builded.*
7 Or, *breach* or *ditch.*
8 Heb. *in strait of times,* Ne.ii.–vi.xii.
l Is.53.8;5.6,10. Mat. xxvi. xxvii. Lu.24. 26, 46. Jn. xviii. xix. 1 Co. 15. 3. 1 Pe.2.24; 3.18. 2 Co.5.21. Ep.5.2.
9 Or, *and shall have nothing,* Jn. 14. 30.
n Mat.22.7;23.38;24. 2. Lu.19.43,44;21.24.
o ch.11.10,22. Is.8.7, 8. Ps.90.5. Am.8.8. Je. 46.7,8. Na.1.8.
1 Or, *it shall be cut off by desolations.*

* *Gabriel*—strength of God. Not a created angel, but the Angel of Jehovah's presence, 'God manifest' in human form. —*C.*

A.M. cir. 3466. B.C. cir. 538.

s Mat. 24. 15. Mar. 13.14. Lu.21.20.
4 Or, *with the abominable armies.*
t Is.10. 22, 23; 28. 22. ch.11.36. Lu.21.26. Ro. 11.26.
u Le.26.14–39. De.4. 26–28; 28.15–68; 29.18–28; 30. 17,18; 31. 18, 29; 32. 19–27. Lu. 21. 24. 1 Th. 2.15,16. Ps. 69. 22–28.
5 Or, *desolator*
6 *Upon the desolate.* Upon the desolator—upon proud and merciless Rome, doomed, in her turn, to destruction.—*C.*

CHAP. X.

B.C. cir. 534.
a ch.1.21. Ezr.1.1,2.
b Mat.13.11. Am. 3. 7. Ps.25.14.
c ch. 8. 26; 11.2. Re. 19.9. Lu.1.20.
1 Heb. *great,* ver. 14. Is.44.7. ch.12.4.
d ch.1.17; 8.16,17; 9. 22,23.
e Ezr. 9. 4, 5. Mat. 9. 15. Ja.4.9,10. Je.9.1.
2 Heb. *weeks of days,* Ge.29.14. Nu.11. 20, with ch.9.24–26.
g La.2.6,10. Je.31.9; 50.4. Lu.18.1–7. 1 Co.9. 27.
3 Heb. *bread of desires.*
4 *Three whole weeks.* 'Three weeks of days,' to distinguish them from the previous weeks of years.—*C.*
h ch. 8. 2. Eze. 1. 3. Ac.16.13. Re.13.1.
5 Or, Tigris, Ge. 2. 14.
i ch.12.6,7. Re.10.2, 5.
6 Heb. *one man,* Jos. 5.13,14. ch.12.6,7. Re.1.13–15; 10.5. Zec. 1.8.
7 The description so agrees with that of John, Re.1.13, that there can be no doubt that Daniel's visitant was the Son of God. —*C.*
j Re.1.13; 15.6; 19.8. He.7.26.
k Is.11.5.
l Je.10.9. Ca.5.11.
n Re.1.13–17. Eze.1. 16.1 Co.15.47.
o Re.19.12. Mat. 17. 2.
p Eze.1.7. Ps.104.4. Re.1.15; 10.1.
q Eze.1.24. Re.1.15; 10.3. Ps.xxix.
r Ac. 9. 7. 2 Ki.6.17, with Ge.3.10.

## CHAPTER X.

1 *Daniel, having humbled himself, seeth a glorious vision.* 10 *Being troubled with fear, he is comforted by the angel.*

IN the third year of [a]Cyrus king of Persia, a thing was [b]revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* [c]true, but the time appointed *was* long:[1] and [d]he understood the thing, and had understanding of the vision.

2 In[e] those days I Daniel was mourning three full weeks.[2]

3 I[g] ate no pleasant bread,[3] neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks[4] were fulfilled.

4 And in the four and twentieth day of the first month, [h]as I was by the side of the great river, which *is* Hiddekel;[5]

5 Then I lifted up mine eyes, and looked, and, [i]behold, [6]a certain man[7] clothed[j] in linen, whose loins *were* [k]girded with [l]fine gold of Uphaz.

6 His[n] body also *was* like the beryl, and [o]his face as the appearance of lightning, and his eyes as lamps of fire, and [p]his arms and his feet like in colour to polished brass, and [q]the voice of his words like the voice of a multitude.

7 And I Daniel [r]alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this

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he might have the more leisure to make war against the Jews; by which their temple was destroyed, their civil and ecclesiastical constitution overthrown, and themselves generally murdered or driven from the country; under the dreadful effects of which they have remained for above 1700 years past. [See Introduction, ch. iv. sec. xviii.]

Ver. 25. This was not the 'commandment' of Cyrus, which related merely to the temple, Ezr. 1. 1–3; nor of Darius, which only confirmed the former, Ezr. vi.; nor of the 7th of Artaxerxes, which merely confirmed the decrees of his predecessors, Ezr. 7. 7, 13, 31; but is the decree of the 20th Artaxerxes, Ne. 2. 1, 6–8, and from this date the 70 weeks are to be computed. Now the 20th Artaxerxes was 445 B.C. Then take 70 Chaldee years, equal to 69 Julian; and so 478 Julian years, making 483 Chaldee years, will terminate A.D. 33, the date of Messiah's death. If the time be reckoned from the 7th Artaxerxes, the result is the same. Thus, Artaxerxes' 7th is 457 B.C., which, taken from 490, the whole 70 weeks, arrives at the same date, A.D. 33. *C.*

REFLECTIONS.—The near fulfilment of God's promises animates the believing mind to earnest prayer for it. But, alas! how shameful and criminal is the conduct that exposes God's people to his righteous judgments, which so exactly correspond with his threatenings! The desolations of God's sanctuary are a great grief to gracious souls. But it is an animating encouragement to prayer to consider his readiness to forgive sins, his ability to supply our wants, and that he has done so much for his people in former times, and can glorify his name, his Christ, his justice and mercy, and his relation to us, in our deliverance! Yea, God sometimes makes immediate and sensible returns to the prayers of his people, and gives them more than they ask. And with great humility and serious consideration ought such favours to be received! Necessary, great, and glorious, and fixed in every circumstance, is Jesus' incarnation, his unction with the Holy Ghost, his labours and death for sinners; and terrible the judgment incurred by his obstinate despisers. But great is the mercy that, when some circumstances in Scripture are left in great obscurity, the principal things are expressed so plainly that he that runs may read and understand them.

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CHAPTER X. Ver. 5, 6. Christ's *clothing of fine linen* denotes his righteousness as our Saviour, and his holy and righteous government. His *golden girdle* denotes his excellency, faithfulness, and readiness to fulfil his work. His *body as the beryl* denotes him as beautiful, the Lord from heaven. His *countenance as lightning* denotes his awful majesty. His *eyes* as *lamps of fire* denote his infinite knowledge, terrible to the wicked. His *arms* and *feet as polished brass* denote his almighty power to uphold his church, and tread down her enemies. His *loud voice,* his terrible judgments, and powerful spread of his gospel. 13, 20. The angel Gabriel had to baffle the attempts of Cambyses, Cyrus' son, or of some evil angel at the Persian court, who laboured to stir up mischief against the Jews, and had none to assist him herein but Jesus Christ, or some principal angel.

Ver. 1. *True.* No conjecture of his own, but a revelation from God; and, *the time appointed long,* the prophecy extending over a long period of future history. *C.*

Ver. 2. *Mourning*—because of the interruption to the building of the temple; the contentment of the rich Jews to remain among the Gentiles; and their niggardly aid to their returning brethren, and their sad insensibility and blindness. *C.*

Ver. 13. *The prince of the kingdom of Persia.* 'The accuser of the brethren,' Job 1. 9. The withstander of good men and good purposes, Zec. 3. 1, 3; Jude 9. 'The prince, yea, the god of this world,' Jn. 12. 31; 14. 30; 2 Co. 4. 4. 'The spirit that worketh in the children of disobedience,' Ep. 2. 2.—*One and twenty days.* The period of Daniel's mourning.—*Michael.* 'One like God'—even Christ, who alone was 'in the form of God;' he, in that form, joined with him who now appeared in 'fashion as a man,' ver. 5. The 'man' and 'Michael' being one and the same, in different characters.—*I remained there.* Christ is 'wherever two or three are met together in his name;' and with them, as men like-minded with Daniel, he remained with the king of Persia, to counteract, mediately by them, the evil influences of their enemies; but immediately, by his own presence, whereby he 'filleth all things,' and 'worketh all things according to the counsel of his own will.' *C.*

Ver. 21. *None that holdeth with me.* 'None that strengtheneth himself with me (appearing as man) but Michael' (the visible image of the invisible God). My personal strength, and your deliverance, is Godhead sustaining manhood. *C.*

REFLECTIONS.—The slow advances of God's work of deliverance in his church deeply affect the minds of his faithful saints. And let God turn back our captivity on earth as he will, this world will be still a valley of tears. But Jesus kindly manifests his glory to humble, importunate, and solemn supplicants. Oh, how unnumbered are his excellencies! And the faith and sense of his love ought to banish all slavish dread, which would indispose us for hearing his words. What insignificant and polluted nothings are the best of men before God, and in their own view, when they behold him! But graciously his power and promises support his people under their terrors and grievances. As the entrance of their prayers is pleasant to him, so the entrance of his word is quickening to them. And we ought to be patient under present trials, lest God should send heavier ones. Though kings on earth and devils from hell be against us, it is enough if JEHOVAH, if Jesus, and his angels care for and protect us.

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CHAPTER XI. Ver. 1 should have stood in the preceding chapter; and means that Gabriel had encouraged and excited Darius the Mede and Cyrus to release the Jews, notwithstanding the great opposition that design met with from devils and wicked courtiers. 2–4. After Cyrus, Cambyses, and Darius Hystaspes, Xerxes, being extremely wealthy, shall attempt to

great[s] vision, and there remained no strength in me: for my [t]comeliness[8] was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I [u]in a deep sleep on my face, and [v]my face toward the ground.

10 ¶ And, behold, [w]an hand touched me, which set[9] me upon my knees and *upon* the palms of my hands:

11 And he[1] said unto me, O Daniel, a man greatly beloved,[2] understand[y] the words that I speak unto thee, and stand upright:[3] for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, [z]Fear not, Daniel; for [a]from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were [b]heard, and I am come for thy words.[4]

13 But the prince[5] of the kingdom of Persia[6] withstood me one and twenty days: but, lo, Michael,[c] one[7] of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come [d]to make thee understand what shall befall thy people [e]in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, [g]I set my face toward the ground, and I became dumb.

16 And, behold, *one* [h]like the similitude of the sons of men [i]touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, [j]by the vision my sorrows are turned upon me, and I have retained no strength.

17 For[k] how can the servant of this my lord[8] talk with this my lord? [l]for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came [m]again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, [o]O man greatly beloved, [p]fear not; peace *be* unto thee; [q]be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for [r]thou hast strengthened me.[9]

*s* Ex. 3.3. Mat. 17.1-5. Re. 1.13-16
*t* ch. 7.28; 8.17, 27. Re. 1.17. 2 Co. 4.3.
[8] Or, *vigour.*
*u* ch. 8.18. Ca. 5.2.
*v* Le 9.24. Nu. 14.5; 16.22. Jos. 5.14. 1 Ki. 18.39. 1 Ch. 21.16. Re. 11.16. Is. 6.5.
*w* ver 16, 18; ch. 8.18; 9.21. Re. 1.17, *i.e.* Gabriel's, ver. 11, 14, 19, 21; ch. 8.16; 9.22, 23.
[9] Heb. *moved.*
[1] Gabriel.
[2] Heb. *of desires,* Jn. 13.15. ch. 9.23.
*y* ch. 8.16, 17; 9.21-23.
[3] Heb. *stand upon thy standing.*
*z* ver. 19. Mat. 28.5, 10. Lu. 2.10. Re. 1.17. 1 Jn. 4.18.
*a* ch. 9.20-23. Is. 58.9; 65.24. Ps. 50.15; 91.15. Mat. 7.7. Ps. 32.5.
*b* Ac. 10.30, 31.
[4] *For thy words.* In answer to thy prayers.—*C.*
[5] Cambyses, Ezr. 4.5, 6. ver. 20. Ep. 6.12.
[6] A comparison of this passage with ver. 20, 21 shows that an angel is here referred to. Before the age of Daniel, angelic beings are often mentioned, but always either in connection with God, whom they serve, or with God's chosen people, whom they defend, and to whose wants they minister, Ge. 24.7, 40. Ex. 23.20-23. Nu. 20.16. In this book another department of angelic work is indicated. Some of them are appointed to rule or preside over heathen nations. We read of the 'prince of the kingdom of Persia,' and 'the prince of Grecia.' The nature and character of these angels are not distinctly stated. Dr. Pusey believes they were 'good angels, since they desired the welfare of their people, and they contended with Gabriel and Michael before God, each, in submission to the divine will, desiring what seemed for the good of his people, which, since their apparent interests were diverse, seemed to be contrary.' This view is open to grave question. I cannot well see how any pure and holy spirit should oppose a true servant of God when engaged in God's own work. But be this as it may, there can be no doubt that one of these angels was in some mysterious way appointed to watch over, succour, and defend each nation. We also know from the New Testament that each Christian is assigned to the care of a guardian angel.—*P.*
*c* Col. 2.10. Mat. 28.18. Pr. 8.15. ver. 21; ch. 12.1. Jude 9. Re. 12.7.
[7] Or, *the first.*
*d* ch. 8.16; 9.22.
*e* Ge. 49.1, 2 Ti. 3.1. ch. 2.28; 8.26. Ho. 3.4, 5. Hab. 2.3.
*g* See ver. 8, 9, 16.
*h* ver. 5, 6. Re. 1.17. Is. 9.6. Jn. 1.14. Ga. 4.4.
*i* Is. 6.7, 8. Je. 1.9. Ps. 51.15.
[8] Or, *this servant of my lord.*
[9] This direct ascription of a strengthening power to his interpreter clearly intimates that Daniel was aware of his divine character.—*C.*

*s* ver. 13. Is. 37.36. Ac. 12.23.
[1] *I return to fight* —either 'with the sword of my mouth' (Re. 1.16; 2.16), or of earthly enemies. See Eze. 30.24.—*C.*
*t* ch. 7.6; 11.3; 2, 32, 39. Zec. 6.3, 6.
*u* ch. xi. xii., with De. 32.34. Ps. 56.8. Is. 65.6. ch. 8.26; ver. 1.
[2] Heb. *strengtheneth himself.*
*v* ver. 13; ch. 12.1; 9.25. Ac. 3.15; 5.31. Jude 9. Re. 12.7.

CHAP. XI.

*a* ch. 5.31; 9.1.
*b* Pr. 8.15. Is. 45.13. Ezr. 1.2, &c.
1 To advance Darius to the throne, and to confirm him in his thoughts of mercy towards the exiled and enslaved Jews.—*C.*
*c* Am. 3.7.
2 What is plain as well as true. See ch. 10.1, 21; 8.20.
*d* Ezr. 4.5, 6.
*e* Lc. 7.12; 10.19. Ps. 73.6. Pr. 14.10.
*g* ch. 7.5; 8.4. Es. 1.1.
3 This was Xerxes, whose armies, according to Grotius, amounted to 5,283,220 men, whom he marched into Greece. His fleet consisted of 1200 ships, the Carthaginians having joined him; and he had mercenaries from Gaul, Spain, and Italy.—*C.*
*h* ch. 7.6; 8.5, 8. Eze. 6.3, 6.
*i* ch. 8.8. Job 20.5, 7. Pr. 11.4.
*j* ch. 8.4, 8, 22. Job 27.13, 16. Ec. 4.8. Mat. 12.25.
4 Alexander of Macedon, whose kingdom was so divided.—*C.*
5 Ptolemy Soter.
6 Ptolemy Soter, son of Lagus, one of Alexander's generals, who reigned over Egypt on the south, Lybia, Cyrene, Arabia, Ethiopia, Phœnicia, Cœle-Syria, Cyprus, and many islands in the Ægean Sea, and many cities of Greece.—*C.*
7 Egypt, ver. 8.
8 Seleucus Nicator.
9 *And one of his princes.* That is, the king of the south shall be strong; and one of his princes shall also be strong—but the one shall be superior to the other.—*C.*
1 Heb. *associate.*
2 Berenice daughter of Ptolemy Philadelphus.
3 Antiochus Theos.
4 Syria, Lesser Asia, &c.
5 Heb. *rights.*
*k* Job 10.13. ch. 8.7, 8.
6 Or, *whom she brought forth.*
7 Ptolemy Philadelphus.
8 Her brother Ptolemy Euergetes.
9 Or, *place* or *office,* ver. 20.
*l* 2 Ch. 24.23, 24. Ps. 5.6; 55.23.
*n* Is. 46.1, 2; 37.19; 19.1. Je. 43.12; 50.2.
1 Heb. *vessels of their desire,* Ho. 13.15. ch. 1.2, 3.
2 Ptolemy Euergetes, in revenge for his sister's death ('given up,' ver. 6), invaded Syria, the north, and carried away 2500 images, and 40,000 talents of silver and precious vessels.—*C.*
*o* Job 29.12-18. Ps. 11.7.
3 Seleucus Callinicus.

20 Then shall he stand up in his estate, but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it *is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant *things*.

39 Thus shall he do in the most strong *holds* with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy and utterly make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

## CHAPTER XII.

1 *The time of trouble.* 2 *The resurrection.* 5 *The angels ask how long the end shall be.* 7 *The answer.* 8 *Daniel desires to know more.* 9 *He is bidden to go his way.* 11 *The time of the abomination of desolation.* 12 *A blessing to him that waiteth.*

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my lord, what *shall be* the end of these things?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

engage all his subjects and many others to destroy the Greeks, and shall invade them with a powerful army, but shall be shamefully defeated.—Long after this, Alexander the Macedonian, having become king of all Greece, shall invade and conquer Persia; and, after a short reign, be cut off by death, and his kingdom parted into *four;* but no part shared by his own relations. 5–9. Ptolemy Lagus, king of Egypt and the countries adjacent, shall be very powerful; but Seleucus Nicator, of Syria and the places adjacent, still more powerful, and his dominion more extensive.—Wearied of the war between the two kingdoms, Antiochus Theos, the third Syro-Grecian king, shall, for establishing a peace, marry Berenice, the daughter of Ptolemy Philadelphus of Egypt. But he and she, and all her relations and friends, shall be quickly destroyed by Laodice his former wife. Then Ptolemy Euergetes of Egypt, Berenice's brother, in revenge, shall terribly ravage Syria, and even conquer it, till a sedition at home shall oblige him to return, yet laden with prisoners and spoil. 10–20. To recover what their father, Callinicus of Syria, had lost, his sons Ceraunus and Antiochus the Great shall levy a formidable army; and, after his brother's death, Antiochus shall ravage even to the north-east border of Egypt, where Ptolemy Philopater's troops shall give him a terrible defeat; which, issuing in Ptolemy's rage against the Jews, and his abandoning himself to luxury, shall conduce to the hurt of his kingdom. Ptolemy dying, and leaving his son Epiphanes an infant, Antiochus, assisted by part of the Jews, shall march a great army into Egypt, and ravage the country; and after bribing his daughter Cleopatra to murder him, he shall marry her to young Ptolemy Epiphanes of Egypt: but she proving faithful to her husband, her father, disappointed of his designs on the kingdom of Egypt, shall, in his rage, attack and take

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his [4]sons[5] shall be stirred up,[6] and shall assemble a multitude of great forces: and *one*[7] shall certainly come, and [p]overflow, and pass through; then shall he return, and be stirred up, *even* to his fortress.[8]

11 And the king of the south[9] shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he[1] shall set forth a great multitude; [q]but the multitude shall [r]be given into his[2] hand.

12 *And* when he hath taken away the multitude, his heart [s]shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For the king of the north[3] shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years[4] with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the [5]robbers of thy people[6] shall exalt themselves to establish the vision; but they shall [t]fall.

15 So the king of the north shall come, and cast[u] up a mount, and take the most fenced cities;[7] and the arms of the south [v]shall not withstand, neither his chosen people,[8] neither *shall there be any* strength to withstand.

16 But he that cometh against him [w]shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land,[9] which by his hand shall be consumed.[1]

17 He shall also set his [y]face to enter with the strength of his whole kingdom, and upright ones[2] with him; thus shall he do: and he shall give him the [3]daughter of women,[4] corrupting[5] her: but she shall not stand *on his side,* neither be for him.[6]

18 After this shall he turn his face unto the isles,[z] and shall take many; but a [7]prince[8] for his own behalf[9] shall cause the reproach[1] offered by him to cease; without his own reproach [a]he shall cause *it* to turn upon him.

19 Then he[2] shall turn his face toward the fort[3] of his own land: but he shall stumble and fall, and [b]not be found.

A.M. cir. 3470.
B.C. cir. 534.

4 Seleucus' sons Ceraunus and Antiochus the Great.
5 The sons of the king of the north, one of whom, Antiochus, is here specially introduced as an overflowing conqueror.—*C.*
6 Or, *shall war.*
7 Antiochus.
*p* ver. 22,40; ch. 9.26. Is. 7.7,8; 8.8. Je. 51.42.
8 Raphia, a frontier city on the north-east of Egypt, ver. 7.
9 Ptolemy Philopater.
1 Antiochus the Great.
*q* Ps. 33.16. Ec. 9.11, 12.
*r* Jn. 19.11. Je. 27.6.
2 Philopater's.
*s* De. 32.15. Pr. 16.18. Jn. 19.10. ch. 8.25. 2 Ki. 14.10. Is. 10.7.
3 Antiochus the Great.
4 Heb. *at the end of times,* even *years,* ch. 4.16; 12.7.
5 Heb. *the children of robbers.*
6 *The robbers of thy people.* Not the people that robbed them, but the refractory Jews themselves ('some of the breakers'), who by their wickedness contribute 'to establish the vision,' or fulfil the prophecy against themselves.—*C.*
*t* Re. 17.17.
*u* Je. 5.10; 6.6; 33.4; 52.4.
7 Heb. *the city of munitions.*
*v* Ps. 33.16, 17; 147.10. Pr. 21.30, 31. ch. 8.4, 7.
8 Heb. *the people of his choices.*
*w* ch. 8.4, 5.
9 Heb. *the land of ornament;* or *goodly land,* ch. 8.9; ver. 41, 45. Eze. 20.6; Canaan or Egypt.
1 Is not ver. 16 a parenthetic introduction of the Roman power, the 'prince for his own behalf,' again introduced in ver. 18? No other power did 'according to his own will;' of none else could it be said, that 'none shall stand before him.'—*C.*
*y* Pr. 19.21.
2 Or, *much uprightness* or *equal conditions.*
3 Beautiful Cleopatra.
4 The beautiful but worthless Cleopatra, whom her unprincipled father intended to betray her husband, but who in this meditated treachery did not stand to her father's interests.—*C.*
5 Heb. *to corrupt,* Ne. 6.9.
6 But sided with her husband Ptolemy Epiphanes.
*z* Ge. 10.4, 5.
7 The Roman state by their general Lucius Scipio.
8 A Roman general repelled the injury, and removed the reproach of his western conquests.—*C.*
9 Heb. *for him,* 2 Ti. 3.2, 3.
1 Heb. *his reproach.*
*a* Ju. 1.7. Mat. 7.2. Ho. 12.14.
2 Antiochus the Great, Ps. 52.5. Je. 46.6.
3 He fled to Antioch; and soon after, in an attempt to plunder the temple of Elymais, he was slain by the infuriated people.—*C.*
*b* 1's. 37.36.

A.M. cir. 3470.
B.C. cir. 534.

4 Or, *place,* ver. 7.
5 Heb. *one that causeth an exactor to pass over, i.e.* Seleucus Philopater.
6 The 'glory of the kingdom' was the temple in Jerusalem, which Seleucus Philopater, 'the raiser of taxes,' attempted to plunder.—*C.*
7 Heb. *angers.*
8 But by poison.
9 Or, *place,* ver. 7.
*c* 2 Ki. 3.13. Ps. 15.4. Lu. 16.15.
1 Antiochus Epiphanes, ch. 8.9, 25.
2 *A vile person.* Antiochus, called Epiphanes. He succeeded in obtaining the kingdom by a flattering embassy to the Romans.—*C.*
*d* 2 Sa. 15.6. Ps. 12.2; 55.21.
*e* ver. 10; ch. 8.24, 25. Job 12.6. Is. 8.7, 8.
3 Onias, the Jewish high-priest, ch. 8.11, or Demetrius, the true heir of the crown, or Ptolemy Philometor.
4 The high-priest of the Jews whom he subdued.—*C.*
*g* 2 Ch. 28.16. Mi. 7.5.
*h* ch. 8.9, 10, 24, 25.
5 Or, *into the peaceable and fat,* &c.
6 Egypt.
*i* Ju. 9.4. Pr. 19.6; 17.8. 1 Ti. 6.9, 10.
7 Heb. *think his thoughts,* Pr. 6.14. Ps. 26.4. Fulfilled 170.
8 Ptolemy Philometor.
9 His brother Macron, and Lenæus, and his other ministers, Mi. 7.5. Ps. 41.9.
1 Antiochus'.
2 Heb. *their hearts.*
*j* Ps. 12.2; 62.9; 55.21. Je. 9.3.
*k* ver. 40. Pr. 19.21. Is. 57.21.
*l* ver. 29, 35, 36; ch. 8.19.
3 Ptolemy Philometor, king of the south, was nephew to Antiochus, and they had frequent conferences at Memphis, professing mutual friendship, while cherishing internal jealousy and hatred.—*C.*
4 Towards Syria.
5 Jewish religion, ver. 30–32; ch. 8.11, 12, 24, 25.
6 The Jews, on a report of the death of Antiochus, made great rejoicings, which, on his return, he avenged by the massacre of 40,000, the sale of as many, the profanation of the holy of holies, and the total plunder of the temple.—*C.*
7 In God's purpose. See ver. 27. Ac. 1.7. Fulfilled B.C. 168.
8 *As the former,* when he entered 'peaceably,' ver. 24. —*Or as the latter,* when he returned victorious, ver. 28.—*C.*
9 Roman ambassadors in Grecian ships, Nu. 24.24. Je. 2.10. Eze. 27.6. Fulfilled 168, 169.
1 The fleets of Greece, now in the power of Rome, brought ambassadors who terrified Antiochus, and peremptorily compelled him to withdraw his army.—*C.*
*n* ver. 28; ch. 8.11, 12, 24, 25. Pr. 19.19.
*o* Ne. 6.16.
2 Jews turning heathens.
*p* ch. 8.10, 11, 24, 25.

20 Then shall stand up in his estate[4] a raiser of taxes *in*[5] the glory of the kingdom:[6] but within few days he shall be destroyed, neither in anger,[7] nor in battle.[8]

21 ¶ And in his estate[9] shall stand up a [c]vile [1]person,[2] to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by [d]flatteries.

22 And [e]with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the [3]prince of the covenant.[4]

23 And after the league *made* with him [g]he shall work deceitfully; for [h]he shall come up, and shall become strong, with a small people.

24 He shall enter peaceably even upon the fattest[5] places of the province;[6] and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall [i]scatter among them the prey, and spoil, and riches; *yea,* and he shall forecast his devices[7] against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south[8] with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, [9]they that feed of the portion of his meat shall destroy him, and his[1] army shall overflow; and many shall fall down slain.

27 And both these kings' hearts[2] *shall be* to do mischief, and they shall [j]speak lies at one table; but [k]it shall not prosper: for yet the end *shall be* at the [l]time appointed.[3]

28 Then shall he return into his land[4] with great riches; and his heart *shall be* against the [5]holy covenant;[6] and he shall do *exploits,* and return to his own land.

29 At the time appointed he shall [7]return, and come toward the south: but it shall not be as the former, or as the latter.[8]

30 For the [9]ships of Chittim[1] shall come against him; therefore he shall be grieved, and return, and [n]have indignation against the holy covenant: so shall he do; he shall even return, and [o]have intelligence with [2]them that [3]forsake the holy covenant.

31 And [p]arms shall stand on his part, and

3 With Menelaus, the wicked high-priest (an idolater in heart), and the other apostate spies of his faction, who furnished the unpopular Antiochus with irritating intelligence.—*C.*

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many of the isles and coasts of the Ægean Sea, now the east part of the Mediterranean. But the Romans, whom he now insults in invading their allies and treating their ambassadors with contempt, shall stop his career; and after many shameful defeats, oblige him to quit Lesser Asia, pay all the expenses of the war, and give his own son for a pledge of the payment. Retiring into his kingdom, he shall be murdered at Elymais, in his attempt to rob a temple of Jupiter. His elder son Seleucus Philopater shall be famous for nothing but for oppressing his people with taxes to pay the Roman debts; and shall, after a short reign, be poisoned by Heliodorus his treasurer. 21–29. He shall be succeeded by his despicable, debauched, and frantic brother, Antiochus Epiphanes, who shall have long lived at Rome as a hostage for the payment of his father's debt. Not by right, but by flattering the Syrians, Romans, Pergamenians, and others, he shall procure the Syrian crown, and get the better of all his opposers. And by scattering among his subjects the spoils taken from his opposers, he shall firmly attach them to his interests. After fixing himself on his throne, he shall march his mighty army against Ptolemy of Egypt, his cousin; and, by the help of traitors, shall rout his forces. And after making a league with him, which neither party intend to keep, he shall return home to Syria, terribly murdering the Jews and ravaging their country in his way. Not long after he shall again invade Egypt with a formidable army, but without success. 30–35. For the Roman ambassadors, arriving in Macedonian ships, shall prohibit him from proceeding against Ptolemy, whom they shall have taken into their protection. Enraged herewith, he shall return home; and, by fearful murder and persecutions, shall attempt to abolish the Jewish religion, or extirpate their nation. And, assisted by apostate Jews, he shall abolish the daily sacrifice, and make their temple a sink of idolatry, whoredom, and other wickedness.—While many of the Jews suffer for their religion, Matthias and his sons, called *Maccabees,* shall take arms; and, by a multitude of violent encounters, shall defeat the Syro-Grecians, retake and purify the temple, and restore the true worship of God.—But some understand these six verses of the Romish heathens, and their persecution of the Christians,

they shall pollute the [4]sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the [5]abomination that maketh desolate.[6]

32 And such as do wickedly against the covenant[7] shall he corrupt[8] by flatteries:[9] but the [1]people that do [q]know their God[2] shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many; yet [r]they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help:[3] but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, [s]to try them,[4] and to purge, and to make *them* white, *even* to [t]the time of the end: because *it is* yet for a [u]time appointed.

36 ¶ And the [5]king [v]shall do according to his will; and he shalt exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper [w]till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the [6]God of his fathers,[7] nor [y]the desire of women, nor regard any god: [z]for he shall magnify himself above all.

38 But[8] in his estate[9] shall he honour the God of [1]forces;[2] and [a]a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones,[3] and pleasant things.[4]

39 Thus shall he do in the most strong holds[5] with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land[6] for gain.[7]

40 ¶ And at the time of the end shall the king of the south[8] push at him: and the king of the north[9] shall come against him [b]like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

7 Heb. *a price*, Re.18.9. 8 The Saracens, Ge.16.12.Re.9.2–11.
9 Turks, Re.9.14–19.Eze.xxxviii. *b* Zec.9.14.

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4 Jewish temple, Eze.7.20,21;24.25.
5 The heathen religion, and image of the idol Jupiter, and troops of idolatrous soldiers, Mat. 24. 15, ch.8.11;11.2.1.
6 Or, *astonisheth*.
7 Apostate Jews.
8 Or, *cause to dissemble*.
9 *Flatteries* — To cast a little incense upon the idol's altar, were most commonly employed by the Roman authorities to 'corrupt' the faith of the primitive Christians.—*C*.
1 Matthias, his sons, and friends.
*q* 1 Ch.28.9. Jn.17.3. Mal. 2. 7. Mat. 13. 52, with Is.40.3.Zec.9.13–16;10.12;12.3–7;14.1–4. Mal.4.2,3.
2 *The people that do know their God*, are they, and they only, who know God in Christ reconciling sinners to himself, Jn.17.3.2Co.5.19,20.—*C*.
*r* Mat.20.23. He.11. 35,34–38.1 Pe 1.7.
3 *A little help*—such as Paul obtained from Lysias, Ac. 23. 23–30, and the brief intermissions in the ten great persecutions, or the occasional gleams of clemency in the emperors or their governors.—*C*.
*s* 2 Ch.32.31. Ja. 1.2, 3. 1 Pe. 1. 6, 7. Is.27. 9, with ch.8.10,24;12.10.
4 Or, *by them*.
*t* ch.8.17,19;ver.29.
*u* Hab.2.3.
5 The Roman state, chiefly in its anti-christian form.
*v* ch.7.8, 20, 21, 25. 2 Th. 2. 4. Is. 14. 13, 14. Re.13.5,6.
*w* ch.7.25;12.7,11,12; 9.27. Re.9.5,10; 11.2,3; 12.14;13.5;14.14–20;xv. –xix.
6 Heathen idols, Ro. 1. 23, or the true God, Ro.3.29,30.
7 The God of 'the only fathers' of the church, the apostles, the Papacy has disregarded, in superseding his Word by councils and traditions.—*C*.
*y* 1 Ti. 4. 3. Ge.3. 16. Eze.24.16.
*z* See ver. 36. Is. 14. 13,2 Th.2.4.
8 Heb. *But as for the Almighty God, in his seat he shall honour, yea, he shall honour a god whom*, &c.
9 Or, *stead*.
1 Or, *munitions*. Heb. *Mauzzim*, or *gods protectors*. Together with God shall he honour protectors, *i.e.* angels and saints departed, 1 Ti.4.1.
2 See note * below.
*a* Re.13.12–17; 17.2–5.
3 Gorgeous shrines, reliquaries, statues, &c.—*C*.
4 Heb. *things desired*, Is.44.9.
5 Heb. *fortresses of munitions*.
6 Part his dominions and cities among his gods.
* Better translated, 'Thus shall he do

A.M. cir. 3470.
B.C. cir. 534.

to the defenders of Mahizzim (tutelary saints and angels), together with the strange god whom he shall acknowledge (truly 'a strange god,' a wafer and wine, which the defenders of the Papacy are taught to worship); he shall multiply honour (in the many titles and offices of the Romish hierarchy), and the earth he shall divide (having in the middle ages obtained immense territorial possessions in most European kingdoms) for a reward.'—*C*.
1 Heb. *land of delight* or *ornament*; or *goodly land*, ver. 16,45;ch.8.9.
2 Arabian Hejaz, Ge 16. 12. Is.11.14,15, which hath never been subdued.
3 Heb. *send forth*.
*c* Is. xix. Eze. 29.14, 15. Zec.10.11.
*d* Je.46.9. Eze.38.5.
4 Ex. 11 8. Ju. 4. 10. 1 Ki.20.10; *i.e.* subdued and obedient.
*e* Eze. 38. 9–12, or Re.16.13–16; 17.14; 19. 19.
5 In Canaan, Joel 2. 20. Zec. 14. 8. Ps.48.2. ver.41,16;or Italy, Re. 17. 18; 16. 16; or the church, 1 Co. 3. 16. 2 Co.6.16.Ep.2.20. 1 Ti. 3.15. Is. 2.2.
6 Or, *goodly*.
7 Heb. *mountain of delight of holiness*.
*g* Eze.38.18–23; 39.1 –21, or ch. 7. 11, 26. 2 Th. 2. 8. Re. 11. 13,18; 13. 10; 14. 14–20; xvi. xviii.;17.16;19.11–21.

CHAP. XII.

*a* ch. 11. 45. Eze. 38. 8.
*b* ch. 10. 13, 21. Jude 9. Re.12.7;19.11–16;17. 14. Eze.34.24. Ep.1.21.
*c* Is. 26. 21. Je. 30. 7. Mat.24.21. Re.7.14;16. 18;14.14–20.
*d* Ro.11.26. Is.11.11; 27.12,13;66.12. Je.3.18; 30.3,7; 31.1,8. Eze.20. 38–41, &c.
*e* Ex.32.32. Ps.69.28. Eze. 13.9. Is.4.3. Phi.4. 3. Re.3.5;13.8;20.13.
1 The book of God's remembrance. See Mal. 3. 16. Lu. 10. 20. Re.20.12.—*C*.
*g* Ro.11 15. Re.20.4, or Job 19.25–27. Is.26. 19;25.8. Eze.37.1–4,12. Ho. 13. 14. Mat.22.29–32. Ac.24.15;26.8. Jn.5. 28, 29. Mat.25.46. Ro. 6.21. Je.2.26. Is.66.24. Ro.9.21,22.
2 The doctrine of the resurrection is here clearly taught, as it is in some other passages of the Old Testament; for instance, Is.66.24. Eze. 37.1–10. Is.24.21–24.—*P*.
3 Or, *teachers*, ch. 11.33,35. Re.20.4. Mat. 19.28;13.43. 1Co.15.41, 42. Phi.3.21. Re.1.20. 1 Th. 2. 19, 20. Ja. 5. 20. Ps.149.4–9.
*h* ch.8.26. Re. 10. 4. ver.9, with Re.22.10.
*i* Mat. 11.12. Ac. 17. 11. Ho.6.3. Is.29.18;30. 26;11.9.
*j* See ch. 10. 5, 6, 10, 16.
4 Heb. *lip*.

41 He shall enter also into the glorious [1]land, and many *countries* shall be overthrown; but these[2] shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth[3] his hand also upon the countries; [c]and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the [d]Libyans and the Ethiopians *shall be* at his steps.[4]

44 But tidings out of the east and out of the north shall trouble him: therefore [e]he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace [5]between the seas in the [6]glorious holy mountain;[7] yet [g]he shall come to his end, and none shall help him.

## CHAPTER XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

AND at[a] that time shall [b]Michael stand up, the great prince which standeth for the children of thy people; and there shall be [c]a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people [d]shall be delivered, every one that shall be found [e]written in the book.[1]

2 And [g]many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.[2]

3 And they that be wise[3] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, [h]shut up the words, and seal the book, *even* to the time of the end; [i]many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood [j]other two, the one on this side of the bank[4] of the river, and the other on that side of the bank of the river.

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36–45. Some understand these verses also of Antiochus' pride, insolence, blasphemy, introduction of new deities, and his brutal murder of women and children; and of his ravaging Canaan, Egypt, and the countries about; till at length he was embarrassed by a Parthian war from the east, and at last miserably destroyed by God. But they, at least, chiefly represent the Romish Antichrist as exalting himself above magistrates, angels, and even the Divine Persons; prohibiting marriage, and, regardless alike of the God of primitive Christians and of heathen idols, setting up angels and departed saints, or consecrated waters, as protectors of countries, cities, and societies; and as harassed by the Saracens, and afterwards more terribly by the Turks, who have conquered the west of Asia, north of Africa, and south-east of Europe; and who will be ruined in their attempt to dispossess the returned Jews of their country in the beginning of the millennium, about the very time that the Lord shall destroy Antichrist.

Ver. 31. *And arms*, &c. 'And armies shall stand up after him'—the armies of the Roman power, newly introduced, ver. 30, to whose actings the prophecy now turns. With them alone does the description agree; for though Antiochus polluted the temple, he did not make it 'desolate,' the last state of the 'indignation,' ver. 36, to which our Lord referred when lamenting over the incorrigible Jerusalem, or warning his disciples of the time to escape, Mat. 23. 37, 38; 24. 15–18. *C*.

Ver. 40. *Time of the end*. At the time when the dissolution of the Roman empire shall commence, the prelude to the division into ten kingdoms, and the final overthrow of the Papacy and Mohammedanism—which have the same prophetic name, 'little horns'—which rose together, and together are doomed to fall.—*King of the south*, &c. According to scriptural geography, all southerly points from east and west of Jerusalem are called 'the south.' Thus explained, this verse represents the northern hordes of Huns, Goths, Vandals, &c.; and the southern tribes of Saracens, Tartars, Turks, &c., by whom the Roman empire was overrun, and foretells the rise of some great northern power that is finally to invade the kingdoms, and settle his proud throne 'upon the glorious holy mountains,' and there perish where 'none shall help him.' What this power shall be God only knows; for one man, at any time (as witness the case of Mohammed), is capable of raising up a power sufficient to revolutionize and (like Napoleon) to terrify monarchies in his fall. *C*.

REFLECTIONS.—Infinitely perfect is God's insight into futurities. Often riches are kept for the hurt of the owners. Yea, all things here are but vanity and vexation of spirit. While God in his providences sets up one and pulls down another, exactly answerable to his purpose, men's lusts render this world a tremendous scene of ravage and murder. And God often exalts the worst of men to render them scourges to sinners, and especially his own people. And none are more bitter persecutors than apostates from the truth. While God singularly honours those that cleave to him in an evil day, he permits their opponents to rush forward in wickedness, till, becoming impudent in impiety, he can no longer delay their tremendous destruction. And how marvellous a confirmation of our faith is it to find some scripture predictions of contingent events more particularly circumstantiated than in any particular history of them.

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CHAPTER XII. Ver. 1–3. Jesus Christ shall preserve his people under, and at last deliver them from, the terrible harassments of Antiochus, Romish heathens, Antichrist, Turks, &c., and at the last day he will reward them according to their faithfulness and usefulness. 4, 9, 10. These predictions shall never be

**ANCIENT MARKET PLACE, ATHENS—SHOWING THE SITE OF FAMOUS TEMPLES AND OTHER STRUCTURES.** [Daniel, xii:3.]—Pericles, the Athenian statesman, was born 499 B. C. Daniel, the Hebrew prophet, ceased to prophesy about 534 B. C. There is a difference of thirty-five years between the birth of the one and the death of the other. Greece flowered in the art of Athens during the seventy years of Pericles' life. In the third verse of the twelfth chapter of Daniel it is said, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." So we find the market place, adorned and beautified in the time of Pericles, most famous now because of its connection with Paul, the apostle, who went to Greece with the hope of turning many to righteousness. In the picture above we are looking upon the site of the famous temples, senate house, kings' hall and other ancient structures of Athens. They have all perished, but the life of the apostle who stood and preached in this neighborhood, is more influential to-day than ever before.

6 And [k]*one* said to [l]the man clothed in linen, which *was* upon[5] the waters of the river, [m]How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [o]held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* [p]for a [6]time, times, and an half;[7] and when he [q]shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but [r]I understood not;[8] then said I, O my Lord, [s]what *shall be* the end of these *things?*

9 And he said, [t]Go thy way, Daniel; for the words [v]*are* closed up and sealed till the time of the end.

10 Many[v] shall be purified, and made white, and tried; [x]but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* [y]the daily *sacrifice* shall be taken away, and [9]the abomination that maketh desolate[1] set up, *there shall be* [z]a thousand two hundred and ninety days.

12 Blessed[a] *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But[b] go thou thy way till the end *be,* [2]for [c]thou shalt rest, and stand in thy lot at the end of the days.

A.M. cir. 3470. B.C. cir. 534.

*k* ch.8.13. Ep. 3. 10. 1 Pe.1.12.

*l* ch.10.5,6.Re.1.13-18,10.1,2.

5 Or, *from above,* ch. 10.5.Re.10.2,5. ch. 10.4; 8.16. Job 9.8. Ps. 93.4.

*m* ch.8.13.1 Pe.1.12.

*o* Re.10.5-7. De. 32. 40.

*p* ch.7 25; ver.11,12. Re.11.2,3;12.6,14;13.5.

6 *A time,* a year; *times,* two years; *an half,* half a year, which, reckoning, according to prophetic calculations, 360 days for a year, gives 1260 years. See ch.7.25.-*C.*

7 Or *a part.*

8 This throws some light upon the doctrine of the inspiration of Scripture. Daniel heard the words. The divine messenger spake them in his hearing. He was gifted with power to record them with infallible accuracy Yet he did not understand what he heard and what he wrote. This is no inspiration of mere ideas. It is no elevation of mind, no increase of intellectual power—it is a direct and special revelation of truth from God, accompanied by a power of recording so as to preserve it. —*P.*

*u* ver. 4; ch.8.26. Is. 29.11. Re.10.4.

*v* ch.11.35. Zec.13.9. Re.7.14,11.3-12.

*x* Ho.14.9. Ro.11.8-10. 2 Th. 2. 8,11. Re.9. 20,21;22.11.1 Sa.24.13.

*y* ch. 8. 11,12; 11. 31, 36,37. Re.xiii.2 Th.2.3, 4.

9 Heb. *to set up the abomination,* &c.

1 Or, *astonisheth.*

*z* See ch.7.25. Re.11. 2,3;12 6;13.5.

*a* Re.20.4. Ro.11.15, 26,31. Is.liv.lx. Eze.xl. -xlviii.

*b* See ver.9.

2 Or, *and thou,* &c.

*c* Is.57.1,2. Zec. 3. 7. Ps.1.5.1 Co.15.23. ver. 3 Mat.19.28.2 Ti.4.7,8. Re.3.21.

*q* Lu.21.24, with ch.8.24. De.32.36, or Re.vi.-xix.; 11.7-10; 10.7 ch.7.25. *r* Ac.1.7.Pr.30. 2,3 Ps.73.22. *s* ch.10.14;ver.6. *t* ver.13.He.13.5.1 Co.7.24; 15.58.Ro.12.3.

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fully understood before the fulfilment. And as there will be then a mixture of persons good and bad, it will be only the former who will be bettered by these troubles, or who, by diligent observation, will understand the fulfilled predictions. 7, 11, 12. The *time, times,* and a *half,* or 1260 days, denote the 1260 years reign of wickedness. *Thirty* years of terrible wars at the destruction of Antichrist bring it to 1290; and by the end of 1335 we expect the millennium will be introduced in its full glory. 9, 13. Daniel must rest contented with the discoveries which he had obtained, and prepare for the eternal state, in the assurance of happiness and honour in it.

Ver. 1. *Shall Michael stand up.* Christ now 'sitteth on the right hand of power,' 'waiting till his enemies be made his footstool,' at the period here predicted he will 'stand up' for the deliverance of his covenant people. *C.*

Ver. 4. *Shut up the words,* &c. Inquire no farther; enough has been revealed for faith and hope: let 'the time of the end' supply the fearful details, of which the dark outline has now been drawn.—*Many shall run to and fro,* &c. The intercourse of nations shall be greatly facilitated, the taste for travelling shall be almost universal, and 'knowledge' shall be proportionally 'increased.' But is divine knowledge intended? Is it not rather that superficial knowledge of the world that may be acquired by 'running to and fro?'—a knowledge which, in proportion as it improves the understanding, so often 'destroys the heart.' *C.*

Ver. 7. *And when he shall have accomplished,* &c. 'And when the dispersion of the holy people is finished, all these things shall be accomplished' (*Boothroyd*). The holy people are the Jews; 'holy' being taken in the sense of separated and dedicated, in which sense they are still, and ever have been, 'the holy people,' though they have rebelled against their King, and 'denied the Lord that bought them,' De. 32. 6. *C.*

Ver. 11. *The daily sacrifice* was taken away by Antiochus. 'The abomination that maketh desolate' was brought in by the Romans, Mat. 24. 15, but was never completely 'set up' till the mosque of Omar was erected on the site of the temple of Solomon, A.D. 637. *C.*

REFLECTIONS.—Seasonable and effectual are Jesus' assistance, protection, deliverances, and comforts. He is a present help in times of trouble to his people. And to all his chosen sheep he gives eternal life, and none shall pluck them out of his hand. O how great is the happiness of saints, and especially of faithful ministers, in the resurrection and in the eternal state! But, on the contrary, inexpressible the infamy and ruin of the wicked! Neither angels nor saints know anything more of future events but as God is pleased to reveal them. Yet, by humble searching of the Scriptures, and careful observation of providences, every prediction will at length appear plain. And it is Christ to whom we must apply for all necessary illumination. Never must we, except by death and the last judgment, expect complete deliverances all at once. And it is not the curious scrutinizer into God's secrets, but the firm believer of his promises and observer of his laws, who may then expect safety and happiness.

## CONCLUDING REMARKS ON THE BOOK OF DANIEL.

1. In Daniel we may observe a glorious example of the power of early religious impressions in resisting subsequent temptations. He was one of the Jewish captives selected, according to eastern custom, for the courtly education in Babylon. His religious distinction between 'clean and unclean' food, and his fixed objections against wine offered to idols, conducted him to a course of temperance as favourable to the health of his body as to the development of his mind.

2. We observe the blessed influence of his principles and example upon his three friends—from which every pious youth should take courage to be decided in his profession of religion, as he shall thereby not only save his own soul, but may be the happy and blessed instrument of saving the souls of his youthful companions, 1 Ti. 4. 16.

3. Daniel presents us with a striking example of the worldly advancement that often accompanies or flows from the sincere profession of religion. No doubt his success exposed him to envy, and his religious principles were readily turned into instruments for his overthrow; but the God whom he served delivered him out of the snare, not merely to display his miraculous power over the ravenous lions, but to exhibit, in the most striking manner, the watchful care of his providence, and the all-sufficiency of his grace; and practically to exemplify the consolatory fact, that 'godliness is profitable unto all things, having the promise of the life that now is, and also of that which is to come.'

4. In Daniel there is also exhibited the importance of an early education in secular knowledge, when combined with piety; and the duty, advantage, and necessity of the continued studying of the Holy Scriptures, which is not superseded even by prophetic inspiration. Daniel, though a man so pre-eminent that the Spirit ranks him with Noah and Job—a man 'greatly beloved' of Heaven, and favoured with the visions of futurity—has yet left upon record that 'he knew by books'—the books he had read and prayerfully studied—and not by any immediate revelation, the things that God designed, and the times of their accomplishment. But while this fact affords a gracious encouragement to the study of the Sacred Scriptures in general, it guides to the study of the prophecies in particular. Of the profitableness of the study of fulfilled prophecy there can be no question. Were it true, which it is not, that the evidence of testimony diminishes in proportion to the lapse and distance of time, the evidence from fulfilled and fulfilling prophecy would constantly supply the deficiency; for if the one did decrease, the other is constantly on the increase. And every traveller who returns from the great field of prophetic vision, furnishes—even where he intends it not—some new illustration of the historic accuracy with which the Spirit that was in the prophets foretold the events to come. But does not the record of Daniel's successful study of the prophetic books furnish a light and encouragement to the study of unfulfilled prophecy also? The record of his success is not a mere fact, but a fact intended to teach its own peculiar lesson; and that lesson is, the hopefulness of studying unfulfilled prophecy. This, like every other department of sacred study, must be undertaken, not in the spirit of an eager and anxious curiosity, but in the spirit of deep humility, childlike teachableness, earnest prayer, and patient waiting. And were it so, that every attempt to penetrate the future ended but in the conviction of the weakness of our vision, and the depth of the darkness that shrouds it, still the deep thoughtfulness and prayer into which the attempt has conducted, would alone repay the time and pains bestowed. But a total want of success in such studies we hold to be unexampled, if not impossible. Taking the language of prophecy fulfilled as the key to what is still future; and taking the attitude, not of a dogmatizing teacher, but of a humble learner, the student of unfulfilled prophecy, though he may be utterly unable to fill up the minor details, will yet discover the great outlines so broad and distinct, that he can have as little hesitation about anticipating the future as about verifying the past. Indeed one of the chief errors to be avoided in the study of unfulfilled prophecy, is the attempt at filling up those minor details which the Spirit of God has been pleased to withhold. Let the student of prophecy never attempt to pass the barriers of the written Word, nor endeavour to supply by imagination one image which the Spirit has not drawn. That Spirit best knew how much should be revealed for the establishment of faith, the encouragement of hope, and the support of patience; and wise are they who follow where the Spirit leads, but pause and stand still where he commands to 'shut up the words, and seal the book.'

The prophecies of Daniel, being chiefly visional, should be studied in conjunction with the visional portions of Isaiah, Ezekiel, Amos, and Zechariah, but particularly in the light of the 'Revelation' of John, which may justly be regarded as an expansion of Daniel, and a supply of as much detail as the Spirit wills or the church requires. *C.*

# THE BOOK OF THE PROPHET

# HOSEA.

This book and the eleven following were, by the Jews, comprehended in one volume, called the *Lesser Prophets*. Hosea began his public work about A. M. 3196; and lived to see most of what he had foretold fulfilled in the misery and ruin of the ten tribes of Israel. His style is concise and sententious; in some places very obscure, and in others clear and pathetic. His general scope is to convince the Hebrews of their sins, excite them to repent, and prevent their own destruction, and to denounce the judgments of God against such as should remain obstinate. But with these he intermixes some very evangelical promises, ch. 1. 7, 10, 11; 2. 1, 7, 14–23; 3. 5; 5. 15; 6. 1–3, 11; 11. 8, 9; 13. 4, 9, 10, 14; 14. 1–8; which indeed almost all respect the happy restoration of the Jews in the glorious millennium. In the first three chapters he instructs by signs; in the rest by discourses only.—*N.B.* In this and other prophecies, *Ephraim* and *Israel* denote the ten tribes, as distinguished from the kingdom of Judah and Benjamin.

[Hosea is placed at the head of the twelve 'Lesser Prophets,' who are so called, not from any inferiority in their character, authority, or matter, but merely on account of their brevity when compared with Isaiah, Jeremiah, Ezekiel, and Daniel. Hosea was contemporary with Isaiah, Joel, Amos, and Jonah; and prophesied, instructed, reproved, or comforted the people, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—in all above sixty years. His prophecies, however, are chiefly directed to the ten tribes, before their captivity. His book is quoted or referred to in the New Testament in, at least, the following passages:—Mat. 2. 15; 9. 13; 12. 7; Lu. 15. 18; 23. 30; Jn. 7. 34; Ro. 9. 25, 26; 1 Co. 15. 54–56; Ga. 6. 7, 8; He. 4. 12; 1 Pe. 2. 9, 10; Re. 6. 16. *C.*

It would seem that the twelve minor prophets are grouped in chronological order. The first group of them prophesied in Israel during the reign of Jeroboam II., and in Judah during the reigns of Uzziah, Jotham, and Ahaz; following very closely upon the ministry of Elisha. The last group, consisting of Haggai, Zechariah, and Malachi, closed the prophetic cycle. Hosea's prophetic ministry was the longest on record. It could scarcely have been less than seventy years. It embraced the darkest period of the kingdom of Israel. Towards its close there was in reality no government. 'Kings made their way to the throne through the murder of their predecessors. Shallum slew Zechariah; Menahem slew Shallum; Pekah slew the son of Menahem; Hoshea slew Pekah.' The religious state of the kingdom was even worse than the political. The worship of God was entirely ignored. Idolatry in its worst forms was universally practised. The grossest immorality prevailed. People, priests, and rulers vied in debauchery. It was in such times and under such circumstances Hosea prophesied to Israel. It was because of such sins he was commissioned to warn and threaten:—'I will cause the kingdom of the house of Israel to cease;' 'I will no more have mercy upon the house of Israel;' 'They shall be wanderers among the nations;' 'Israel is swallowed up,' &c. The greater part of the book is one continuous dirge of woe, in which the guilt and the punishment of Israel are depicted with terrible minuteness. Almost every prophetic utterance is the voice of a judge pronouncing sentence upon a guilty people. At the close, however, the dark cloud of wrath clears away; a bright future is revealed; the people repent in response to God's gracious invitation; and promises of mercy and grace are given.

Nothing is known of the family or personal history of Hosea beyond what is recorded in this book. His language and the general scope of his prophecies show that he belonged to the northern kingdom; though as a loyal servant of God he only acknowledges in the beginning of his book the legitimate, because divinely appointed, rulers of Judah. *P.*]

## CHAPTER I.

*1 Hosea, to show God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamah, 8 and Lo-ammi. 10 The restoration of Judah and Israel under one head.*

THE word of the LORD that [a]came unto Hosea, the son of Beeri, [b]in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.[1]

2 ¶ The[c] beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take[d] unto thee a wife of whoredoms, and children of whoredoms: for the land [e]hath committed great whoredom, *departing* from the LORD.

3 So he went and took [2]Gomer,[3] the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name [4]Jezreel;[5] for yet a little *while*, and I will avenge[6] the [g]blood of Jezreel upon the house of Jehu, and [h]will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that [i]I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah:[7] for I will no more [8]have mercy upon the house of Israel; but I will [j]utterly take them away.[9]

7 But [k]I will have mercy upon the house of Judah, and will save them [l]by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned [1]Lo-ruhamah, she conceived, and bare a son.

A.M. cir. 3219.
B.C. cir. 785.

CHAP. I.

*a* 2 Pe.1.21.2 Co.4.4, 7;5.20.

*b* 2 Ki.14.23–25;15.1, 2,32,33;16.1,2;18.1–11.

1 Jeroboam king of Israel was contemporary with Uzziah king of Judah, and is here mentioned because the prophecy was chiefly directed to his subjects.—*C.*

*c* Mar.1.1.

*d* ch.3.1, with Is.20. 3,4.Je.xiii.xix. Eze.iv. v.xii.;24.15–25.

*e* De.31.16. Je.3.1–4. Eze.xvi.xxiii. 1 Ki.12. 28.2 Ch.33.9.Ps.73.27.

2 *i.e.* perfection, Eze. 16. 14; or consumption, ch.2.8,9,12. Some think all this was merely transacted in a vision,as Eze. viii.; but if she were of an unblemished character before marriage, and afterwards played the harlot, all might really happen without any dishonour to Hosea.

3 *Gomer*, consuming; *Diblaim*, things withered; names graphically descriptive of the hapless condition of Israel,consumed and withered as barren branches, Jn. 15.6.—*C.*

4 The seed or scattering of God.

5 *Jezreel*, 'God will disperse;' or as seed sown by the wayside is scattered and lost.—*C.*

6 Heb. *visit.*

*g* 2 Ki.9.24;10.7,8,11, 17.

*h* 2 Ki. 15. 10–12, 29; 17.6.

*i* Je.49.35.2 Ki.15.29; 17.4. Jos. 17. 16; 19. 18. Ju.6.33.

7 That is, *Not having obtained mercy*, Is.27.11.

8 Heb. *not add any more to have.*

*j* 2 Ki.15.29; 17.6,23. ch.9.15–17.

9 Or, *that I should altogether pardon them.*

*k* 2 Ki. xviii. xix. Is. xxxvi.xxxvii.

*l* Is.7.14;9.4–7;10.27. Zec. 4. 6;9.10. Je.23.6. Ps.33.16;44.3,6.

1 *Lo-ruhamah*—not having obtained mercy. The character of an individual unbelieving and impenitent.—*C.*

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CHAPTER I. Ver. 4. In executing God's judgments on the family of Ahab, 2 Ki. 9. 10, Jehu only aimed at gratifying his own ambition and cruelty; and therefore his conduct is justly punished, as murder, upon his own family, and the throne of Israel taken from them.

Ver. 2. The 'whoredom' here described consisted in the people of Israel having 'departed from the LORD,' and gone after the idolatry of the nations. This command, when interpreted by the second chapter—which evidently describes the kingdom of Israel under the emblem of a faithless but reclaimed, reformed, and penitent wife—will clearly appear to be itself, not an actual command for God's prophet to marry an adulteress, but an emblem of what grace and mercy must do in bringing back faithless rebels to the covenant and kingdom of God. *C.*

Ver. 5. *Break the bow.* Nations, like an elastic bow, often make sudden and wonderful recoveries after defeats apparently ruinous; but as the 'broken bow' recovers no more, so Israel now falls, never again to rise till the judgment is completed. *C.*

REFLECTIONS.—God can easily preserve his ministers in the very worst of times, and make them steadily to serve him either in honour or dishonour. And it becomes them to use very diversified methods in order to convince hardened sinners, and warn them to flee from the wrath which is to come. God will reward men according to their deeds when his work with them is finished. And there is no warding off the strokes of his judgment. They who depart from him weaken and bring certain ruin on themselves. If God's mercy be once taken from men, they are irrecoverably miserable. And they who in works deny God may expect to be disowned by him at last. But

**JENIN BY EARLY MORNING LIGHT, WHERE THE BOW OF ISRAEL WAS TO BE BROKEN.** [HOSEA, i : 5.]—"And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel." The city of Jenin lies on the frontier of Samaria, at the southern edge of the plain of Jezreel. This is supposed to be the ancient En-gannin which was a Levitical city of Issachar, referred to in Joshua xix : 21, and xxi : 29. Here was the borderland between the provinces of Galilee and Samaria in the time of Christ. It is a beautiful situation, well watered, and its name signifies "a fountain of gardens." The springs rise in the hills behind the gardens, and the water is conducted by an aqueduct to a reservoir in the center of the town, said to have been built in the first half of the present century. This place is the seat of Kaima Kam, a governor appointed by the Sultan at Constantinople to rule over it.

9 Then said *God*, Call his name [2]Lo-ammi:[3] for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet[n] the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: [o]and it shall come to pass, *that* in the[4] place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then[p] shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: [q]for great *shall be* the day of Jezreel.[5]

## CHAPTER II.

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, [a]Ammi;[1] and to your sisters, Ruhamah.[2]

2 Plead[b] with your mother, plead; for [c]she *is* not my wife, neither *am* I her husband: let her therefore put away her [d]whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I [e]strip her naked, and set her as in the day that she was born, and make her [g]as a wilderness, and set her like a dry land, and slay her with thirst.

4 And [h]I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For [i]their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my [j]lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.[3]

6 Therefore, behold, I will [k]hedge up thy way with thorns, and make a wall,[4] that she shall not find her paths.

7 And [l]she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, [m]I will go and return to my first husband, for then *was it* better with me than now.

8 For [o]she did not know that I gave her corn, and wine,[5] and oil, and multiplied her silver and gold, *which* they prepared for Baal.[6]

9 Therefore will I return, and [p]take away my corn in the time thereof, and I my wine in the season thereof, and will recover[7] my wool and my flax *given* to cover her nakedness.

10 And now [q]will I discover her [8]lewdness in the sight of her lovers, and [r]none shall deliver her out of mine hand.

11 I [s]will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy[9] her vines and her fig-trees, whereof she hath said, [t]These *are* my rewards that my lovers have given me: and [u]I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her [v]the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore,[1] behold, I will [x]allure her, and bring her into [y]the wilderness,[2] and speak comfortably unto her.[3]

15 And [z]I will give her her vineyards [4]from thence,[5] and the [6]valley of Achor for a door of hope; and she shall sing there, [a]as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi,[7] and shalt call me no more Baali.[8]

17 For [b]I will take away the names of [c]Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day [d]will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and [e]I will break the bow, and the sword, and the battle out of the earth, and [g]will make them to lie down safely.

19 And [h]I will betroth thee unto me [i]for ever; yea, I will betroth thee unto me [j]in righteousness, and in judgment, and in loving kindness, and in mercies:

20 I will even betroth thee unto me in faithfulness; and [k]thou shalt know the LORD.

21 And it shall come to pass in that day,

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A.M. cir. 3219. B.C. cir. 785.

2 That is, *Not my people*, 2 Ki. 17. 6–18. ch.3.4, with Ex.19.5,6. Eze.11.20;14.11.

3 *Lo-ammi*—not my people. The character of a nation who had merged private conscience in the prevalence of general corruption.—*C.*

*n* Ro.9.25,26.1 Pe.2. 9,10. Mat.8.11. Is.43.6; 49.12–23; 60.4,22. Eze. 37. 2–10. Je. 31. 8. Zec. 10.8,9;2.4,11. Ge.22.17; 32.12.

*o* Ro.9.25,26; 11. 15, 25, 26. ch. 2. 23; 6. 1, 2. Ga.4.4–6. Jn.1.12.1 Jn. 3.1,2.2Co.6.17,18.1 Pe. 2.9,10.

4 Or, *instead of that.*

*p* Is.11.12,13. Ro.11. 25,26. Je. 3. 18; 23.3–8; 30.3;31.1–20;50.4,5,19. Eze.11.15–20;34.13;16. 53–63; 20 33,44; 34.23–31;xxxvi.xxxvii. Mi.2. 13.ch.3.5.

*q* Ps. 110.3. Is.60.22; 11.12; 53.10–12. Ps. 22. 27–30.

5 *Jezreel* (see ver. 4) signifies the 'dispersion of the seed of God' in the act of judgment; here it still possesses the same meaning, but in the act of being gathered again in mercy into one heap (Ps. 147. 2), under Christ their 'one head' and sole Lord of the harvest.—*C.*

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CHAP. II.

*a* ch.1.10,11, or De. 4.32–37.

1 That is, *My people*, Ex.19.5,6.

2 That is, *Having obtained mercy*, Je.31. 28.

*b* Mat.23.37. 1 Ti. 5. 20.

*c* 2 Ki.17.6,20,23. Je. 3.6,8. Is.50.1. Eze.23.4 –10. Je.7.15.ch.1.9.

*d* Eze.xvi.xx.xxiii.

*e* ver. 10. Je. 13. 22, 26. Is.47. 3. Eze.16.37–41;23.26;16.4,22.

*g* Eze.19.13. Ps.107. 34. Eze.20.36.ch.9.11–17. Am.8.11,13.

*h* ch.1.2,6.2 Ki.9.22. Jn.8.44.

*i* Is. 1. 21. Je 3. 1–9. ch.4.1–19;5.1–7,12;6.7–10; vii.;9.9; 10.1. Eze. xvi.xxiii.

*j* Je.2.20,25;3.1,2;44. 17. Eze.16.17,26,28,37; 23. 7, 9. Ju. 10. 23. ver 12.

3 Heb. *drinks.*

*k* Job 3.23;19.8. La. 3. 7, 9. Eze. 16.41. Lu. 15.4;19.43.

4 Heb. *wall a wall.*

*l* 2 Ch.28.20,22. ver. 10. Is. 51. 22. Je. 2.36. Eze. 20. 37. ch.5.13;4. 10.Pr.1.28.

*m* ch.5.15. Lu.15.18. Je. 3. 1, 14; 31. 18, 19. Eze.20.37. La.3.22,40. ch. 14. 1, 3, with Eze. 16.8. Je.2.2.Ex.19.5,6.

*o* ch. 4. 1, 6; 7. 9; 6.4. Eze.16.17–19. 2 Ch.24. 7.

5 Heb. *new wine.*

6 Or, wherewith *they made Baal*, ch.8.4.

*p* See ver.3. Is.17.10, 11.

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* This is a historical figure. God led Israel out of the bondage of Egypt into the wilderness. They were free there. They could serve him without fear and without restraint. He taught them there, revealing a holy law and an instructive ritual. He manifested there alike his love, his wisdom, and his power. In all these ways he constrained Israel to honour and serve him. So we are to understand the words of this passage. Leading into the wilderness is not a curse; it is a blessing. It is not a punishment; it is a redemption from slavery. The wilderness is to be the scene of divine instruction, guidance, and mercy. It is to be the way to the heavenly Canaan.—*P.*

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A.M. cir. 3219. B.C. cir. 785.

7 Or, *take away.*

*q* See ver. 2, 9. Eze. 16. 37, 39; 23.29. Je.13. 22,26,27.

8 Heb. *folly* or *villany.*

*r* ch.5.14; 13.7,8. Ps. 50.22. Pr. 26. 10; 11.21, 31; 14.44.

*s* Je. 25. 10. Is. 24. 7. Eze.26.13. Am.8.3,10. ch.9.4,5;3.4.

9 Heb. *make desolate.*

*t* ver.5;ch.9.1.

*u* Is.5. 5, 6; 7. 23. Ps. 80.12,13.

*v* ch. 13. 1. Ju. 2. 11, 13;3.7; 10.6. 1 Ki.11.33. Eze. xvi.xxiii.

1 Or, Nevertheless, Is.30.18. Je.16.14.

*x* Ca.1.4. Jn.6.44; 12. 32.

*y* Eze.20.35,36.2 Ki. 17.6. Da.12.1.ver.12.

2 See note * in first column.

3 Heb. *to her heart;* or *friendly*, Is. xliv. xlv. xlviii. lii. lx.–lxii. xlii. Je.iii.xxx.–xxxiii. Eze. xvi.xxiv.–xlviii.

*z* ver.12. Le. 26. 40–46. De. 30. 3, 4. Eze. xxxiv.xxxvi.

4 Or, from that time, Is.48.16;65.20.

5 The meaning seems to be, that as soon as the border of the wilderness, through which it is necessary to lead her, is reached, I shall give her from that spot new and everlasting possessions in the spiritual Canaan. The words which follow convey a very cheering promise. Israel had sinned in the person of Achan, and was severely punished. But the Lord showed Joshua how the guilt was to be removed, and the lost favour of God regained. 'Through the name *Achor* this valley became a memorial, how the Lord restores his favour to the church after the expiation of the guilt by the punishment of the transgressor.' Thus the valley of Achor becomes the symbol of hope and renewed favour.—*P.*

6 Is. 65.10. Jos. 7. 24, 26. Perhaps this was fulfilled in the conversion of the Samaritans as the first-fruits of the Gentiles, Jn.iv.

*a* Ex.xv.; 19.5–8.ch. 11.1. Je.2.2. Eze.16. 8, 22,60.

7 That is, *My man husband*, Ca.8.1.Is.7. 14;9.6.ver.7.

8 That is, *My lordly husband*, Is. 54.5. Je. 3.14.

*b* Ex.23.13. Jos.23.7. Ps.16.4. Zec.13.2. ch. 14.3.

*c* Ju.2.13;10.6,7.1 Sa. 7.3,4. 2 Ch. 24. 7. Je.2. 25.

*d* Job 5.22,23.Eze.34.25.Ps.91.1,6,13.Is.11.6–9;65.25. *e* Is.2.4; 11.6–9.Eze.39.9.Zec.9.10.Ps. 46.9. *g* Je.23.6; 30.10; 33.16.Le.26.5.Ps.46.9.Eze.34.25.Zec.3.13.Mi.4.4. *h* Mat.22.1–10.Re. 19.7–9; 21.2–27.He.8.8–12.Is.54.5–13; 62.3–5.Je.31.31–34. *i* Je.32.39,40.Eze.39.29. *j* Ps.85.10. Ro.3.24–26; 5.1,15–21.Ep.5.23–27; 2.1–8. *k* Je.31.34.Is.54.13.Jn.17.3.Phi.3.8.2 Ti.1.12.

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our salvation is solely owing to his loving grace. And if we cleave to God in a day of defection, he will save us in a day of trouble. Thrice happy are they who, adopted into his family, have Jesus for their spiritual head, and go up from this world to their heavenly rest. Happy are the apostolic and coming periods, and especially that of the last judgment, in which multitudes of Jews and Gentiles shall follow after him as the head of his redeemed church.

CHAPTER II. Ver. 1 might have been connected with the preceding chapter, intimating that, at that general restoration, the Hebrews will again be adopted as God's people, and share his peculiar favour. 2–4. And let the pious Israelites, or Jewish converts to Christianity, earnestly plead with their nation, which have practically abandoned my worship and service, and which I am just ejecting from their peculiar relation to me, to repent of and reform from their idolatries and other beloved abominations, lest I quickly deprive them of all their privileges, render their country desolate, themselves miserable captives, and without mercy continue my judgment upon their posterity for many generations. 5–13. For since they, with impudent obstinacy, depend on heathen alliances and idols, as if these had procured them their enjoyments, they shall be brought into inextricable perplexities and miseries, that they shall not be able to accomplish their idolatrous or wicked designs. And neither idols nor idolatrous allies being able to help them, they shall return to their God, who anciently heaped so many favours on their ancestors. And because they refuse to own me as the bestower of those outward things, wherewith they make and worship idols, I will deprive them of these things; and, by my fearful judgments, effectually and incontrollably manifest their fearful wickedness to all the nations around, turn all their joy into mourning, all their plenty into miserable poverty, and give their substance to furious enemies, render their country desolate, and thus severely punish their idolatries. 14–18. Nevertheless I, who brought their fathers out of Egypt into the wilderness, and entered into covenant with them, will at last deliver them from their captivity and dispersion, and to their great comfort bring them through all difficulties into their own land, and make them to rejoice in my salvation, as their fathers did on their having passed through the Red Sea; and I will strive to lead them to renounce their idolatry and apostasy, and solemnly and cordially to acknowledge me alone as the Lord their gracious God. I will graciously protect them from every temporal or spirit-

I[i] will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And[n] I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I [o]will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.[9]

## CHAPTER III.

1 *By the prophet taking unto him an adulteress, is showed the desolation of Israel, and their restoration.*

THEN said the LORD unto me, Go yet, love a[a] woman beloved of *her* friend, yet an adulteress, [b]according to the love of the LORD toward the children of Israel, [c]who look to other gods, and love [1]flagons of wine.[2]

2 So I [d]bought her[3] to me for fifteen *pieces*[4] of silver, and *for* an homer[5] of barley, and an half homer[6] of barley:

3 And I said unto her, [e]Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man:[7] so *will* I also *be* for thee.

4 For the children of Israel shall abide many days[8] without a king,[9] and without a prince, and without a sacrifice, and without an image,[1] and without an ephod, and *without* teraphim.

A.M. cir. 3219.
B.C. cir. 785.

*l* Is.65.24. Zec. 8.12. Mat. 6. 33. Ro. 8. 32. 1 Ti.4.8.ch.1 11.
*n* Je.31.27.Zec.10.9. ch.1.10.
*o* Ro.9.25,26. 1 Pe.2. 10. Zec.13.9. Je.30.22; 31.33; 32.38.Eze.11.20; 37.27.ch.1.6,10;ver.19, 20.
9 In ver. 21–23 the great truth is taught that God rules supreme in nature. Without him rain cannot fall; without him the earth cannot produce fruit; without him all man's toil would be vain. Yet he acts by means; and these means are only his instruments, moved, regulated, and made effectual by his will alone.—*P.*

CHAP III.

*a* ch.1.2,3.
*b* Je. 3.1–4,14,20,22. Ju.10.16.ch.11.8.
*c* Ju.2.11–19.2 Ki.17. 7–17. Je.3.6–9.
1 Or, cakes of grapes, Je.7.18; 44.19. Am.2.8;6.4–6. 1 Co.10. 7,21.
2 Heb. *of grapes.*
*d* Ge. 34.12; 31. 41. 1 Sa.18.25.
3 *I bought her.* Intimating the enslaved state into which Israel would be brought during the dispersion.—*C.*
4 *i.e.* £3, 14s. 2½d. Ex.21.32. Le.27.4.
5 In all 12 bushels, or 170 Scotch pints, Eze.45.11.Is.5.10.
6 Heb. *lethech.* De.21.13,14.
7 Have a husband, Eze.44.25.Ru.1.12.
8 Ro. 11. 25. ch. 6. 2, *i.e.* about 2600 years for the Israelites, and 1850 for the Jews.
9 Without any civil or ecclesiastical constitution, ch. 10. 3. Je. 15.4,5.
1 Heb. *a standing image* or *statue,* Is. 19.19,20.

A.M. cir. 3219.
B.C. cir. 785.

*g* Is. 11. 11; 27.12,13; 66.19. Je. 23. 5–8. Eze. 20. 38, 40, 41; xxxiv. xxxvi.xxxvii. Am.9.11–15.Je.xxx.–xxxiii. Is. 55.3,4. Ps.89.20–36.
*h* ch.5.15.
*i* Je.30.9. Eze.34.23, 24.
2 *David* signifies 'beloved,' which is the name by which the Father acknowledges the Son from heaven, Mat. 3. 17.—*C.*
*j* Je.33.9.Eze.16.63.
*k* Da. 2. 28. Is.2.2,3. De.4.30. Je.30.24.Eze 38.8,16. Mi.4.1. Ro.11. 25–32.

CHAP. IV.

B.C. cir. 765.
*a* Is.34.1;42.23; 51.1. Je.22.29.
*b* Mi.6.2. ch.12.2. Is. 3.13; 5.3,4; 43.26. Je.25. 31. Am.7.4.
*c* Je.4.22,28; 5.4. Is. 27.11;59.13.
*d* Is.24.5; 59.7,12–15. Je.9.2–5. Eze.22.2–13, 27.
1 Heb. *bloods*
*e* ch.5.2;6.9. 2 Ki.15. 10,14.1 Ki.16.11.
2 That is, one crime leads to and is followed by another.—*P.*
*g* Is.24.4,6. Je. 4.23–28; 12.4. Am.1.2; 5.16. Zep.1.3.Na.1.4.
*h* Ge. 6. 3. Mat. 7. 6. Am.5.13. Pr.9.7,8. ver. 17, with Le.19.17.
*i* Je.15.10;18.18;20.2; 26.8,11. Am.5.10. 2 Ki. 17. 13–15, with De. 17. 12. Ro.2.8.
*j* Je.6.12,15; 15. 8; 4. 15,16.ch.9.7,8. Mat.15. 14. Mi.3.5–7.
3 Heb. *cut off.*
*k* ch.2.2. Je.6.2; 15.8. 2 Ki.17.6.
4 In the first clause of the verse reference is made to the people and the prophets. *Individuals* of all classes are meant. In the concluding clause the *whole nation* is comprehended under the name 'mother.'—*P.*

5 Afterward[g] shall the children of Israel return, and [h]seek the LORD their God, and [i]David[2] their king; and shall fear the LORD and [j]his goodness in the [k]latter days.

## CHAPTER IV.

1 *God's judgments against the sins of the people,* 6 *and of the priests,* 12 *and against their idolatry.* 15 *Judah is exhorted to take warning by Israel's calamity.*

HEAR the[a] word of the LORD, ye children of Israel: for [b]the LORD hath a controversy with the inhabitants of the land, because [c]*there is* no truth, nor mercy, nor knowledge of God, in the land.

2 By[d] swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood[1] toucheth[e] blood.[2]

3 Therefore [g]shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet[h] let no man strive, nor reprove another: for thy people *are* [i]as they that strive with the priest.

5 Therefore [j]shall thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy[3] thy [k]mother.[4]

6 ¶ My people are [5]destroyed [l]for lack of knowledge: because [n]thou hast rejected know-

5 Heb. *cut off.*

*l* ver.1.Pr.29.18.Is.27.11; 5.13.Eze.1.3.7.Mat.15.14.2 Co.4.3,4.
*n* 2 Ch.11.14.1 Ki.12.31.Is.56.10–12.Ps.81.11,12.

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ual enemy and danger; 19-23, and through sacrificial love and compassion, I will, in infinite equity, wisdom, love, mercy, and faithfulness, render them my people by an everlasting promise, and help them to know and acknowledge me as their God, fulfilling all my gracious promises. I will make all things in heaven and earth to concur in promoting their temporal, spiritual, and eternal welfare. Yea, I will graciously multiply their children; and, notwithstanding their long and fearful rejection, both Jews and Gentiles shall be rendered my peculiar people, sincere, bold, and open professors of the gospel of Christ.

Ver. 2. *She is not my wife,* &c. Having ceased to be loving and faithful, she ceased to be a wife—for these two principles are implied in that holy character and relation; and he ceased to be her husband, not by any fault of his, but because her infidelity had dissolved the marriage tie. *C.*

Ver. 7. *I will go,* &c. This is the exact parallel of the younger son, Lu. 15. 18, who, having wasted his substance, and having been reduced to the degrading employment of feeding swine, at last, through grace, 'came to himself,' and said, 'I will arise and go unto my father.' *C.*

Ver. 8. *She did not know.* Either to be ignorant of God, or altogether to overlook or deny him, is the constant characteristic of irreligion. The prophet here draws his evidence of this fact from agriculture and commerce—corn, oil, wine, wool, flax, silver, and gold—the produce, possessions, and emblems of a prosperous people; all naturally calculated to lead the heart to the Giver, but all, through sin, leading to neglect or ignorance both of his providence and grace. *C.*

Ver. 9. *Therefore will I . . . take away my corn,* &c. By drought, rain, wind, mildew, or those inexplicable causes of unfruitfulness which God sends, from time to time, to teach the ignorant, stir up the thoughtless, and convince the gainsayer, of a truth the most simple, yet so little understood and less felt—'the Lord reigneth.' *C.*

Ver. 12. The march of improvement in agriculture, manufactures, and the various useful or ornamental arts, ought to be accompanied with similar advancement in the public feeling of gratitude to God. But, alas! experience discovers that improvements in temporal are too often attained at the expense of spiritual things. Israel had greatly advanced in the cultivation of the vine and the fig—two inexhaustible sources of national employment and prosperity—but having derived her improvements chiefly from the example and instruction of her idolatrous neighbours, she not merely adopts their improvements, but conforms to their idolatry, and records her success as 'rewards' from them, and forgets or denies that they are mercies from God. O that Britain may take warning, and never be seduced after this sad example of national unbelief! *C.*

Ver. 14. *Allure.* Not by mere arbitrary requirement without any reason assigned beyond the divine will; nor yet by any penalty imposed upon neglect or infraction; but by such tenderness as a father employs, because he feels; and such alluring hopes as he sets before his child when he would lead him to sacrifice the present to the future, and pursue the course of self-denial, and study that he may attain a character and a position of emolument and honour. *C.*

Ver. 15. *Achor* was the place (Jos. 7. 25) where Achan was put to death for his covetousness of gold and silver and a Babylonish garment. Now 'covetousness is idolatry,' and until that principle is destroyed by the mortifying spirit, Ro. 8. 13, some form of idolatry will still reign in the heart; but when 'covetousness' is destroyed, then the believer is 'saved by hope;' 'because the love of God is shed abroad in his heart,' just in proportion as the love of the world is expelled, Ro. 5. 5; 8. 24; 1 Jn. 2. 15, 16. *C.*

Ver. 16. *Ishi*—that is, my husband; bound by the oath of the covenant to faithfulness and love, He. 6. 16–19.—*Baali,* that is, my lord; claiming superiority as a right, and exacting obedience as a debt. *C.*

Ver. 21. *I will hear the heavens*—while angels rejoice over sinners that repent, Lu. 15. 7, 10; and *they shall hear the earth*—as believers cry, 'Thy will be done on earth as it is in heaven.' *C.*

Ver. 22. *The corn,* the seed of the word as it falls or ripens, Mat. 13. 3, 23.—*Wine,* the reviving power of gospel promises, Is. 5. 5.—*Oil,* the unity of brethren in the bond of peace, produced by his effectual teaching, Ps. 133. 1–3; Ep. 4. 3; 1 Jn. 2. 20.—*Jezreel,* the dispersed seed of God returning with joy to Messiah, ch. 1. 10, 11. *C.*

REFLECTIONS.—Our relation to God, and dependence on him, exceedingly aggravate our rebellion against him; and yet God will renew his grant of that relation. O how loath he is to give up his professing people! They who love him ought therefore with great earnestness to expostulate with backsliding brethren, in order to convince them of their sin, warn them of their danger, and persuade them to repent of, and reform from, their sins; and not only to put away the grosser acts, but even the most inward and beloved abominations. If men abuse God's temporal favours in the service of idols, or accept them as received from such, it is but just that he should deprive them of them; and that he should mar the fields and flocks of those who have profaned his ordinances. But how tender are his mercies! Where sin and its punishments had abounded, grace much more abounds. God allures those by his gospel grace who justly deserve his everlasting destruction. And distress and fear, as well as foretastes of his kindness, promote spiritual gladness and detestation of idols. And, O, thrice-blessed is it to have JEHOVAH our reviver and comforter, our cleanser from all idols, our protector from every enemy, our gracious, faithful, and everlasting husband, our enricher, our God, and our ALL! In view of this, let my soul, hedged in by his providence, and all allured by his kindness, cast out her idols, and claim JEHOVAH as my own; that, in Christ, I may have his grace, mercy, and peace multiplied unto me! Adoring the grace which first chose, espoused, and drew my heart, let me, in communion with his people, cordially and solemnly take him to be my God for ever, and my guide even unto death.

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CHAPTER III. Ver. 2. Hosea's purchasing back his whorish wife at the price of a slave, denotes that base and disgraceful bondage in which the Israelites should long continue. 3, 4. This shows that the Israelites and Jews should, in the most deplorable manner, continue many ages without either civil or ecclesiastical establishment, neither worshipping the true God aright, nor professing regard to the idols of the nations. 5. But after the captivity, and especially in the beginning of the spiritual kingdom, shall all the Hebrew tribes, through the marvellous kindness of God, be converted to the Christian faith and true worship and fear of God.

Ver. 1. *Go yet*—go again. The former parable of the unfaithful wife, ch. 1. 2–9, related to 'the house of Israel,' ch. 1. 4; that is, to the ten tribes as a kingdom. This parable relates to 'the children of Israel,' ch. 2. 10, 11; 3. 2, which name includes the whole 'twelve tribes scattered abroad.'—*Beloved of her friend*—her husband, Je. 3. 20; Ca. 5. 16.—*Yet an adulteress.* Though an adulteress, the emblem of Israel, 'beloved for the fathers' sakes,' notwithstanding all their unfaithfulness. *C.*

Ver. 3. The dispersion of Israel was to cure them of idolatry—justly characterized as adultery, because idolatry and licentiousness have, in all ages, been intimately, if not inseparably, united. *C.*

REFLECTIONS.—It is very difficult to instruct or reclaim hardened professors. Precept must be upon precept, and sign upon sign. And the kindness of God seems long lost upon obstinate sinners. Sharply he must afflict them, even while he waits to be gracious: and long and disgraceful distress must teach them to value his kind returns. But happy are those afflictions which restrain us from using sinful means of relief, or which restrain us from following after idols. And thrice happy is it when both favours and frowns effectually draw us to Jesus Christ and his service. It is only in him that we can find JEHOVAH as ours, or taste of his heart-constraining goodness.

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CHAPTER IV. Ver. 1–5. Let the ten tribes of Israel know assuredly that God, highly provoked with their hypocrisy, fraud, and falsehood, their uncharitableness and cruelty, their wilful or slothful ignorance of

KHAN JUBB-YUSUF—IN THE COUNTRY WHICH, ACCORDING TO HOSEA, WAS TO LANGUISH AND MOURN. [Hosea, iv:1, 2, 3.]—"Hear ye the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven." Khan Jubb-Yusuf is a few miles north of Capernaum. The Khan derives its name from a tradition current among old Arab geographers that the pit into which Joseph was thrown was situated here. It is a desolate region, and one riding from Capernaum to this place will be impressed with the truth of this third verse: "The land shall mourn and everyone that dwelleth therein shall languish."

ledge, I will also reject thee, that thou shalt be no priest to me: seeing [o]thou hast forgotten the law of thy God, I will also [p]forget thy children.

7 As[q] they were increased, so they sinned against me: *therefore* [r]will I change their glory into shame.

8 They [s]eat up the sin of my people, and they set their [t]heart on their iniquity.[6]

9 And there shall be, [u]like people, like priest: and I will punish[7] them for their ways, and reward them[8] their doings.

10 For [v]they shall eat, and not have enough: they shall commit [z]whoredom, and shall not increase: because they [y]have left off to take heed to the LORD.

11 Whoredom,[z] and wine, and new wine, take away the heart.

12 ¶ My[a] people ask counsel at their stocks, and their staff declareth unto them:[9] for [b]the spirit of whoredoms hath caused *them* to err, and they have gone [c]a whoring from under their God.

13 They[d] sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore [e]your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I[g] will not[1] punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for [h]themselves are separated with whores, and they sacrifice with harlots: [i]therefore the people *that* doth not understand shall [2]fall.[3]

15 ¶ Though thou, Israel, [j]play the harlot, *yet* [k]let not Judah offend; and come not ye unto [l]Gilgal, neither go ye up to [4]Beth-aven, [m]nor swear, The LORD liveth.

16 For Israel [o]slideth back as a backsliding heifer: now the LORD [p]will feed them as a lamb in a large place.[5]

17 Ephraim *is* joined to idols: [q]let him alone.

18 Their[r] drink is sour:[6] they have committed whoredom [s]continually: her rulers[7] *with* shame [t]do love, Give ye.

19 The[u] wind hath bound her up in her wings,[8] and they shall be [v]ashamed because of their sacrifices.

A.M. cir. 3239. B.C. cir. 765.

*o* 2 Ki.17.15.Je.2.32.
*p* ch.1.6;2.9,11–17.
*q* ch.13.6. De.32.15. Je. 5. 7, 8. Ro. 2. 4. ch. 11.2.
*r* Mal.2.9.1 Sa.2.30.
*s* Le.6.26;7.6,7.
*t* Eze.14.3,7.
6 Heb. *lift up their soul to their iniquity*, and encourage them in it.
*u* Is.24.2.Je.5.31;14. 15,16.Mat.15.14.
7 Heb. *visit upon.*
8 Heb. *cause to return.*
*v* Le.26.26. Mi.6.14. Am.4.8. Hag.1.6.Pr.1. 3,25.
*x* ver.14;ch.9.11–17.
*y* De. 32.15–21, with Ps.89.7. De.28.12,32. 2 Pe.2.20,22.
*z* Is. 28. 7. Pr. 23.31–35; 31.3. ver.10,12. Ec. 7.7.Is.5.12.ch.13.6.
*a* Je.2.27;10.8.Hab. 2.18,19.Eze.21.21.
9 Cyril of Alexandria supposes that reference is here made to a Chaldean superstition which is described as follows:—Two rods were held upright, and allowed to fall while words of incantation were being uttered; the oracle was interpreted from the way in which they fell. To this degrading and absurd practice the people resorted, instead of to the God of Israel.—*P.*
*b* ch. 5. 4. Re.17.2,3. Is. 44. 20. 2 Th. 2.9–11. ch.5.4.
*c* Je.3.1–3. Eze. xvi. xxiii. 2 Ki.17.7–17.ver. 13.
*d* Is.1.29;57.5,7.Eze. 6.13;20.18;16.16,25.

A.M. cir. 3239. B.C. cir. 765.

*e* Ro.1.23–28.Nu.25. 1,2. 2 Ti.3.13. Am.7.17. Ps.81.12.
*g* Ps.81.12. Ro.1.28. Is.1.5.He.12.8.ver.17.
1 Or, *Shall I not*, &c.
*h* 1 Co.6.16. 1 Ki.14. 23,24;15.12.
*i* See ver.1,5,6.
2 Or, *be punished.*
3 The meaning of this verse seems to be that God would not punish the young daughters and daughters-in-law for their sins, because an evil example had been set them; and their crimes must be laid to the charge of those who were their natural instructors.—*P.*
*j* 1 Ki. xii. to 2 Ki. xvii. Je.3.6–9. Eze.23. 4–8.
*k* Ps. 76. 1, 2. Lu.12. 48.Ep.5.11.
*l* Jos.5.9. 1 Sa.15.21. ch.9.15; 12.11. Am.4.4; 5.5.
4 1 Ki.12.29.ch.10.5, 8; 5. 8; *i.e.* house of idols.
*m* 1 Ki.18. 21. Zep.1. 4,5. Eze. 20. 39; 23.38, 39.Am.8.14.
*o* Je. 7. 24. Zec.7.11, 12.ch.11.2,7.
*p* Le.26.33.2Ki.17.6.
5 The figure is that of a solitary lamb deserted in the wilderness. It is without a guide, without protection, without food and water; it is a preyto wild beasts.-*P.*
*q* ver. 4, 14. Mat. 15. 14. Ge. 6.3. Eze.20,39. Re.22.11. Ps.81.12.
*r* De.32.32.Is.1.22.
6 Heb. *is gone.*
*s* ver. 2, 10, 12–14. 2 Ki.17.7–17.

7 Heb. *shields*, Ps.47.9. *t* Pr.30.15.Mi.3.11;7.3.1 Sa.8.3. *u* ch.13.15.Je.4.11,12;51.1.Zec. 5.9–11.2 Ki.15.29;17.6. 8 To carry her hopelessly away.—*C.* *v* Je.2.26–28;3.24,25.

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divine things, and by their presumptuous profane swearing, perjury, murder, theft, and adultery, the repeated, and everywhere frequent, murders of their kings and others, will, by sword, famine, and pestilence, render their country most miserable and desolate. But it is to no purpose to warn or reprove them, they are so hardened and obstinate, and are ready to flee in the face of the best authorized reprovers. Therefore they and their false prophets shall be destroyed together, and their civil constitution shall be utterly broken, and the people murdered or dragged into captivity. 6–11. Since the priests neglect to instruct the people, and reject or forget the law of God, I will exclude them and their children from the office and benefit of the priesthood; and since, as their numbers, wealth, and power increase, they become more daring in their impieties, I will strip them of all their possessions and honours, and render them miserable and contemptible captives. And since they, with eagerness and pleasure, pamper themselves with the flesh of the people's sin-offerings, and even encourage them to sin, that their gain may abound; therefore shall priests and people, already alike in ignorance, intemperance, and profaneness, be quickly alike involved in fearful punishments. Their food being withdrawn or cursed, they shall be pinched with hunger. Their whoredoms shall not increase their families, nor their idolatries nor sinful alliances their strength.—For they have openly cast off all regard to me and my law; their whoredoms, idolatries, drunkenness, and luxury rendering them quite stupid and besotted. 12–14. Though they profess to be my people, they consult their wooden idols, and divine things by the falling of their staves. Instigated by the devil and their own idolatrous inclinations, they have renounced their dependence on me; and so abandoned themselves to idolatry, that there is scarcely the top of a hill, or a cluster of trees, where they do not worship some idol; and therefore will I give them up to the basest uncleanness and whoredoms, even in the worship of their idols, their daughters and wives being encouraged thereto by the example of their fathers and husbands:—in consequence of which, this besotted nation shall plunge themselves into ruin. 15–19. But though the Israelites have abandoned themselves to idolatry, let not the Jews copy their example, nor come near any of their idolatrous temples at Gilgal or Bethel, nor profane the name of the Lord by using it lightly, or attributing it to idols, or any way mixing his worship with idolatry or superstition;—for these Israelites are become quite headstrong and untractable in their apostasy from God to idols; and therefore shall their short-lived prosperity, under Jeroboam II. and Pekah, quickly issue in a miserable dispersion through the Assyrian empire. They are so violently addicted to idolatry, that it is needless for ministers to rebuke, conscience to check, Providence to restrain or afflict, or my Spirit to strive any more with them. Their drink-offerings and other services are quite abominable to me: and the wine which they have intemperately drunk turns sour on their stomach. They are perpetually occupied in whoredom and idolatry; and nothing can be obtained from their judges but by the force of shameful bribery: therefore shall the Assyrians hurry them into a miserable captivity and lasting dispersion, in which they shall with shame see their folly in trusting to idols and departing from God.

Ver. 1. 'The spiritual adultery of Israel, with its consequences, which the prophet has exposed in the first part, and chiefly in a symbolical mode, is more elaborately detailed here, not only with regard to its true nature, viz. the religious apostasy and moral depravity which prevailed throughout the ten tribes, but also in its inevitable consequences, the destruction of the kingdom and rejection of the people; and this is done with a repeated side-glance at Judah. To this there is appended a solemn appeal to return to the Lord, and a promise that the Lord will have compassion upon the penitent and renew his covenant of grace with them.' In these words Keil has well summarized the contents of the second part or division of this book, and its connection with the first. *P.*——*A controversy.* A phrase taken from a suit at law for injury inflicted on the person or damage done to property. *C.*

Ver. 2. *Break out*—as water bursts through banks and overflows the land. *C.*

Ver. 3. *The fishes of the sea shall be taken away. Sea*, in Hebrew, is put for any considerable extent of water—and by drought in their tributary streams the supply of fish might be destroyed. Or, if the Great Sea be understood, the depredations of foreign fishermen might soon take away the supply from the feeble and unprotected Israelites. *C.*

Ver. 5. *Therefore shalt thou fall.* The address is to the idolatrous priest, comp. ver. 4, 6, but includes the whole people as a church, whose office and dignity was 'a kingdom of priests,' Ex. 19. 6. *C.*

Ver. 6. *Thy children.* The address is to the church as a mother, ver. 4; that is, to the church as intrusted with the education of her children. *C.*

Ver. 8. *Eat up the sin.* Not the sin-offering, but the sin itself, which they countenanced by their erroneous teaching, ver. 6, and which they were not desirous of correcting; because, as lawyers, judges, and magistrates, they derived their support from the fees, bribes, and fines arising from the public criminality. See ver. 18. *C.*

Ver. 11. *Take away the heart* of the rational and immortal man, and reduce him to the level of the beasts that perish, Ps. 49. 20. *C.*

Ver. 14. *I will not punish*, &c. This is contrary to both the tenor of God's law and providence. It should be translated, 'Shall not I punish,' &c.—*Harlots.* Such as prostituted themselves in idol temples in honour of the idol, as the word signifies. *C.*

Ver. 15. *Gilgal.* Famous for the renewal of the covenant of circumcision, Jos. 5. 1–9; infamous for the idolatry set up by Jeroboam.—*Beth-aven*—the same as Beth-el. 'The house of God,' in the days of faithful Abraham—'the house of iniquity, in the days of his faithless descendants. *C.*

REFLECTIONS.—Alas, what unhappy discord sin sows between God and men! But they who have lost the true knowledge of God, generally proceed from evil to worse. And profane ministers and magistrates are ordinarily ringleaders in guilt, and will rejoice in the wickedness of those under their charge, if it but add to their gain.—But it is just that God should withdraw his mercies from such as abuse them, and heap upon obstinate transgressors one plague after another;—that rebels against the light of his word should perish in their ignorance;—that ignorant and scandalous ministers should be exposed to peculiar misery and shame;—that what is unlawfully gained should be blasted with a curse, and that with which we have dishonoured God should be turned to our shame;—and that sharers in sin should be sharers in punishment! Men will go the most dreadful lengths in sin when abandoned to their own hearts' lusts: every one will then keep another in countenance, and their dreadful crimes will at last be made a distinguished branch of their punishment. And when apostasy is general, there is great need to guard against the most distant compliance with it. It is hard to forbear the devil's service if we walk on his ground, or lose a proper reverence for God. And dreadful is the danger of complying with that which so quickly hurries men into sudden, unavoidable, and everlasting ruin.

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CHAPTER V. Ver. 1, 2. Seriously take warning, ye priests, Israelites, and princes, of the fearful but just judgments of God impending over you, because, like hunters and fowlers upon the mountains, ye have endeavoured by all means to ensnare men to idolatry and ruin; and notwithstanding manifold rebukes by my prophets and providences, have, by subtle contrivances and specious pretences, oppressed and murdered your opposers. 3–7. But I am fully acquainted with all your wickedness, your idolatries and whoredoms, and how, through ignorance of me, ye are obstinately addicted to your apostasy and wickedness. Your pride is openly avowed, and your insolence in sin is manifested in your very looks; therefore shall ye be quickly destroyed by civil wars, and at last ruined by the Assyrians, in which the Jews shall partly share along with you. Nor shall either multitudes of sacrifices or of prayers avail to appease or turn away my wrath from you: but since you have treacherously transgressed my command in marrying heathens, and bringing up your children as heathens, the Assyrians shall, in a short time, devour both you and your estates. 8–10. Be warned, O ye Jews, that the Assyrians, having desolated the country of the ten tribes, will render you miserable. They shall be utterly ruined, as I have often warned them by my prophets. And since the princes of Judah have disregarded the bounds fixed by my law, and seized on their neighbours' property, therefore shall the Assyrians and others, as instruments of

**TEMPLE OF ÆSCULAPIUS—A TEMPLE BUILT BY THE GREEKS TO THE GOD OF MEDICINE.** [Hosea, iv:13.]—"They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good. This prophecy of Hosea is supposed to have been uttered about 785 B. C. We are taught from this and other prophecies that God's chosen people had learned from their neighbors the practices of idolatry so completely that they did not differ very much religiously from the heathen around them. At the very time that Hosea was charging his people with asking counsel at their stocks, and with sacrificing upon the tops of the mountains, and burning incense upon the hills, the Greeks were giving themselves up to different forms of idolatrous worship. The temple of Æsculapius stands at the foot of the Acropolis in Athens, and was built in honor of the god of Medicine.

**CHURCH OF THE HOLY TABLE, NAZARETH—IN THE NEIGHBORHOOD WHERE CHRIST LIVED THIRTY YEARS.** [Zechariah, xiii:6.]—"And one shall say unto Him, What are these wounds in thine hands? Then He shall answer, Those with which I was wounded in the house of my friends." Tradition makes the rock which we see in the picture the place where Christ and His disciples often ate together. This rock is in the interior of the Church of the Holy Table in Nazareth. It is about three feet high, ten feet long, and three feet wide. We are standing in the front of the church and are looking toward the altar. This is a small church, but very beautifully kept. This chapel was built in 1861, and belongs to the Latin Christians.

## CHAPTER V.

*1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, 15 until they repent.*

HEAR ye[a] this, [b]O priests; and hearken, ye house of Israel; and give ye ear, [c]O house of the king; for [d]judgment is toward you because ye have been [e]a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are [g]profound to make slaughter,[1] though[2] I have been a rebuker[3] of them all.

3 I[h] know Ephraim,[4] and Israel is not hid from me: for now, O Ephraim, [i]thou committest whoredom, and Israel is defiled.

4 They will not [j]frame[5] their doings[6] to turn unto their God: for the [k]spirit of whoredoms is in the midst of them, and they have not known the LORD.

5 And [l]the pride of Israel doth testify to his face: therefore shall Israel and Ephraim [n]fall in their iniquity; Judah also shall fall with them.

6 They shall go with [o]their flocks and with their herds to seek the LORD; but [p]they shall not find *him;* he hath withdrawn himself from them.[7]

7 They [q]have dealt treacherously against the LORD: for they have begotten [r]strange children: now[s] shall a month devour them with their portions.

8 Blow[t] ye the cornet in [u]Gibeah, *and* the trumpet in Ramah: cry aloud *at* [v]Beth-aven, after thee,[8] O Benjamin.

9 Ephraim[x] shall be desolate in the day of rebuke: among the tribes of Israel [y]have I made known that which shall surely be.

10 The[z] princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them [a]like water.

11 Ephraim[b] *is* oppressed, *and* broken in judgment, because he willingly walked after the[c] commandment.[9]

12 Therefore *will* I *be* unto Ephraim [d]as a moth, and to the house of Judah as [1]rottenness.[2]

13 When Ephraim saw his sickness, and Judah *saw* his wound, [e]then went Ephraim to the Assyrian, and sent [3]to king Jareb:[4] yet[g] could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim [h]as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him.*

15 ¶ I[i] will go *and* return to my place, till they [j]acknowledge their offence,[5] and seek my face: [k]in their affliction they will seek me early.

## CHAPTER VI.

*1 An exhortation to repentance. 4 A complaint against Israel and Judah for persisting still in their wickedness.*

COME, and [a]let us return unto the LORD: for he [b]hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After[c] two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then [d]shall we know, *if* we follow on to know the LORD: [e]his going forth is prepared as the morning; and he shall come unto us [g]as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, [h]what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness[1] *is* [i]as a morning cloud, and as the early dew it goeth away.

5 Therefore [j]have I hewed *them* by the prophets; I have slain them by the words of my mouth: [2]and thy judgments *are* [k]*as* the light *that* goeth forth.

6 For[l] I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they, like men,[3] have[n] transgressed the covenant:[4] there[5] have they dealt treacherously against me.

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A.M. cir. 3244. B.C. cir. 760.

CHAP. V.

*a* See ch.4. 1. Je. 22. 29.
*b* ch.4.6-8; 6.9. Mal. 2.1. Je.8.8.
*c* ch.7.3-5. 2 Ki. xiv. xv. Mi.3.1.
*d* ch.2.9, 13; 9.11-17.
*e* ch.6.9; 7.1. Mi.6.16. Mat.15.14.
*g* ch.4.4; 6.9; 9.9. Is.29. 15; 31.6. Ps.10.8.
1 Delitzsch translates this clause:—'They understand from the very foundation how to spread out transgressions.'—*P.*
2 Or, *and*, &c.
3 Heb. *a correction*, Ju.2.14-20. Is.1.5.
*h* Re.3.15. He.4.13. Ps.90.8; 50.20, 21.
4 Or, the ten tribes, ch. 2. 17; ver. 9, 13, 14; ch. 6.4, 10; 7.8, 12; 8. 9. with 1 Ki.12.25.
*i* ch.4.1, 2, 10-12, 18.
*j* Ps.78.8.
5 Heb. *give.*
6 Or, *Their doings will not suffer* them.
*k* See ch. 4. 12, 1-6; 11.2, 7. Ps.36.1-4. Je.17. 9. Ro.8.7, 8. 1 Co.2.14.
*l* Is.3.9; 28.1. ch.7.10. 1 Ti.6.4. Is.59.12. Je.14. 7.
*n* ch.4.5. Pr.14.14, 32; 11.21.
*o* Mi.6.6, 7. Is. 1. 11-15; 66.3. Je.7.4. Pr.15.8.
*p* Pr.1.28. Is.1.15. Je. 11.11. Eze.8.18. Mi.3.4. Jn.7.34. Ps.109.7. La.3. 8, 44.
7 The offering of sacrifices would not save them now. God has deserted them. Their sins are so great that their very prayers are not heard.—*P.*
*q* Je.3.20. ch.6.7. Is. 24.5; 48.8. Je.5.11. Mal. 2.11.
*r* Ex. 23.32. De.7.2. Ju. 2. 10, &c. Ps.144.7, 11. Ne.13.24.
*s* Zec.11.8. Eze.7.3-13; 12.28.
*t* ch. 8. 1. Je.4.5; 6.1. Is.10.28-31. Joel 2.1.
*u* ch.10.9; 9.9. Ju.xix. xx.
*v* 1 Ki.12.29. ch.4.15; 10.5, 8.
8 *After thee.* The enemy is behind thee.—*C.*
*x* ver.12, 14; ch. 8. 8, 14; 9. 6, 11-17; 10. 5, 14; 11.5, 6; 13.3, 15, 16. Am. 3.14, 15; 7.9. 17.
*y* Am.3.7. Is.46.10; 48. 3, 5. Zec.1.6.
*z* 2 Ki. xvi. 2 Ch. xxviii., with De.19.14; 27.17. Pr.22.28.
*a* Ps.32.6; 59.1. Is.8.7, 8, 28. Da.9.26.
*b* De.28.33. 2 Ki. 15. 19, 29. Am.5.11; 8.6.
*c* 1 Ki. 12. 28-33. Mi. 6.16.
9 *The commandment* of Jeroboam to worship the calves, and forsake JEHOVAH. See Mi. 6. 16.—*C.*

A.M. cir. 3244. B.C. cir. 760.

*d* Job 13. 28. Is.51.8; 50.9. 2 Ki.xv.xvii.xxiv. xxv.
1 Or, *a worm.*
2 *Rottenness.* Rather a worm, such as is bred in decaying wood.—*C.*
*e* 2 Ki. 15. 19; 16.7. 2 Ch.28.16-18. ch.12.1; 7. 11; 10.6.
3 Or, *to the king of Jareb;* or *to the king* that *should plead.*
4 Jareb seems to be an epithet applied by the prophet here, and in ch.10.6, to the king of Assyria.—*P.*
*g* 2 Ch.28, 21. 2 Ki.15. 29; xvii. xviii. Eze.22.5-12.
*h* ch.13, 7, 8. La.3.10. Ps. 50. 22; 76. 7. 2 Ki. xvii. xviii.
*i* ch. 9. 12. De.31.17. Eze.10.4; 11. 23, ver.6, with Is.26.21.
*j* Le.26.40, 41. De.30. 1, 2. Je.3.13. ch.14.1-3. 2 Ch. 7. 14. Je. 29. 12. Eze. 6. 9; 20.43; 36. 31, 32.
5 Heb. *till they be guilty.*
*k* Ps.78.34; 83.16. Ju. 4. 2, 3; 6.6, 7. Is.26.9, 16. Je.2.27. Zep.2.3; 3.7.

CHAP. VI.

*a* ch. 5. 15; 14.1-3, 8. Je.3.22. La.3.40.
*b* ch.5.12-14. De.32. 39. 1 Sa.2.6. Ps.102.10. Job 5.18. La.3.32, 33.
*c* Ps.30.3, 5; 71.20; 86. 13. Eze.37.11. Ezr.9.8, 9. Is.26.19, 20. 2 Ki.20.5. 1 Co.15.4.
*d* Mi.4.2. ch.2.20. Is. 54. 13. Je. 24. 7; 31. 34. He. 3. 14. Pr. 2. 1-5, 9. Mat.13.12.
*e* 2 Sa.23.4. Mal.4.2. Ps.115.13, 14. Pr.4.18.
*g* De. 32. 2. ch. 14.5. Job 29.23. Ps.72.6; 65.9.
*h* ch.10.3. Je.5.7, 29. ch. 11. 8. Is.5.3, 4. Lu. 19.42.
1 Or, *mercy* or *kindness.*
*i* Ps.78.34-37. ch.13. 3. Mat.13.21.
*j* Je.1.10; 5.14; 23.29. 1 Ki. 19. 17. Eze. 43.3. He.4.12. Re.1.16.
2 Or, *that thy judgments might be,* &c.
*k* Ps.119.130. Ge.18. 25. Zec.1.6.
*l* Ps.50.8-15. Is.1.11. 1 Sa. 15. 22. Ec. 5. 1. Mat.9.13; 12.7. Je.6.20. Am.5.21-24.
3 Or, *like Adam,* Job 31.33. Ge.iii.
*n* Is.24.5. 2 Ki.17.7-17. ch.5.7; 8.1.
4 'But they have transgressed the covenant like Adam. As he wantonly disobeyed God, as through pride and self-will he broke the covenant which God made with him, so the Israelites wilfully and wantonly forsook God and turned to idols.—*P.*
5 That is, in the covenant.—*C.*

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my wrath, overflow and sweep them away. 11-15. As a just punishment of the Israelites' ready compliance with the idolatrous laws of Jeroboam and his successors, they are terribly oppressed by their unrighteous and tyrannical magistrates; and my judgments shall gradually and insensibly waste the kingdoms of Israel and Judah; and, perceiving their weakness, they shall apply to the Assyrians for help; who will distress and ruin, instead of helping them. And I, by their means, will, in the most fearless and furious manner, destroy them, and bereave them of their wealth. And, forbearing to help them, I will, for a time, leave them under the power of their troubles, till at last they be made candidly to acknowledge their offences, and earnestly supplicate my favour.

Ver. 1. *Mizpah.* A mountain and city of Gilead, Ju. 11. 29.—*Tabor,* a mountain of Zebulun; in both of which, it would appear, hunters and fowlers assembled with snares and nets, which are here employed as the emblems of those arts and influences which the idolatrous kings of Israel employed to seduce the people from the worship of Jehovah. *C.*

Ver. 2. *Revolters*—hunters. Applied to those who rode upon horses to drive the beasts into the toils.—*Profound.* Either they have dug deep pits to make slaughter, or they have made 'deep slaughter.' *C.*

Ver. 3. *Ephraim,* the chief of the ten tribes.—*Israel,* the ten tribes collectively. *C.*

Ver. 7. *Strange children.* Idolaters whom God will not acknowledge.—Their 'portion' for the year shall be devoured in 'a month'—they shall be reduced to hopeless famine, either of bread or of the Word. *C.*

Ver. 10. The princes of Israel had not only passed the bounds of law, but utterly removed every distinction between right and wrong, except their own will and pleasure. See De. 19. 14; 27. 17. *C.*

REFLECTIONS.—No station can protect men from God's judgment, and no secrecy can conceal sin from his notice. But as they who allure men to sin are plagues to all around them, they may expect redoubled judgments. And none are more subtle and barbarous oppressors and persecutors than apostates, who sin against much light and love. They who treacherously revolt from God, and educate their children in idolatry, may expect to have themselves, and all they have, quickly destroyed. And nothing more certainly presages destruction than pride and impudence in sinning. If men will not be humbled for their sins, they must perish in them. If men will make this world their portion, they may expect to have it rendered a means of their ruin. The destruction of one sinful nation should, but seldom does, make all their neighbours repent of their wickedness. God's threatenings become serious and awful in their fulfilment: and it forebodes ill when wicked laws are readily obeyed: when judgments are discerned, but not their cause; and when, under lesser judgments, men are not reformed, but flee to human aids. All means of relief prove fruitless except God bless them: and to trust to them but draws on heavier judgments. It is only in fellowship with God that men can be truly happy; and it is only in the way of acknowledging our offences, and of earnest prayer, that we can expect the returns of his favour.

CHAPTER VI. Ver. 1-3. Come, let us, by faith and repentance, return to the Lord who hath afflicted us, in the firm assurance of his graciously, seasonably, and speedily delivering us, and restoring us to happiness and comfort through the resurrection of Christ. And in the persevering exercise of these graces we shall experience his instruction, the clear and gradual manifestation of his favour, and his refreshing and fructifying comforts. 4-6. But ye hypocritical Israelites and Jews, what favour can be granted you? for those pretences of reformation under Hoshea, Jehu, and Hezekiah were but hypocritical: all is quickly blown over; therefore have I sharply rebuked them by the prophets, and by my threatenings devoted them to ruin; and in a little time my judgments, manifestly just, shall unavoidably overtake them. For it is inward and practical holiness and virtue, not ceremonial forms of service, that I chiefly regard. 7-11. But they, notwithstanding favours unnumbered, have, like Adam, broken my covenant, and lived as corruptly as the very heathens; even in the land which I gave them to encourage them to obedience; yea, in their very acts of devotion they have treacherously played the hypocrite.

8 Gilead[o] *is* a city of them that work iniquity, *and is* polluted with[6] blood.

9 And[p] as troops of robbers wait for a man, *so* the company of priests murder in the way by consent:[7] for they commit lewdness.[8]

10 I have seen [q]an horrible thing in the house of Israel: there *is* [r]the whoredom of Ephraim, Israel is defiled.

11 Also,[9] O Judah, he hath set [s]an harvest[1] for thee, when I returned the captivity of my people.[2]

## CHAPTER VII.

*1 Israel reproved for manifold sins. 11 God's wrath against them for their hypocrisy.*

WHEN I [a]would have healed Israel, then the[b] iniquity of Ephraim was discovered, and the wickedness[1] of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth[2] without:

2 And they consider not in[3] their hearts *that* I[c] remember all their wickedness: [d]now their own doings have [e]beset them about; they are before[g] my face.

3 They[h] make the king glad[4] with their wickedness, and the princes[5] with their lies.

4 They[i] *are* all adulterers, as an oven heated by the baker, [6]*who* ceaseth from raising[7] after he hath kneaded the dough, until it be leavened.

5 In [j]the day of our king the princes have made *him* [k]sick with bottles of wine:[8] he stretched[l] out his hand with scorners.

6 For [n]they have made ready[9] their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, [•]and have devoured their judges: all their kings are fallen: *there*[p] *is* none among them that calleth unto me.

A.M. cir. 3244.
B.C. cir. 760.

*o* ch. 12. 11. Jos. 21. 38.
6 Or, *cunning for.*
*p* ch. 5. 1, 2. Eze. 22. 27. Zep. 3. 3, 4. Je. 11. 9.
7 Heb. *with* one *shoulder*, or *to Shechem.*
8 Or, *enormity.*
*q* Je. 2. 11, 12; 5. 30; 18. 13; 23. 14.
*r* Eze. 24. 13. ch. 4. 1, 2, 10–12, 14; 5. 3, 4. 2 Ki. 17. 7–17. Is. ii. iii. v. ix. Am. ii.–viii. Mi. i.–iii. vi. vii.
9 Or, But.
*s* Je. 51. 33. Joel 3. 13. Mi. 4. 12. Re. 14. 15, or Je. 31. 5.
1 Israel was 'hewed' down as a forest, ver. 5; Judah will be cut down as grain ripened for the sickle (see Re. 14. 15)—as a people self-fitted for destruction.—*C.*
2 It would seem that in ver. 8–11 the whole land of Israel is denounced under three general heads. *Gilead* represents the country east of the Jordan; *Ephraim* the northern section of western Palestine, and *Judah* the southern.—*P.*

CHAP. VII.

B.C. cir. 755.

*a* Je. 51. 9; 17. 14. Mat. 23. 37. Lu. 19. 42.
*b* ch. 4. 1, 2, 10–12; 5. 1; 6. 10; 4. 7–9, 15. Mi. 2. 1–3; 3. 1–3; 7. 1–6. Is. i.–v. xxviii.–32. 1–15.
1 Heb. *evils.*
2 Heb. *strippeth.*
3 Heb. *say not to.*
*c* ch. 9. 9. Am. 8. 7. De. 32. 34. Ps. 50. 21.
*d* Is. 26. 16.
*e* Ps. 9. 16. Pr. 5. 22. Ps. 49. 5. Nu. 32. 23.
*g* Ps. 90. 8. Pr. 5. 21; 15. 3. Job 34. 21. Je. 16. 17; 32. 19.
*h* Ps. 62. 4. Pr. 14. 9. 1 Ki. 22. 6. Ro. 1. 32.
4 By the revenues derived from their robberies, ver. 1.—*C.*
5 The princes were made glad by 'their lies'—their idols—being enriched by the resort of worshippers to their cities, and mixing joyfully in their impure revelries, ver. 5.—*C.*
*i* Je. 9. 2. Mat. 15. 19. Is. 1. 4. ch. 4. 2, 12. Is. 57. 5.
6 Or, *the raiser will cease.*
7 Or, *from waking.*
*j* 1 Ki. 12. 32, 33. Mat. 14. 6. Ge. 40. 20.
*k* Hab. 2. 15. Is. 28. 1.
8 Or, *with heat through wine.*
*l* Ps. 1. 1. Pr. 13. 20.
*n* ver. 4, 7; ch. 5. 1, 2. Ps. 10. 8. Pr. 4. 16. Mi. 2. 1.
9 Or, *applied.*
*o* 2 Ki. 15. 10, 14, 25, 30; ix.
*p* ver. 10, 14. Is. 9. 13; 64. 7. Job 36. 13.

A.M. cir. 3249.
B.C. cir. 755.

*q* Ps. 106. 35. ch. 5. 7, 13; ver. 10: ch. 9. 3. Je. 16. 12, 13. Ezr. 9. 1.
1 Either in forbidden marriages or idolatries.—*C.*
*r* Re. 3. 16. 1 Ki. 18. 21. Zep. 1. 5.
2 Which no one watches—burned, on the side of the world, below—cold, towards God, above.—*C.*
*s* 2 Ki. 13. 4, 7; 15. 19, 29. Is. 42. 25; 9. 13.
3 Heb. *sprinkled.*
*t* See ch. 5. 5. Je. 3. 3.
*u* ver. 9. Is. 9. 13. Job 36. 13. Is. 1. 5. Pr. 23. 35.
*v* Je. 2. 11, 18, 36. Eze. 16. 30. 2 Ki. 15. 9, 16; 17. 3, 4. Is. 30. 1–6; 31. 1–3. ch. 5. 13; 8. 9; 12. 1; 9. 3; 14. 3. 2 Ch. 28. 16, 24.
*x* Ec. 9. 12. Eze. 12. 13; 17. 20. Je. 16. 16. Is. 24. 17, 18.
*y* Re. 3. 19.
*z* Le. xxvi. De. xxvii.–xxxii. 2 Ki. 17. 13, 14. Je. 44. 4.
4 From the prophecies of Moses read in their hearing.—*C.*
*a* ch. 9. 12. Is. 30. 1. La. 5. 16. Ze. 16. 23; 14. 5. ver. 11; ch. 5. 13.
5 Heb. *spoil.*
*b* Is. 3. 11. Eze. 18. 4.
*c* Ex. iii.–xiv. Ju. 2. 16. 2 Ki. 13. 17; 14. 27. Mi. 6. 4.
*d* ch. 11. 12. Je. 5. 11, 12. Ps. 78. 36. Ro. 1. 25. Je. 44. 17.
*e* Zec. 7. 5. Is. 29. 13. Je. 3. 10. Job 35. 9, 10. Ps. 78. 34, 36.
*g* Ja. 4. 3. Phi. 3. 18, 19. De. 32. 15. ch. 13. 6.
*h* Ju. 3. 14, 16. Ps. 106. 40–45. 2 Ki. 13. 3; 7, 25; 14. 25.
6 Or, *chastened.*
*i* ver. 14. Na. 1. 9, 11. Ps. 106. 39. Ge. 6. 5. Je. 17. 9.
*j* ch. 11. 7. Ps. 78. 57.
*k* ver. 13. Ps. 73. 9. 1 Ti. 1. 20.
*l* ch. 9. 3, 6; 8. 13. Eze. 36. 20; 23. 32.

CHAP. VIII.

B.C. cir. 750.

*a* ch. 5. 8. Is. 58. 1. Eze. 33. 2–9.
1 Heb. *the roof of thy mouth.*
2 The judgment impending over the kingdom of Israel is here pronounced. With trumpet sound the prophet is instructed to announce the coming of the destroyer. While doing so he states afresh the sins which entailed the judgments. Rebellion against God, transgression of his holy law, were the crimes laid to their charge.—*P.*
*b* De. 28. 47, 2 Ki. 17. 3–6; 18. 17. Je. 48. 40; 4. 13. Hab. 1. 8.
*c* ch. 4. 1, 2, 12–14; 6. 7. Ju. 2. 10–19. 2 Ki. 17. 7–17. Is. 24. 5.

8 Ephraim, [q]he hath mixed[1] himself among the people; Ephraim is [r]a cake not turned.[2]

9 Strangers[s] have devoured his strength, and he knoweth *it* not; yea, gray hairs are here and there[3] upon him, yet he knoweth not.

10 And the [t]pride of Israel testifieth to his face; and [u]they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is [v]like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, [x]I will spread my net upon them; I will bring them down as the fowls of the heaven; I will [y]chastise them, [z]as their congregation hath heard.[4]

13 Woe[a] unto them! for they have fled from me: destruction[5] unto them! [b]because they have transgressed against me: though [c]I have redeemed them, yet they have spoken [d]lies against me.

14 And [e]they have not cried unto me with their heart, when they howled upon their beds: [g]they assemble themselves for corn and wine, and they rebel against me.

15 Though[h] I have bound[6] and strengthened their arms, yet do they [i]imagine mischief against me.

16 They[j] return, *but* not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the [k]rage of their tongue: this *shall be* their derision [l]in the land of Egypt.

## CHAPTER VIII.

*Destruction is threatened both to Israel and Judah for their impiety and idolatry.*

SET the[a] trumpet to [1]thy mouth.[2] *He*[b] *shall come* as an eagle against the house of the LORD, [c]because they have transgressed my covenant, and trespassed against my law.

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Ramoth-gilead, though inhabited by Levites, is notorious for idolatry, murder, and every other crime. The Israelitish priests who dwell there support one another in robbery, murder, and other enormities. Nay, idolatry, whoredom, and other heaven-daring wickedness, so fearfully prevail among the ten tribes of Israel, as cannot be thought of or mentioned without horror.—And even the Jews have, by their impiety, ripened themselves for destruction.—But their harassment by the Assyrians, and captivity by the Chaldeans, shall nevertheless quickly issue in joyful deliverances.

Ver. 1. *Come, let us return.* In this and the two following verses the prophet, in his own person, exhorts the people to return with him to the service of JEHOVAH. *C.*

Ver. 2. There are here three distinct periods. The first is the day of the captivity of the ten tribes, which closed with the captivity of Judah. The second was the day of the complete dispersion and utter desolation by the Romans. The third is the period yet to come, commencing with the restoration so often promised, so long delayed, but still a sure word of prophecy which JEHOVAH, who cannot lie, will assuredly accomplish in his own time. There seems also an implied allusion to the resurrection of our Lord, first carried captive by the soldiers; secondly, by death; on the third 'his going forth prepared as the morning,' when he literally arose 'early on the first day of the week, as it began to dawn.' *C.*

Ver. 3. *Latter rain.* The translation does not convey the meaning. It signifies, literally, 'the crop rain;' which, as rains in warm countries do, fell periodically early in March, a little before the Judean harvest, and served to fill the grain.—*Former rain.* Literally, 'the rain that makes to spring'—the spring rain, which falls on the newly sown seed in October. *C.*

REFLECTIONS.—All troubles ought to be viewed as coming from God, and should awaken us to faith and repentance. There is no plague in this world which the infinite mercy of God in Christ cannot cure. His providence, which distresses, can relieve; and his Spirit, who convinces, can comfort us. Let us therefore always maintain faith in a risen Redeemer, and in the infinite power and kindness of God. Our deliverance and comforts are most likely to surprise us when our case is at the darkest. But God little regards that religion which comes by fits and starts. And often much hardened are the hearts of gospel hearers when they do not practice what they hear. God indeed repeatedly warns before he destroys: but his words will certainly issue either in the death of men's sins, or in their own. Want of true morality can never be balanced by forms of religion: it but provokes JEHOVAH to attempt it. To what treachery, perjury, idolatry, murder, and everything horrid, professors, and especially careless clergymen, will abandon themselves! And how unanimous are mankind in their rebellion against God! No wonder then that he makes their plagues dreadful! and sovereign is the mercy when he connects deserved judgments with gracious deliverances.

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CHAPTER VII. Ver. 1, 2. Notwithstanding the reformation which was begun under Jehu, and the restoration of their glory under Jehoash and Jeroboam, and notwithstanding all the pains which I have taken with them by my prophets, the wickedness of the ten tribes, in hypocrisy, perjury, dishonesty, and violence, and other forms unnumbered, is so increased before me, and is so notorious and daring, that I must punish them with unavoidable calamities. 3. By ready compliance with their wicked laws, by acting wickedly, by uttering flattery, or by slander of the godly, they please their kings. 4. They all are adulterers and idolaters; their bodies and minds being inflamed, and their hearts entertaining corrupt desires, they contrive how to gratify them. 5. In their royal feasts they and their king besot themselves with drunkenness, and deride the oracles, ordinances, or judgments of God. 6. Heated by wine, inflamed by lust, eagerly attached to idolatry, and infuriated with hatred of one another, they greedily wait for, and seize on, the first opportunity to execute their sinful purposes. 7. Thus inflamed, they murder their magistrates one after another. But in all their calamities they never request my pity or help. 8. By marriages and alliances with heathens they have learned their manners. They are zealous for their idols, but indifferent about the true worship of God, and at best halt between him and their idols. 9. Therefore heathen enemies have wasted their country, and everywhere symptoms of their approaching destruction appear; but they never regard it, nor take any proper means to prevent it. 10. So notorious is the pride and obstinacy of their hearts, that notwithstanding all the calamities which they have felt, or may see impending, they do not in the least repent or reform, or even request my assistance. 11. Nay, without any attention to the true method of relief, they, by turns, apply for help to their implacable enemies of Egypt and Assyria. 12. But I will entangle and disappoint them in all their designs; and will, as I have publicly warned them by my

**SHIPS AT SMYRNA—A CITY OF THE GENTILES, IN WHICH THE JEWS WERE SWALLOWED UP.** [Hosea, viii:8.]—"Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure." Smyrna is a great city on the coast of Asia Minor, whose leading merchants are Jews. Perhaps there is no city upon earth where the Jews have more influence in a commercial way than in this city. Not only in the time of Hosea was it true that Israel was swallowed up in Assyria and Babylon, but it continues to this day true that they are scattered among the Gentiles. The harbor of Smyrna is one of the most beautiful in the world. It is about two miles wide, and about six or eight miles long, lying due west from the city. Large numbers of vessels are always to be seen here, and because of the great trade of this city with the world it has come to have cosmopolitan modes of thought and manners.

2 Israel [d]shall cry unto me, My God, we know thee.

3 Israel hath [e]cast off *the thing that is* good: the enemy [g]shall pursue him.

4 They[h] have set up kings, but not by me; they have made princes, and I knew *it* not: [i]of their silver and their gold have they made them idols, that they may be cut off.

5 Thy[j] calf, O Samaria, hath cast *thee* off; mine[k] anger is kindled against them: [l]how long *will it be* ere they attain to innocency?

6 For[m] from Israel *was* it also: the workman made it; therefore it *is* not God: [o]but the calf of [p]Samaria shall be broken in pieces.

7 For [q]they have sown the wind, and they shall reap the whirlwind: it hath no stalk:[3] the bud shall yield no meal: if so be it yield, [r]the strangers shall swallow it up.

8 Israel is [s]swallowed up: now shall they be among[t] the Gentiles [u]as a vessel wherein *is* no pleasure.

9 For they are [v]gone up to Assyria, a wild ass alone by himself:[4] Ephraim [x]hath hired lovers.[5]

10 Yea, though they have hired among the nations, now [y]will I gather them,[6] and they shall sorrow a little[7] for [z]the burden of [a]the king of princes.

11 Because[b] Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him [c]the great things of my law, *but* [d]they were counted as a strange thing.

13 They[8] sacrifice flesh *for* the sacrifices of mine offerings, and eat *it;*[9] *but*[e] the LORD accepteth them not: now will he [g]remember their iniquity, and visit their sins: they [h]shall return to Egypt.

14 For [i]Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I [j]will send a fire upon his cities, and it shall devour the palaces thereof.

## CHAPTER IX.

*The distress and captivity of Israel for their sins, especially their idolatry.*

REJOICE not,[a] O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God; thou hast loved a [b]reward upon[1] every corn floor.[2]

2 The[c] floor and the wine-press[3] shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in [d]the LORD's land, but Ephraim [e]shall return to Egypt, and [g]they shall eat unclean *things* in Assyria.

4 They[h] shall not offer wine-*offerings* to the LORD, [i]neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the [j]bread

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A.M. cir. 3254. B.C. cir. 750.

*d* ch.7.14. Ps. 78. 34. Mat.7.21,22. Is.48.(.. Mi.3.11. 2 Ki.10.16,29. Tit.1.16.
*e* Ps.81.10,11;50.17.2 Ki.17.7–17. Mat.7 23; 23.37.
*g* ver.1. Je.16.16. Ps. 143.3. La.3.66;5.5.
*h* 1 Ki.12.16–20.2Ki. 15.13–17.25.
*i* ch. 8.5,ver.5,11,14; ch.10.1,2; 13.2,3. 1 Ki. 12.29;16.31.
*j* ver.6. Is.45.20. Je. 2.19,20.
*k* De.32.22. 2 Ki.17. 18.
*l* Je.4.14;13.27. Pr.1. 22.
*m* Ps.106.19,20,29,39; 115.4-8. Is.44.9–20. Je. 10.9.
*o* ch.10.5,6. Je.43.12, 13.ver.5.
*p* 1 Ki.21.1. 2 Ki.23. 19;5.3.
*q* Job 4. 8. Pr. 22. 8. Ro.6.21. Ec. 5. 16. ch. 10.13.
3 Or, *standing corn.*
*r* 2Ki.13.3,4,7;15.19, 29;17.6;18.11.
*s* Je.50.17.2Ki.15.29; 17.6.ch.7.9.
*t* Le. 26. 33. De. 28. 25.
*u* Je.22.28;48.38.
*v* ch. 5. 13; 7.11; Job 39.5. Je.2.24. See ver. 8.
4 Keil seems to bring out the true sense of this difficult clause:–'The thought is this. Whilst even a wild ass, that stupid animal, keeps by itself to maintain its independence, Ephraim tries to form unnatural alliances with the nations of the world, that is to say, alliances that are quite incompatible with its vocation.' The going up to Assyria does not refer to the captivity, but to the seeking alliance with Assyria in order to maintain independence.—*P.*
*x* ch.2.10; 5.13; 12.1. 2Ki.15.19;17.4. Is.30.6. Eze.23.7;16.33.
5 Heb. *loves.*

A.M. cir. 3254. B.C. cir. 750.

*b* ver. 4; ch.10.1,2,8. Je.16.13. De.4. 28. Pr. 22.20.
*c* Ps.147.19,20. Ro.3. 1,2. Ps.119.18.
*d* Ps.50.17. Job 21.14, 15.
8 Or, *In the sacrifices of mine offerings, they sacrifice flesh and eat it.*
9 They observed outward religious services, but their real object was sensual indulgences.—*C.*
*e* ch. 11. 12. Is. 1. 11–15;66.3. Zec.7.6. Pr.21. 27. Am.5.22
*g* ch.7.2, 9,9. Je. 14. 10. Ex. 32.5.
*h* ch.7.10. De.28.68. ch.9.3,6.
*i* De.32. 15–20. 2 Ki. 17.7–17. 1 Ki. 12.31,32. Is.29.13. Eze.20.32.
*j* Am.1.4,7,10,12,14. De. 32.22. Is.42.25.

CHAP. IX.

B.C. cir. 745.

*a* Is. 22. 12. Eze. 16. 47, 48; 20. 32. Am. 3. 2, ch.4.12;5.4,7.
*b* ch.2.12. Je.44 17.
1 Or, *in*, &c.
2 'Israel had no heart except for temporal prosperity. This he loved, whereso-ever he found it; and so, *on every corn-floor*, whereon the fruits of the earth were gathered for the threshing, he received it from his idols, as the hire, for which he praised them for the good things which he had received from a better giver'(*Pusey*).—*P.*
*c* ch.2.9,12. Is. 24. 7. Hag.1.9;2.16,17.
3 Or, *wine-fat.*
*d* Le.25.23. Ps.37.3.
*e* ch.8.13; 7.16; 11.5; ver.6.
*g* ch.11.11.2 Ki.17.6. Eze.4.13. Da.1.8.
*h* ch.3.4;8.14. Am.4. 4,5. Je.6.20. Is.60.3.
*i* Is.1.11–15.
*j* De. 26. 14. Nu. 19. 11. Le.21.1–6.

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prophets, debase and distress them. 13. Their apostasy from me, and rebellion against my laws, shall issue in their fearful and lasting ruin. For though I have often delivered them in straits, they have set up idols in my room, contradicted my oracles, or entertained me with hypocritical pretences and promises of reformation. 14. Yea, even when, in their beds or idol temples, they pitifully mourned under their calamities, they never heartily supplicated me: and while they eagerly desired corn and wine to satisfy their lust, they continue in their rebellion against me. 15. Whether I weakened them by adversity, or strengthened them by prosperity, they contrived how to displease me more and more by their idolatrous and wicked courses. 16. And even when they pretend to repent and turn to me, all is mere dissimulation;—therefore shall their princes, who have blasphemed me and reviled my prophets, be miserably destroyed by the Assyrians or conspirators; and all their applications to the Egyptians for help shall but issue in a derision of their calamities.

Ver. 16. *A deceitful bow.* The reference is to a peculiar species of bow, constructed of several pieces, which, when strung, is bent backward, and may be unstrung intentionally, by the slightest movement of the string to the right or left of the bow. If the one side of the bow be stronger than the other it unstrings itself, and, even when drawn to its full tension, deceives the archer, by dropping the arrow at his feet. *C.*

REFLECTIONS.—Alas, how men oppose JEHOVAH'S kindness to themselves, and obstinately dare to discredit the threatenings of God. But his ruinous judgments will at last convince them that he remembers their works. Palaces and courts are in general nests of abominations. And infernal influence and lustful fire furiously hurry sinners into whoredom and wickedness, while, with surprising care and contrivance, they wait for opportunities of gratifying their desires. And awful is their case who in trouble restrain prayer before God. Unnecessary connection with the wicked is very ensnaring and ruinous to religion and liberty; and God often makes such companions the instruments of punishing us. While stupidity under lesser judgments presages greater ones, application to heathens for help hastens them forward. Either pride, or they who indulge it, must be infallibly ruined. And nothing can be more provoking to God than to see those whom he has kindly warned, returning him hatred for his love. No wonder he detests the prayers of such as seek nothing but carnal enjoyments to gratify their lusts. And if even the greatest deal deceitfully with God, or outrageously with men, they themselves shall be rendered miserable and contemptible.

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CHAPTER VIII. Ver. 1. Loudly and earnestly warn these Israelites, who profess to be my people, that the Assyrians shall quickly and unavoidably tear, murder, and destroy them, because they have violated their covenant-obligations to me, and rebelled against my commandments. 2. In their distress they will indeed profess to acknowledge me for their God: 3. But, since they have practically rejected me and my worship, and cast off any due regard to my laws, the Assyrians shall pursue, murder, and carry them captive. 4. Without any regard to my commandment, they have set up what kings and governors they pleased; and, to their own ruin, have made themselves idols of silver and gold. 5. But the idol calf which they have placed at Samaria, Dan, Beth-el, or anywhere else, instead of protecting those obstinate sinners, provokes me to abandon them to their enemies. 6. According to their own invention, not any command of mine, the craftsman formed that merely pretended deity; and quickly shall it, unable to protect itself, be broken to pieces. 7. In their idolatrous courses and heathen alliances they but hasten upon themselves fearful miseries; and any appearance of success which they have for a while shall but tempt the Assyrians to invade and ruin their country. 8. They shall certainly be spoiled and devoured; and the poor remains of them, in the most despicable condition, be dispersed among the heathens of Assyria and the places adjacent. 9, 10. Their headstrong application to the Assyrians for help shall but issue in their unhappy captivity. The allies, whom they have procured at great expense, shall turn their enemies, and besiege them in their cities. And the vexatious tribute imposed upon them by Pul, the powerful monarch of Assyria, is but a prelude to far greater calamities. 11. The multitudes of idolatrous altars which they have erected, instead of atoning for their sin, or preventing their punishment, shall increase both. 12. I have, in the most clear and instructive manner, revealed to them my oracles, directing them in everything important in time or eternity; but they have quite disregarded my institutions, and abused my prophets, as setters forth of strange doctrines or insignificant fables. 13. Their sacrifices, which, without inward piety, they pretend to offer to me, but feast on themselves, I regard as no better than dead carrion; yea, they but hasten the punishment of their sins, and their flight into Egypt, for fear of the Assyrians. 14. Forgetful of their Maker and God, and regardless of his laws, the Israelites build temples for their idols, and the Jews fortify their cities, to secure themselves from the enemy. But the Assyrians or Chaldeans shall, ere long, burn and destroy them all.

Ver. 4. *I knew it not.* It was not communicated to me in prayer. The nation sought no counsel of me. *C.*

Ver. 5. *Thy calf,* &c. 'Cast far from thee thy calf, O Samaria!'—*Against them.* The kings and princes that for their base political purposes set up this idolatry, 1 Ki. 12. 25–33. *C.*

Ver. 6. *For from Israel.* But from Israel (the people) was it also, as well as from Jeroboam and the princes. *C.*

REFLECTIONS.—Ministers had need to be extremely bold and earnest in warning sinners. Men's own sins are their destroyers. God never casts off any till they cast off him. They who break his covenant of friendship expose themselves to the devouring rage of all around. Nor will any profession of relation to or knowledge of God avail those who in works deny him. The idolizing of creatures makes way for the destruction of both them and ourselves; and however gradually God's judgments may come, they will fall irresistibly at last. None are more despicable than professed Christians who have degenerated into profaneness. And the helps that men court instead of God will but prove the means of their ruin. If the great doctrines and laws of his Word be disregarded, no sacrifices, however costly, no forms of religion, can avail, but to aggravate our guilt or hasten our ruin. And neither temples nor fortifications can protect in the day of his wrath.

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CHAPTER IX. Ver. 1. Do not vainly imagine, ye Israelites, that your prosperity will be as secure and lasting as that of other nations, for your iniquities are greater: you have treacherously revolted from JEHOVAH, your God, to idols; and reckoning your enjoyments their gifts, ye have honoured them with the tithes and first-fruits belonging to JEHOVAH. 2. Therefore blasting or mildew, or the ravages of the enemy, shall rob you of your abused blessings, and leave you

WALLS, ACRO-CORINTH—OVERLOOKING THE RUINS OF THE ONCE SPLENDID CITY OF CORINTH NOW OBLITERATED. [HOSEA, ix: 17.]—"My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." This prophecy of Hosea was uttered about 760 B. C. Its fulfillment began when Israel was carried away to Assyria and Media by Sargon, 722. B. C. From that time forward it remained true that God's chosen people were wanderers among the nations. When St. Paul came to Corinth from Athens, in A. D. 51, he found here a synagogue and a great many Jews. The walls of Acro-Corinth are built around the sides of a mountain overlooking the ancient city of Corinth. Upon the brow of this mountain there was a temple of Venus, and at the time St. Paul was here it was, perhaps, the most wicked and licentious city on the earth. To-day it is in ruins, showing that heathen cities no less than those of the chosen people could not sin without suffering the consequences.

of mourners; all that eat thereof shall be polluted: for their [k]bread for their soul shall not come into the house of the LORD.

5 What[l] will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, [n]they are gone because of [4]destruction:[5] Egypt shall gather them up, Memphis shall bury them: [o]the[6] pleasant *places*[7] for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The[p] days of visitation are come, the days of recompense are come; Israel shall know *it:* the[q] prophet *is* a fool, the spiritual man[8] *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The [r]watchman of Ephraim *was* with my God: *but* [s]the prophet *is* a snare of a fowler in all his ways, *and* hatred in[9] the house of his God.

9 They have [t]deeply corrupted *themselves*, as in the days of [u]Gibeah: *therefore* [v]he will remember their iniquity, he will visit their sins.

10 I[x] found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig-tree at her first time:[1] *but* they [y]went to Baal-peor, and separated themselves unto *that* shame; and [z]*their* abominations were according as they [a]loved.

11 *As for* Ephraim, [b]their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet [c]will I bereave them, *that there shall* not *be* a man *left:* yea, woe also to them [d]when I depart from them!

13 Ephraim, as I saw [e]Tyrus, *is* planted in a pleasant place:[2] but Ephraim [g]shall bring forth his children to the murderer.

14 Give[h] them, O LORD: what wilt thou give? give them a miscarrying womb[3] and dry [4]breasts.

15 All their wickedness [i]*is* in Gilgal: for there I hated them: [j]for the wickedness of their doings I will drive them out of mine [k]house, I will love them no more: [l]all their princes *are* revolters.

16 Ephraim[m] is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit*[5] of their womb.

17 My God [o]will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

## CHAPTER X.

*Israel is reproved and threatened for their impiety and idolatry, and exhorted to repentance.*

ISRAEL *is*[a] an empty vine,[1] he bringeth forth fruit [b]unto himself, [c]according to the multitude of his fruit he hath increased the altars;

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A.M. cir. 3259. B.C. cir. 745.

*k* Am. 8. 11, 12. Jn. 6.51. Le.17.11.-vi. *l* ch.2.11. Am. 8.2,3, 10. *l*a.2.22. Is 10.3.
*m* ch.8.13. Le.26.33. De 28.03,04,08.
4 Heb. *spoil.*
5 The prophet speaks of the Israelites as if already in exile; and he asks how they will keep the great national feasts. The temple is gone; the means of rightly observing the feasts are gone. The whole land is desolate. To serve God, therefore, as he directed is impossible. —*P.*
*o* ch. 10. 8. Is. 32. 13; 34.13. Pr.24.31.2 Ki.17.-4.Ps.107.34.
6 Or, *their silver shall be desired, the nettle,* &c.
7 Heb. *the desire.*
*p* Am. 8.2. Eze.7.2-13. Is.26.11. Zep.1.14-18.
*q* ver. 8. Je.6.14; 23 16,17.Eze.13.10. Mi.2. 11.Zep.3.4.
8 Heb. *man of the spirit.*
*r* Is.21.11;62.6 Je.6. 17. Eze.3.17; 33.2. Mi. 7.4.
*s* ch.5.1. 1 Ki. 18. 19. Je.6.14;14.13. La.2.14; 4.13.
9 Or, *against.*
*t* ch.5.2;10.9. Is.31.6; 24.5.
*u* Ju. 19. 18–25, with Ge.19.4,10. Is.1.10.
*v* See ch.8. 13. Am, 3.2.
*x* De.32.10. ch.2.25; 11.1. Ex. 19. 5–8; 24. 3. De.5.27–29. Je.31 2; 2. 2, with Mi.7.1. Is.28.4.
1 Grapes in the desert are great luxuries; the first-ripe figs are highly prized. This figure, therefore, indicates the delight which the Lord felt in the ancient piety and devotion of Israel, after he had freed them from Egyptian bondage, and led them into the wilderness.—*P.*

A.M. cir. 3259. B.C. cir. 745.

*c* ver. 13. Job 27. 14. De.28.62; 32.25. Je.16. 3.
*d* De.31.17. 2 Ki. 17. 18,23. ch.7.13. 1 Sa.28. 13,15.ch.5.15.
*e* Eze.xxvi.-xxviii.
2 'Ephraim, as I said regarding Tyre, is planted in a pleasant place,' *i.e.* the situation of Ephraim in a fruitful region was as well fitted to promote her prosperity as the situation of Tyre was:—The one commanding the fruits of the earth, the other the commerce of the sea. —*P.*
*g* ver.12,16; ch.13.8, 15,16. Ki xv xvii.
*h* Lu. 23. 29, with ver 13,16;ch.13.6.
3 Heb. *a womb that casteth the fruit.*
4 Not an imprecation, but a compassionate intercession, that a wicked people might be childless, so that none might be brought up to idolatry or exposed to the murderer, ver.13. —*C.*
*i* ch.12.11;4.15. Jos. 4.19,20.
*j* Le. 26. 14–39. De. 28.1 –68; 32.15–27 ch. 1.6,9; ver.3–5,17. Am. 5.27.
*k* Ps.78.60.
*l* ch.4.8. Is.1.23. Eze. 22.27. Mi.3.11. Zep.3.3.
*m* See ver. 11–13. Job 18.16.
5 Heb. *the desires,* Eze.24.21.
*o* Je.15.1.2 Ki.17.18, 2 Ch.36.16. 1 Ki. 14.15. Pr. 27. 8. ch.7. 13. De. 28.64,65 32.26. Jn.7.35. Ja.1.1.1 Pe.1.1.

CHAP. X.

B.C. cir. 740.
*a* Na.2.2. Eze.15.1-5.Lu.13.6-9.
1 Or, *a vine emptying the fruit which it giveth.*
*b* Lu.12.21. Zec.7.5, 6.Phi.2.21.
*c* ch.2.8;8.4,11;12.11. Je.2.28.

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pining for want. 3. No longer shall ye continue in Canaan; but part of you, as fugitives and vagabonds, shall retire into Egypt, and the rest be carried captive into Assyria, to live in slavery and idolatry. 4. Nor shall ye be qualified nor have any opportunity to present any offerings to God that will be accepted; for ye shall have no access to bring your meat offerings or sacrifices for your sins into my temple. 5. Under your cruel oppression, ye shall have neither time nor liberty to keep any of your solemn feasts. 6. And while such of you as flee into Egypt, or the countries adjacent, are cut off by sword, famine, and pestilence, your stately and expensive houses shall be turned into heaps of rubbish. 7. Quickly ye shall see and feel those dreadful but richly-deserved judgments. Ye who mocked the prophets of God as fools and madmen, shall find that your false prophets were such, when ye are abandoned of God for your inexpressible wickedness and great hatred of him and his worship, and even of one another. 8. Once ye had prophets who were zealous for me, and faithfully declared my messages; but now, whatever they pretend, your false prophets do, by their doctrine and example, insnare you into sin and punishment, being haters of and hated by God, as they seduce and deter men from his worship and service; nay, are detested in the very temple of their idols. 9. Like the miscreants of Gibeah, ye are generally arrived at the highest pitch of lewdness, cruelty, and contempt of me, therefore will I speedily punish you in an exemplary manner. 10. Once I delighted in your fathers in the wilderness, blessed and watched over them as my chosen people; but they ungratefully apostatized to the shameful worship of Baal-peor, drawn into the snare by whorish women; and ever since ye and your fathers have multiplied and worshipped idols, as your lusts and fancies directed you. 11, 12. Your present blossoms of prosperity shall quickly leave you; and partly by miscarriages, early deaths, ravage, and murders of the enemy, your multitudes, of which ye boast, shall be almost utterly destroyed; and dreadful and lasting shall be your miseries when I withdraw my protection. 13. Your country seems as well replenished and fortified as Tyre itself; but your children shall be destroyed by the Assyrians. 14. Ye had therefore better have no children than bring them up for the slaughter. 15. Gilgal where I so remarkably blessed your fathers, and where my tabernacle once stood, is become notorious for idolatry and other wickedness. Therefore I hate them, and will expel them from my land and church, and will for many ages pursue them with the tokens of my vengeance. Their princes are revolters from my worship, and break through all the rules of justice and honesty. 16, 17. I will therefore utterly destroy them, root and branch; and for their obstinate rebellion cast them away into a miserable captivity and dispersion among the heathens.

Ver. 4. *For their bread,* &c. Their bread-offerings, either on the table of show-bread, or meat-offering, Lu. 2. 4; 6. 16, presented in typical expiation of the sins of their souls, God will not accept. *C.*

Ver. 7. There seems no reason for interpreting either this or ver. 8 of false prophets. Is it not rather to be understood thus:—Such is your iniquity, you pronounce God's prophet a fool; such your hatred of God (Ro. 8. 7), you pronounce the spiritual man mad? *C.*

Ver. 8. *The prophet is a snare,* &c. 'The prophet is (esteemed) a snare in all his ways, and (an object of) hatred in the house of his God;' that is, the true prophet of the true God; for had he been a false prophet of a false god, he would have flattered the people, and they would have praised him. *C.*

REFLECTIONS.—It is absurd to rejoice when sin reigns in us, guilt burdens our consciences, and God's wrath hangs over our heads. If we idolize our created enjoyments, or bestow them upon the service of the devil, it is but just that God should deprive us of them. It is but just that apostates from God's service should be expelled from his land; that they who despise his ordinances should be deprived of them. And if sin turn populous countries into desolations, the sinful inhabitants may expect destruction, flee where they will. The appointed season of God's judgments will bring to light and punish their abominations. Nor have any a more awful influence in ripening nations for ruin than villanous clergymen. If sinners will imitate their fathers in wickedness, they may expect to draw on themselves the most fearful destruction. If they separate themselves to wickedness, God will separate them to punishment. If they follow their lusts, God will withdraw his protection, and usher in a flood of calamities. If they educate their children in sin, God will destroy them in wrath. The crosses which children often occasion more than counterbalance the comfort of them. And no misery is greater than to be deserted, hated, and rejected by God. But thrice happy are they, in the worst of times, who have God for their God and their ALL.

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CHAPTER X. Ver. 1. The Israelites, destitute of true goodness, have done nothing for my glory, but have been intent only upon gratifying their own lusts; and the more their wealth increased the more they multiplied their idolatries. 2. Their heart is divided between me and their idols, and mutual contentions rage among them; but their guilt shall quickly issue in their desolation, and the Assyrians shall destroy their altars and images. 3. Their contempt of my authority shall issue in their having no government of their own that can do them any good in their distressed circumstances. 4. They quite disregard their vows to God and oaths to the Assyrians or to one another; and instead of just judgments, injustice, oppression, and violence overspread the whole land. 5, 6. Dreadfully shall the worshippers mourn, and especially the priests, who lived merrily on their incomes, when their golden calves at Beth-el shall be disgracefully seized by the Assyrians, and sent as a present to their king, and themselves exposed to shame, for their obstinate worshipping of an insignificant idol which cannot protect itself. 7. Their king, in whom they also trusted, shall be quickly and easily murdered. 8. Their high places of Beth-el, where they have committed so much wickedness, and their altars, shall be turned into heaps of rubbish; and their worshippers shall earnestly wish the mountains and hills, on which they had worshipped their idols, to fall on and crush them to death. 9. From the war against the Benjamites, who protected the miscreants of Gibeah, to the present time, ye have sinned in a like or in a more notorious manner. There your fathers were preserved, and became conquerors over the wicked Benjamites. Nay, there the wicked Benjamites stood in their own defence, and gained two battles over your slothful and inactive ancestors. 10. But now I intend effectually to punish you by the Assyrian armies for your attachment to your calves of Dan and Beth-el, and for your revolting from my worship and allegiance to the family of David. 11. And since, notwithstanding all my pains to instruct and engage you to keep my laws, ye love only your own ease, pleasure, and profit, and since lesser judgments do not avail to reform you,

**GENERAL VIEW OF POMPEII—NEAR THE SO-CALLED RIVER OF STYX, MADE FAMOUS IN CLASSIC POETRY.** [Hosea, x:8.]—"The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us." Some take the word Aven in the above verse to stand for Bamoth-Aven, which signifies the high places of iniquity. It is a significant fact that the high places the Israelites used for idolatrous worship are totally waste and desolate. But we notice the same laws that brought ruin and desolation to the Israelites for unholy sacrifices were at work among the heathen nations by which they were surrounded. Pompeii was founded, perhaps, in the same century in which this prophecy was written, and no city at the time of its destruction was more given up to a refined idolatry than this. The thorn and the thistle now grow upon their altars.

according to the goodness of his land they have made goodly images.[2]

2 Their[3] heart [d]is divided:[4] now shall they be found faulty: [e]he shall break down[5] their altars, he shall spoil their images.

3 For now they shall say, [g]We have no king, because we feared not the LORD; what then should a king do to us?[6]

4 They have spoken words, swearing falsely in[k] making a covenant: thus [i]judgment springeth up as hemlock[7] in the furrows of the field.

5 The inhabitants of Samaria shall fear [j]because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests[8] thereof [9]*that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It[k] shall be also carried unto Assyria *for* a present to king Jareb:[1] Ephraim [l]shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, [m]her king is cut off as the foam upon the water.[2]

8 The high places also of Aven,[3] the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; [o]and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, [p]thou hast sinned from the days of Gibeah; there they stood: [q]the battle in Gibeah against the children of iniquity did not overtake them.

10 *It*[r] *is* in my desire that I should chastise them; [s]and the people shall be gathered against them, [4]when they shall bind themselves in their two furrows.[5]

11 And Ephraim *is as* [t]an heifer *that is*

A.M. cir. 3264.
B.C. cir. 740

2 Heb. *statues* or *standing images.*
3 Or, *He hath divided their heart.*
*d* 1 Ki.18.21.ch.7.8.
4 Between JEHOVAH and idols.—*C.*
*e* ver. 5–8. Je. 43. 12, 13.ch.8.5,6.
5 Heb. *behead.*
*g* ver.7,15;ch.3.4;11.5;13.11. Mi.4.9.
6 *To us*—for us.—*Horsley.*
*h* ch.6.7;5.7. Is.24.5, or 2 Ki.15.10, 14,25,30; 17.3,4.
*i* Am.5.7; 6.12. Is.5.7;1.23;59.13–15. De.29.18.Ac.8.23.Hc.12.15.
7 *Hemlock.* The meaning is, the corrupt administration of the law (ch. 4. 8; 5. 10) was to society as hemlock, which, though food to some animals (as oppression was food to the oppressors), was death to others, as oppression was ruin to the oppressed.—*C.*
*j* ch.8.5,6; 4.15; ver. 6.2 Ki.17.6;18.10.
8 Or, *Chemarim,* Zep.1.4.2 Ki.23.5.
9 Or, *shall sorrow over,* ver.6. Ju. 18. 24, with 1 Sa.4.21,22.
*k* ch.5.13.Is.46.1,2.
1 *Jareb*—a revenger. An Hebrew name for the king of Assyria—as the providential avenger of God's outraged laws.—*C.*
*l* ch.11.6. Je.48.13;2.26,27,37; 3.24,25. Is. 1. 29;44.9,11.ch.4.19.
*m* ver. 3, 15. 1 Ki.21. 1,2.2 Ki.1.3;17.4.
2 Heb. *the face of the waters.*
3 Beth-aven or Bethel, ver.5;ch.4.15;5.8. 1 Ki. 12. 30; 13. 34, with De.9.21.
*o* Is.2.19. Lu. 23. 30. Re.6.16;9.6.
*p* ch. 9. 9. Ju. 19. 22–25.
*q* Ju.20.13–25,though 35–48. Zep.3.6,7.
*r* De.28.63. Is.1.24.
*s* Eze.23.9,10; 16.37. ch.8.1. Is.8.7,8. Je.21. 13;16.16.
4 Or, *when I shall bind them for their two transgressions,* or *in their two habitations.*
5 *Two furrows.*—The two forms of sin in Benjamin and the other tribes, ver. 9; or the sin of Israel and the sin of Judah, each yoked in the cause of idolatry—each 'sowing the wind,and reaping the whirlwind.'—*C.*
*t* Je.46.20.ch.4.16.

A.M. cir. 3264.
B.C. cir. 740.

*u* De.25.4.Phi.2.21.
*v* ch. 11. 4, or 9. 10–17;5.14.
6 Heb. *the beauty of her neck.*
7 'I shall pass the yoke (of captivity) upon her fair neck.'—*C.*
*x* 2 Ch.28.6,8. Mi. 4. 10.
*y* Pr. 11. 18. 1 Co.15. 58. Je.4.3,4. Ga.6.7,8.
*z* 1 Pe.4.3. 2 Co. 6.2. Is.31.1; 55. 6. Ps. 32. 6. Am.5.4–6,8,14,15.
*a* ch.6.3. Ps.72.6. Is. 45.8. Tit.2.11–14.
*b* ch.8.7;7.3. Job 4.8. Pr.22.8. Ga.6.7,8.
*c* Ps.52.7;62.9,10; 33. 16; 146.3. Je.17.5.ch.9. 11;13.15.
*d* Is.22.1–4;33.14.
*e* ch.13.16.2 Ki.17.6.
*g* 2 Ki. 18. 34; 19.11–13.
8 Shalman appears to be identical with Shalmaneser king of Assyria; and Betharbel is the same as Arbel, or Arbela, of Upper Galilee, which was taken with other cities when the Assyrian army under Tiglath-pileser invaded the country.—*P.*
*h* ch.13.16.Ge.32.11. Je.13.14.
*i* ver.5;ch.9.15;13.1–3.
9 'So will he do unto thee, Beth-el.'—*C.*
1 Heb. *the evil of your evil,* Ro.7.13.
*j* ver.3,7.2 Ki.17.4,6. ch.3.4.

CHAP. XI.
B.C. cir. 730.
*a* Je. 2. 2. ch. 2. 15. Eze.16.6. Mal.1.2. De. 7.7.
*b* Ex.4. 22, 23. De.4. 20. Mat.2.15.
*c* De.29.4;32.5. 2 Ki. 17. 13–15. 2 Ch. 36. 14–16. Je.44.3–5. Ju.2.10–19.
1 The prophet's object here is to contrast Israel's early faith with its subsequent apostasy. The fault was altogether its own. God taught and called them by the prophets; yet the more he called the more perverse and disobedient did they become. Instead of obeying God, they worshipped idols.—*P.*
*d* Is.46.3. ver. 1; ch. 10.11. De.1.31; 8.2; 32. 10, 11. Ex. 13. 20; 19. 4. Nu.11.12.
*e* Is.1.3, ch.2. 8. Ex. 15.26;23.25.ch.4.6.

taught, *and* loveth to [u]tread out *the corn;* [v]but I passed over upon [6]her fair neck:[7] I will make Ephraim to ride; [x]Judah shall plow, *and* Jacob shall break his clods.

12 Sow[y] to yourselves in righteousness, reap in mercy; break up your fallow ground: for [z]*it is* time to seek the LORD, till he come and [a]rain righteousness upon you.

13 Ye[b] have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou [c]didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall [d]a tumult arise among thy people, and [e]all thy fortresses shall be spoiled, as Shalman spoiled [g]Beth-arbel in the day of battle:[8] the mother [h]was dashed in pieces upon *her* children.

15 So[i] shall Beth-el do unto you[9] because of your great wickedness:[1] in[j] a morning shall the king of Israel utterly be cut off.

## CHAPTER XI.

1 *The ingratitude of Israel unto God for his benefits.* 5 *His judgment upon them.* 8 *God's mercy toward them.*

WHEN Israel [a]*was* a child, then I loved him, and [b]called my son out of Egypt.

2 *As*[c] they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.[1]

3 I[d] taught Ephraim also to go, taking them by their arms; but [e]they knew not that I healed them.

4 I[g] drew them with cords of a man, with bands of love: and I was to them as they that take off[2] the yoke on their jaws, and [h]I laid meat unto them.

*g* Ca.1.4.Jn.6.44.2 Co.5.14. 2 Heb. *lift up,* Le.26.13.Is.63.9.
*h* Ne.9.15,20.Jn.6.27–57.Ps.78.23,24;105.40.

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I will make you the miserable slaves of the Assyrians; and even the Jews shall be terribly harassed by them, and afterwards more so by the Chaldeans—though both shall issue in a harvest of joyful deliverances. 12. Applying the imparted righteousness of the Messiah, in his strength, live soberly, righteously, and godly, that in due time ye may enjoy the gracious reward of eternal life. Study to have your hearts convinced and renewed. It is high time now, when troubles are so near, to cry mightily to God for the gracious bestowal of his righteousness and grace. 13. Ye have, with great pains, laboured in wickedness, and thereby ripened yourselves for destructions and disappointments, because ye trusted in your idols and heathen alliances, and in your carnal projects and numerous armies. 14. Therefore shall your intestine divisions, and the invasion of the Assyrian army, throw you into the most terrible perplexity; and all your forts shall be taken and cruelly destroyed, as at the taking of Beth-arbel, where even the women and children were inhumanly butchered. 15. Your idolatry committed at Beth-el shall draw down the like vengeance upon you. Suddenly, and while ye expect quite other things, shall Hoshea your king be deprived of his authority, and imprisoned or murdered, and your whole civil constitution broken in pieces.

Ver. 9. *Gibeah.* The scene of the war with Benjamin on account of the infamous outrage on the Levite's concubine; in which case Benjamin doubly sinned—first, in committing the sin, then in protecting the guilty; and then all Israel sinned—first, in exterminating revenge, and, secondly, in a passionate and unbrotherly oath. *C.*

REFLECTIONS.—A selfish spirit defrauds God of his due honours. Nothing can be more criminal than to multiply our sins as God increases his favours; and nothing more just than for God to deprive us of that which we employ in the service of Satan. No inward treachery or dissimulation escapes his notice; highly he detests all deceit in oaths, covenants, and vows, and all injustice in civil dealings or judgments.—If we make creatures our idols it but hastens their destruction. And if God's grace destroy not the love of sin in us, his providence will destroy the fuel of sinful lusts around us. It is kind in God to chastise men that he may not destroy them. He often punishes with hardships those who have indulged themselves in luxurious pleasures. And men's rewards or punishments are framed answerably to their virtue or vice. But, alas, what barbarous work, what dreadful and unexpected calamities, hath sin introduced!

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CHAPTER XI. When your nation was extremely debased, and unable to help themselves, I fixed upon it for my peculiar people, and by my special providence brought them out of Egypt by the hand of Moses and Aaron; and I will hereafter bring forth my Son Jesus Christ from thence. Ver. 2. But such was their ingratitude, that the more my prophets exhorted and invited them to repentance and holy obedience, the more contrarily they walked, and obstinately abandoned themselves to heathenish idolatries. 3. I tenderly conducted them through the Arabian wilderness, and supported and carried them through every difficulty: but they seemed insensible of, and never cordially acknowledged, my kind removal of judgments which they had deserved, and my preservation from dangers. 4. By every endearing motive and constraining influence, suited to their rational nature, I allured them to a steadfast obedience; I delivered them from their repeated oppressions by the Egyptians and under the judges; and, both in the wilderness and in Canaan, provided them with every necessary enjoyment. 5, 6. But since, notwithstanding my favours, they obstinately persist in their wickedness, and trust to their own devices, I will put an end to their alliances with, or their fleeing for shelter to, the Egyptians, by giving them into the hand of the Assyrians, who shall desolate their cities and villages, and carry the survivors into a miserable captivity. 7. For they are so obstinate in their idolatries that, let my prophets invite and entreat them as they will to forsake their idols and return to me, scarcely any regard either me or them. 8. But though their enormous wickedness richly deserves the most tremendous ruin, my own bowels of mercy towards them call for my pity. 9. I will not therefore inflict on them all that they deserve; nor will I redouble my strokes to their utter destruction; nor shall their cities, like Sodom, be perpetual monuments of my wrath; for I am infinitely tender in my mercy, and unchangeably faithful to my promise made with Abraham. 10. After the captivity, and especially in the apostolic and coming periods, the Lord shall, by the powerful voice of his gospel, cause them to own Jesus Christ, and walk in his ways. 11. Trembling under a sense of their sinfulness and misery, they shall come to him from every quarter; and with fear and trembling shall they return to their own land, and be placed in the church. 12. The Israelites compass me about with a deceitful profession and hypocritical services; but the tribes of Judah and Benjamin are yet governed by my laws, and faithfully walk in the steps of their progenitors.

REFLECTIONS.—Great is the kindness of God in preserving, supporting, and directing us in childhood. But how much greater his kindness in bringing his Son into and through our Egyptian world, and in delivering our souls from our worse than Egyptian bondage to Satan and our lusts, drawing us to himself, and making

5 ¶ He[i] shall not return into the land of Egypt, but [j]the Assyrian shall be his king, because they refused to return.

6 And[k] the sword shall abide on his cities, and shall consume his branches, and devour *them*, [l]because of their own counsels.

7 And my people are [m]bent to backsliding from me: [o]though they called them to the Most High, none at all would exalt *him*.[3]

8 ¶ How[p] shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [q]Admah? *how* shall I set thee as Zeboim? [r]mine heart is turned within me, my repentings are kindled together.

9 I[s] will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I *am* God, and not man;[4] the Holy One in the midst of thee: and I will not enter into the city.

10 They[t] shall walk after the LORD; he shall roar[u] like a lion: when he shall roar, then the children shall [v]tremble from the west.

11 They[x] shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I[y] will place them in their houses, saith the LORD.

12 ¶ Ephraim [z]compasseth me about with lies, and the house of Israel with deceit: but Judah[a] yet ruleth with God, and is faithful with the saints.[5]

## CHAPTER XII.

*1 A reproof of Ephraim, Judah, and Jacob. 3 By former favours he exhorteth to repentance. 7 Ephraim's sins and ingratitude provoke God.*

EPHRAIM feedeth on [a]wind, and followeth after the east wind: [b]he daily increaseth lies and desolation; and [c]they do make a covenant with the Assyrians, and [d]oil[1] is carried into Egypt.

2 The[e] LORD hath also a controversy with Judah, and will punish[2] Jacob according to his ways; according to his [g]doings will he recompense him.

3 ¶ He took his brother [h]by the heel in the womb, and by his strength [i]he [3]had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* [j]Beth-el, and there he spake [k]with us;

5 Even the LORD God of hosts; the LORD *is* his [l]memorial.

6 Therefore[n] turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* a merchant,[4] the [o]balances of deceit *are* in his hand: he loveth to oppress.[5]

8 And Ephraim said, [p]Yet I am become rich, I have found me out substance:[6] *in* all my labours they shall find none iniquity in me that *were* sin.[7]

9 And I, [q]*that am* the LORD thy God from the land of Egypt, [r]will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also [s]spoken[8] by the prophets, and I have multiplied visions, and used [t]similitudes, by the ministry[9] of the prophets.

11 *Is*[u] *there* iniquity *in* Gilead?[1] surely they are vanity: they sacrifice bullocks in Gilgal; yea, [v]their altars *are* as heaps in the furrows of the fields.

12 And Jacob [x]fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.

13 And[y] by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim[z] provoked *him* to anger most [2]bitterly: [a]therefore shall he leave his [3]blood

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A.M. cir. 3274. B.C. cir. 730.

*i* With ch.8.13; 7.16; 9.3. Is.10.11.
*j* Is.7.20; 8.7,8; 10.5, 6. 2Ki.15.19,29; 17.6
*k* ch.10.8, 14; 13.16. Je.47.6,7. Is.10.6.
*l* ch.10.6,13. Ps.106. 39.
*m* ch.4.16. Je.3.6,8; 8. 15; 14.7. ch.14.4.
*o* ver.2; ch.7.16. Ps. 81.11. 2 Ch.30.1–11.
3 Heb. *together they exalted not.*
*p* ch.6.4. Je.6.8. Mat. 23.37. Lu.19.41,42. La. 3.33. Je.9.7. Ju.10.16.
*q* Ge.14.8; 19.24,25. De. 29.23. Am. 4.11. Zep.2.9.
*r* La.1.20. Je.31.20. Is.63.15.
*s* Ps.78.38. Je.30.11. Is.55.7,8. 2Sa.7.14. Nu. 23.19. Eze.16.6. Mal.3. 6.
4 The meaning of this beautiful passage has been thus set forth:—'I am God and not man; I am not swayed by human passions. God so tempers his wrath, as, in the midst of it, to remember mercy; he so punishes the iniquity of his guilty children, as at the same time to fulfil to them all his gracious promises.' God corrects, as a father, not to destroy, but to save; not to kill, but to heal.—*P.*
*t* ch.3.5; 6.3. Mi.2.12, 13. Je.31.9. Is.49.10; 43. 6.
*u* Je.25.30. Am.1.2; 3.8. Joel 3.16. Is.27.13; 31.4.
*v* Ac.2.37; 16.29.
*x* ch.3.5. Zec.10.10. Ps.2.11. Is.60.8; 11.11; 24.14; 43.6; 49.12. ch.1. 10,11.
*y* Je.31.12. Eze.37. 21,22,25.
*z* Ps.78.36. ch.12.1; 7.3,8. 2 Ch.24.7–17. Is. 29.13. Tit.1.16. Mat. xxiii.
*a* 2 Ki.18.3–6. 2 Ch. xxix.–xxxi. 2 Sa. 23.3. Ro.6.12.1 Pe.1.16; 2.16.
5 Or, *the most holy.*

CHAP. XII.

B.C. cir. 725.
*a* Job 15.2. Je.22.20. ch.8.7; 13.15.
*b* ch.11.12. 2 Ki.17.4–6.
*c* ch.5.13; 7.11. 2 Ki. 15.19; 17.4, with De.8. 8.
*d* Is.57.9.
1 *Oil.* Some precious oils to be employed in idolatrous rites.—*Note*, Christians may not administer to the sins of others, in any form of approbation.—*C.*
*e* Mi.6.2. 2 Ch.28.10. Is.3.13; 8.7,8; x. xxii. xxiv.–xxxvii. ch.4.1,2. Je.25.31.
2 Heb. *visit upon.*

A.M. cir. 3279. B.C. cir. 725.

*g* Ga.6.7,8.
*h* Ge.25.26. Lu.1.44. Je.1.5. Mal.1.2,3. Ro. 9.11–13.
*i* Ge.32.24–28. ver.4. Ja. 5.10–18. Is. 45.11. He.5.7.
3 Heb. *was a prince*, or *behaved himself princely.*
*j* Ge.35.9, 10, 15; 28. 11–20.
*k* Ps.66.6. Ro.15.4. Ge.17.7.
*l* Ex. 3.15. Is. 42.8. Ps.83.18.
*m* ch.14.1. Je.3.4,14, 22. Is.55.7. Mi.6.8. Ps. 27.14; 130.7,8. Hab.2.3.
4 Or, *Canaan*, Eze. 16.3.
*o* Le.19.35,36. Pr.11. 1. Am.8.5.
5 Or, *deceive.*
*p* Ps.49.6; 52.7. Pr.13. 7; 30.12, 20. Tit.1.16. Zec.11.5. Re.3.17.
6 'As if he said, The only result of all this, with which the prophets charge me, is that *I am become rich;* and since God thus prospers me, it is a sure proof that he is not displeased with me, that no iniquity can be found in me: the ordinary practical argument of men, as long as God withholds his punishments, that their ways cannot be so displeasing to him. With the men of this world, with its politicians, in trade, it is the one decisive argument: I was in the right, for I succeeded' (*Pusey*).—*P.*
7 Or, *all my labours suffice me not:* he shall have *punishment of iniquity in whom* is *sin.*
*q* ver.13; ch.13.4. Ex. 20.2; 19.5,6. Je.2.2.
*r* Je.23.6. Eze.34.25; 37.26,27. ch.2.18. Le. 23.42,43. Zec.14.16.
*s* Nu.12.6. Je.44.4. 2 Ch.36.14–16.
8 Or, *will speak*, ch.2.14. 2 Ki.17.13,14. Ac.2.17,18.
*t* ch.1.2–5; 3.1. Is.20. 2–4. Je.xiii.xix. Eze.iv. v.xii. &c.
9 Heb. *by the hand.*
*u* ch. 6.8; 4.15; 9.15. Am.4.4; 5.5.
1 'Is there *not* iniquity in Gilead?' (*Vatablus*). Is there not idolatry in the very city of the priests?—*C.*
*v* ch.8.11; 10.1. Je.2. 20,28.
*x* De.26.5. Ge. 28.5, 10; 27.43; 29.20,28.
*y* Ex.12.50,51; 13.3. Is.63.11. Ps.77.20. ch. 13.4,5.
*z* De.32.15–27; 28.15 –68. Le.26.14–39. 2 Ki. 17.7–17.
2 Heb. *with bitternesses.*
*a* Is. 3.11 Je. 2.19. ch.13.9. Eze.24.7,8.
3 Heb. *bloods.*

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us heirs of God and joint-heirs with Christ! Awfully criminal and ruinous is it to contemn his counsels or offers, and to persist obstinately in idolatry or ingratitude. But O how unbounded is his tender compassion! how slow is he to wrath! how averse to abandon or destroy his professed people! It is impossible then that he will ever abandon a saint! And when he speaks powerfully in his word and providence, with the most solemn awe ought we to turn from our evil ways, and follow him as our God and Guide. Thrice happy millennium, when both Jews and Gentiles shall, from all the ends of the earth, be converted to Christ! And happy are they who, amidst general apostasy, remain faithful to God and his people!

CHAPTER XII. The Israelites flatter themselves that their idols, or their Assyrian or Egyptian allies, will help and protect them; whereas, notwithstanding the labour and expense they cost them, they will at last be the instruments of ruin to their kingdom. Ver. 2. Yea, even the kingdom of Judah shall, by the Assyrians, Chaldeans, and Romans, share a punishment similar to that of the Israelites, on account of their wickedness. 3–6. And since ye have so degenerated from the piety of Jacob your father, who at Peniel wrestled with God himself, the Angel of the promise, the infinite Father, who gives being to all his promises, and by strong faith and earnest supplications obtained a remarkable blessing, and at Beth-el had the covenant of God confirmed to himself, and to you in him, see that, by faith and repentance, ye turn to this God as your God: and while ye believe his mercy, wisdom, and equity, study to imitate him therein, and wait upon him in all the ordinances of his grace, for whatever is necessary to enable you to fulfil your duty. 7, 8. But ye Israelites, like the heathen Canaanites, make a trade of cheating, and take delight in oppressing your neighbours; and yet ye impudently pretend that your success and wealth are an evidence of your being chargeable with no gross iniquity. 9, 10. Nevertheless, I, the Lord your God, who brought you out of the land of Egypt, will, after the captivity in Babylon, and especially in the apostolic and coming periods, bring you into my church, give you the ordinances thereof; and, as I have, so will I instruct you by my prophets and gospel ministers in divers forms. 11. And yet now, after all my instructions, not only Ramoth-gilead, a city of priests and refuge; and Gilgal, once so famous for the mercies and tabernacle of God, and tents of his people; but all the country, on both sides of Jordan, are polluted with the worship of useless idols and their altars, as numerous and as much contemned by God as heaps of stones in the furrows. 12–14. Yea, notwithstanding God has raised you up from so low an origin as a mere keeper of sheep, who was obliged to serve like a slave for his wife; and miraculously, by Moses, conducted you from Egypt and through the wilderness; ye have bitterly provoked him to anger with your wickedness; and therefore shall he avenge all your reproaches against him and his prophets upon you, in rendering you base and contemptible.

Ver. 1. The meaning is that the Israelites, feeling their own weakness, instead of looking to God for help, look to other nations. First they apply to Assyria, and enter into alliance with it; then for some reason they turn to Egypt, and in order to propitiate its king they send presents of the choice products of their land. Oil is abundant in Palestine, and is greatly prized throughout the East. It is probably taken here as the representative of all presents. *P.*

Ver. 4. The reference to Beth-el conveys a tacit but most intelligible rebuke to those descendants of Jacob who had converted the place into a scene of idolatry. There Jacob had met and prevailed with the Angel of the presence—'the LORD of hosts.' There his degenerate children bowed down to a calf! *C.*

Ver. 7. *A merchant.* Rather, a Canaanite. Having degenerated from the heir of the blessing, and passed, by his own selection, into the family of the curse. *C.*

Ver. 8. There are certain practices claiming to be tolerated in almost every class and profession which others condemn, but the perpetrators excuse, palliate, or justify. Among these rank certain commercial practices both of the buyer and seller, which Ephraim, by aid of his own peculiar code, complacently and confidently denies to be sins, but which God threatens with exile from his commercial cities into a state as poor, unsettled, and profitless as that of his fathers in the wilderness. See ch. 13. 5; and Chalmers' *Commercial Discourses. C.*

REFLECTIONS.—Alas! what a cheat many put upon their own souls, and what vexation and misery they prepare for themselves, who make creatures their confidence! God often sharply corrects those who are right in the main, that he may draw and keep them still nearer to himself: and great and lasting is that honour which is obtained by intimacy with him; and glorious the victories which saints obtain by their prayers and tears. Thrice happy are they who have august memorials of God inscribed on their heart, and who can improve his declared relation to them as an effectual spur to a genuine repentance. But alarming is the situation,

**HOUSE OF ROMULUS, POMPEII—NEAR THE CLASSIC ELYSIAN FIELDS, WHERE, ACCORDING TO HEATHEN POETS, THE BLESSED RESIDED.** [Hosea, xii:2.]—"The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him." It is not only true that the Lord punishes Israel according to his ways, and recompenses him according to his doings, but he treats all other nations and races and peoples the same way. In Pompeii we have a city arrested and preserved by the eruption of Vesuvius from the year A. D. 79. And there is no better place to study the history of sin and requital than in this city. Here are all the evidences of the people's guilt and abominable idolatry and licentiousness exposed to view. This city was surrounded by walls nearly two miles in circumference. Its area is about 160 acres. Nearly one-half of this has been excavated. In the above scene we are permitted to view a private house where we may see the pictures still bright and clear upon the walls.

**AMPHITHEATER OF HEROD, THE CITY HOSEA DECLARED WOULD BECOME DESOLATE.** [HOSEA xiii:16.]—"Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword." The prophecy quoted above is literally fulfilled in this city. The remains of what is called the Amphitheater may be seen in the level place in the picture where there are pillars, that appear to be black pegs about the eighth of an inch in height. There are 12 of these. The reason why they seem to be so small is because our artist was at a considerable distance from them when this view was taken. The site of this ancient city of Ahab is still marked by the ruins of buildings which climb the side of the hill on which it stood. There is a narrow terrace which runs around this hill like a girdle. Below this terrace the declivity inclines gradually toward the valley. Higher up there are traces of other terraces along which it has been supposed the sides of the ancient city ran.

upon him, and his [b]reproach shall his Lord return unto him.

## CHAPTER XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.* 15 *A judgment for rebellion.*

WHEN Ephraim[a] spake trembling, he exalted himself in Israel; but when he [b]offended in Baal, he died.

2 And[c] now they sin more and more,[1] and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: [d]they say of them, Let the men that sacrifice[2] kiss[e] the calves.[3]

3 Therefore [g]they shall be as the morning cloud, and as the early dew that passeth away; as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet [h]I *am* the LORD thy God from the land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.

5 I did [i]know thee in [j]the wilderness, in the land of great [k]drought.[4]

6 According[l] to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore[n] I will be unto them as a lion; as a leopard by the way will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: the wild beast[5] shall tear them.

9 ¶ O Israel, thou [o]hast destroyed thyself; but in me *is* thine help.[6]

10 I will be [p]thy king:[7] where[q] *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, [r]Give me a king and princes?

11 I[s] gave thee a king in mine anger, and took *him* away in my wrath.

12 The[t] iniquity of Ephraim *is* bound [8]up; his sin *is* hid.

13 The[u] sorrows of a travailing woman shall come upon him: he *is* an unwise son; for [v]he should not stay long[9] in *the place of* the breaking forth of children.

14 I[x] will ransom them from the power[1] of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: [y]repentance shall be hid from mine eyes.[2]

15 ¶ Though[z] he be fruitful among *his* brethren, an east wind[3] shall come, the wind of the LORD shall come up from the wilderness, and his springs shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.[4]

16 Samaria [a]shall become desolate; for she hath rebelled against her God: they shall fall by the sword; [b]their infants shall be dashed in pieces, and their women with child shall be ripped up.

## CHAPTER XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

O ISRAEL, return[a] unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take[b] with you words, and turn to the LORD: say unto him, [c]Take away all iniquity, and receive *us* graciously:[1] so will we render the [d]calves of our lips.

3 Ashur[e] shall not save us; we will not ride

A.M. cir. 3279. B.C. cir. 725.

*b* ch.7.16. 1 Sa.2.30. De.28.37. Da.11.18.

CHAP. XIII.

*a* Lu.14.11. Pr.18.12. 1 Ki.11.28; 12.20.

*b* 1 Ki. 12. 28–33; 14. 10; 16.31–33; 21.21, 22.

*c* ch.2.8; 8.4; 9.10; 10. 1; 12.11. Ps.115.4–8. Is. 44.9–20.

1 Heb. *they add to sin,* 2 Ti.3.13. Is.1.5.

*d* ch.5.12. Mi.6.16.

2 Or, *the sacrifices of men.*

*e* 1 Ki.19.18. Job 31. 27, Ps.2.12.

3 To kiss an idol was an act of the most solemn adoration, 1 Ki. 19. 18. Job 31.27. Certain statues in Rome have portions of them worn away by the kissing of devotees. A stone in Canterbury Cathedral, where stood the shrine of Thomas à Becket, may still be seen kissed hollow by the lips of the pilgrims. Alas! alas! in all lands where Popery prevails, this idol worship of Ephraim prevails likewise.—*C.*

*g* ch.6.4. Da.2.35. Is. 17.13, 14. Ps.1.4; 83.13–17; 68.1, 2; 58.7–9, with ch.6.4.

*h* ch.12.9. Ex. 20. 2. Ge. 17. 7. Is. 43.11; 45. 21, 22. Ac.4.12.

*i* De.2.7. Ex.2.25. Ps. 1.6; 31.8; 143.3. Na.1.7.

*j* De.32.10; 8. 14, 15. Je.2.2, 6. Eze.20.35, 36.

*k* Ps.63.1

4 Heb. *droughts.*

*l* De. 8. 11–14, 18; 32. 15–21; 6.10, 11, 17. Pr.30. 9. Ps. 10.4. ch.8.14. Je. 2.32. Eze.xvi.xx.xxiii.

*n* ver. 16; ch. 5. 14. Am.1.2; 3.8. La.3.10 2 Sa.17.8. Pr.17.12. Am. 2.6–16; 3.1–15; 4.12; 5.1–6, 27; 6.14; 7.8, 9; 9.1–4. Je. 5.6. Mi.1.6–9. Is.5. 24–30; 9.8–21.

5 Heb. *the beast of the field,* Ps. 80.12, 13. Is.5.29; 10.5, 6. ch.8.1.

*o* Pr. 6. 32. Mal. 1.9. Ps.9.16. Is.3.9, 11. Je.2. 17, 19; 4.18; 5.19, 25; 6.19. 2 Ki.17.7–17.

6 Heb. *in thy help,* ver. 4. Is.45.21, 22. Ac. 4. 12. Ps.46.1, 11; 142.4, 5; 61.2.

*p* Ps. 74. 12; 44.4. Is. 33.22. Ps.2.6.

7 Or, *Where is thy king!*

*q* ch. 10. 3. Je. 2. 28. De.32.37–39.

A.M. cir. 3279. B.C. cir. 725.

*r* 1 Sa 8. 5, 19, 20. 1 Ki.12.16, 20.

*s* 1 Sa.8 5, &c.; 15.23; 16 1; 31.2–4. 1 Ki. xii.–xxii.2 Ki.i.–xvii.

*t* Job 14. 17; 21. 19. De.32.34, 35. Ro.2 5.

8 *Bound up,* as bills of indictment parcelled together against the day of trial.—*Hid,* not from God, but laid up and ready to be brought out at such a time as the guilty thinks not of, and in such a manner as he neither foresees nor supposes possible.—*C.*

*u* Is.13.8; 21.3. Je.30. 6. Ps.18.4; 48.6, with Jn. 3.5.

*v* 2 Ki. 19. 3. Is.66.9. Ezc.33.11.2 Co.6.2.

9 Heb. *a time.*

*x* Ps. 31. 5; 71.20; 86. 13. Eze.37.11, 12. Is.25. 8. Ro.11.25, 26. 1 Co.15. 54, 55. Phi.3.21.

1 Heb. *the hand.*

*y* Mal. 3.6. Ja. 1. 17 Ro. 11. 29. Nu.23.19. 1 Sa.15.29. Je.15.6.

2 The purpose declared will surely come to pass.—*C.*

*z* ch. 10.2, 3; 9.11–17; 4. 19; ver. 3. Je. 4. 11. Eze.19.12. Na.2.9. Job 18.5–21; 20.5–9. Lu.12. 20, 21.

3 The king of Assyria from the east, destructive as a scorching east wind.—*C.*

4 Heb. *vessels of desire.*

Fulfilled B.C. cir. 721.

*a* 2 Ki.17.6. Is.7.8; 8. 4; 9.13–18; 17.3; 28.1–3. Am.3.11, 12; 4.1–3; 5.2, 3; 6.8, 14; 7.9; 9.1–4. Mi. 1.5–7.

*b* 2 Ki.8.12; 15.16. Is. 13. 16. Am. 1.13. ch.10. 14. Ps.137.8, 9. Na.3.10.

CHAP. XIV.

B.C. cir. 720.

*a* ch.12.6. Je. 3.4, 14, 22; 4.1. Joel 2.12. Is.55. 6, 7. ch.13.9. Mat.9.13. 1 Ti. 1.15, 16.

*b* Joel 2.17. Ro.8.26. 1 Jn.5.14. 2 Sa.7.25. Is. 1.18. Job 34.31, 32.

*c* Mi.7.18, 19. Ep.1.3–7. Jn.1.29. Col.1.4.

1 Or, *give good,* Lu. 15.18.

*d* He.13.15. Ps.50.14; 69.30, 31; c. cxlv.

*e* ch.5.13; 7.11; 8.9; 12. 1 De.17.16. Is.30.2, 16; 31.2; 36.8. 2 Ch.10.7. Ps. 33. 16, 17; 146. 3; 97. 7. ver. 8; ch.2.17. Is.1.29; 2.20.

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when neither the kindness of God, nor the example of pious progenitors, animate us to a holy conversation: and awful is it to consider that, in mercantile dealings, men should be so rarely honest in God's sight. Most men think all is well if they grow rich and retain a fair character before the world. But infinite is the mercy of God: for his grace abounds where sin had abounded! Strict is the account which God keeps of all the mercies that he bestows on us, and of our improvement of them. And all our education and advancements are his free gifts. But if we employ our grandeur and wealth to his dishonour, it is but just that he should strip us of them, and punish our shameful transgressions with shameful punishments.

CHAPTER XIII. While you Israelites retained any fear of the true God, and awful regard to his messages, ye prospered, and were revered. But since ye abandoned yourselves to the grossest idolatries, ye have been in a declining condition. Ver. 2. And yet ye are still racking your minds, and exhausting your wealth, to make and serve new idols; and your rulers are making new laws as to their worship. 3. Therefore shall ye, as utterly despicable and worthless, be quickly, easily, and universally ruined, murdered, and carried captive by the Assyrians. 4. And however ungratefully ye have disowned me, the gracious God and Saviour of your fathers, ye shall find at last that none else can avail you as a God to protect and deliver you. 5. In the wilderness, where was nothing but dangers and wants, I carefully supplied your fathers with everything necessary and comfortable, and adopted them for my peculiar people. 6. But they had scarcely entered Canaan, and enjoyed its plentiful product, when they attended to nothing but the gratification of their proud and sensual lusts. 7, 8. Therefore will come to you the furious, irresistible, unavoidable, sudden, barbarous, and ruinous ravages of the Assyrian troops. 9. By your sins ye have brought all this misery on yourselves: but in and by me, your almighty God and Saviour, and no other, can ye have protection, support, or deliverance. 10, 11. What avail now your kings and other magistrates, of whom ye were once so fond, as if better governors than me? Both the giving and the removing of your kings have been generally the fruits of my displeasure with you, and contributed to ruin you. 12. And your iniquities have all been kept in reserve by me, to be brought forth and punished in due season. 13. Dreadful distress and anguish shall therefore suddenly come upon you. And yet, alas! stupid and thoughtless, ye take no more pains than a still-born child, by an earnest repentance, to extricate yourselves from the troubles which you feel, or have reason to fear. 14. In tender sympathy I will therefore prevent your utter destruction, and will seek to fully restore you from the lowest depths of misery. Nay, by my own death, I will save multitudes of mankind from all their misery of every form, if they will only accept Christ by faith. 15, 16. But, before this take place, the Assyrians shall invade your populous and wealthy country, shall lay it desolate, seize on your wealth, destroy your wicked capital, and, in the most barbarous and inhuman manner, murder the inhabitants.

REFLECTIONS.—Humility, especially towards God, is the infallible road to honour and happiness; but forsaking God, and following idols, the certain path to death and destruction. When men have once set off in a course of sin, they generally wax worse and worse. And as holiness is the honour and stability of persons and societies, sin is the shame, and will be the ruin, of any people. No solid or lasting comfort is anywhere to be found but in God himself: and his help, in the time of need, is doubly kind and useful, and never to be forgotten. But, alas! his mercies are often fearfully abused, to the terrible and irresistible ruin of the impenitent! Obstinacy in sin is the grossest self-murder: but in JEHOVAH our God, our Saviour, our King, the very worst may find abundant relief. And sad would be our case if he were not better to us than we are to ourselves. Unprofitable is everything that we get without his blessing. And exact is the account he keeps of our sins against the time of his judgments. With great care he chastens his people that they may not be destroyed. And sinners do but foolishly rush forward into dreadful and everlasting ruin by delaying their repentance. But O how astonishing is the freedom and fulness of salvation! May our hearts for ever glow with gratitude, and our lips for ever utter praise, to that kind Redeemer who so loved us, and gave himself to death and the grave for us!

CHAPTER XIV. Ver. 1. But, notwithstanding all the misery ye have brought upon yourselves by your sins, return, by faith and repentance, to me, who have granted myself to you in the gospel, as your reconciled God. 2. Earnestly beg that I may pardon your guilt, mortify your corruptions, accept you into favour, adopt you into my family, and bestow upon you all necessary blessings, that may fill your hearts and mouths with grateful praise. 3. Solemnly renounce all carnal confidence in foreign forces, military preparations, or lying idols, and trust only in me as the helper of the helpless outcasts. 4. And I, as one graciously reconciled in Christ, will, in free mercy, pardon your iniquities,

**BEIT JENN WATERFALL—A BEAUTIFUL SCENE UNDER THE LEBANON MOUNTAINS.** [Hosea, xiv:5.]—"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." We give a picture of a waterfall in the neighborhood and in sight of the Lebanon range of mountains. The picture was taken by our artist at noon. The meaning of the word Beit Jenn is the Garden House, or the House of Paradise. There was once a dense population here, for there are many rock tombs in this neighborhood. The picture above presents a charming waterfall caused by the stream Jennani plunging over precipitous rocks. It comes in delicate streamlets, and now in rushing torrents among moss covered rocks, among which shrubs and grasses grow. This Jennani is one of the main tributaries. of the ancient River Pharpar, referred to in II Kings, v:12.

upon horses; neither will we say any more to the work of our hands, *Ye are* our gods: for in[g] thee the fatherless findeth mercy.

4 ¶ I[h] will heal their backsliding, [i]I will love them freely: [j]for mine anger is turned away from him.

5 I will be [k]as the dew unto Israel: he shall [l]grow[2] as the lily, and [m]cast[3] forth his roots as Lebanon.

6 His[o] branches shall spread,[4] and [p]his beauty shall be as the olive-tree, and [q]his smell as Lebanon.

7 They [r]that dwell under his shadow shall return;[5] they shall [s]revive *as* the corn, and [6]grow as the vine: the scent[7] thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say,* [t]What have I to do any more with idols? I have heard *him,* and observed him: I *am* [u]like a green [8]fir-tree. [v]From me is thy fruit found.

9 Who[x] *is* wise, and he shall understand these *things?* prudent, and he shall know them? for [y]the ways of the LORD *are* right, and the just shall walk in them: but the transgressors [z]shall fall therein.

A.M. cir. 3284. B.C. cir. 720.

*g* Ps.10.16;68.5;146.9.
*h* Ex.15.26.Is.57.18.Je.3.22.
*i* Zep.3.17.Ep.1.5,9;2.4-7.Ro.3.24.
*j* Is.12.1.2Co.5.19-21.
*k* Ps.72.6.De.32.2.Is.44.3.Pr.19.12.
*l* Ps.92.13,15;45.13,14.Eze.16.14.Mat.6.28,29.
2 Or, *blossom.*
*m* 2Ki.19.30.Je.31.12.Ep.3.17.Mat.13.21.
3 Heb. *strike.*
*o* Ps.72.16;80.9,11.Ep.4.15,16.He.6.1.2Pe.3.18.Pr.4.18.
4 Heb. *shall go.*
*p* Ps.52.8;128.3.Eze.16.14.
*q* Ca.4.11-14.2Co.2.14,15.Phi.1.11.
*r* Ca.2.3.Ps.91.1.ch.1.11;3.5.

A.M. cir. 3284. B.C. cir. 720.

5 'They shall return (to their own land) and dwell under his shadow;' either the shadow of the Almighty (Ps. 91. 1), or the shadow of Lebanon—the emblem of fruitfulness and permanence.—*C.*
*s* Jn.11.25;12.24.Is.55.10-13;44.3-5;61.11.Ps.92.12-15.
6 Or, *blossom,* ver.5.
7 Or, *memorial.*
*t* ver.2,3.Is.1.29;2.20.Je.2.22-25;31.18-20.Job34.32.
*u* Is.41.19;60.13;55.13.
8 'I have heard him, and I have seen him as a flourishing fir-tree.'—*Newcomen.*
*v* Jn.1.14,16;15.1-9.Phi.1.11.4.13.
*x* Ps.107.43.1Co.2.10-16.Jn.8.47;18.37.Je.9.12.Da.12.10.
*y* De.32.4.Ps.19.7-9.Job17.9.Mat.11.19.
*z* Lu.2.34.Jn.9.39.1Pe.2.8.Pr.10 29.2Co.2.16.Ro.2.4,5,21-24.

reform you from your evil courses, remove the judgments which ye have deserved, and confer upon you unmerited favours. 5–7. And not only will I, by my favourable dispensations of providence, after the captivity in Babylon, and especially in compassion, render you glorious, well established, numerous, and everyway prosperous, useful, and respected as a nation; but by the gracious influences of my Word and Spirit, will render you fruitful, flourishing, and well established in the beauties of holiness. Your converts shall greatly increase in number, and grow in knowledge and grace; and their gracious endowments, and holy conversation, shall be steady, persevering, delightful, and engaging to all around. They who enjoy the ordinances of my grace shall be thereby converted; and after their afflictions, become more fruitful in holiness, to the edification and comfort of all around them. 8. While ye with abhorrence shall renounce all your idolatries, I will graciously hear your prayers, bless, protect, and save you; and from me shall all your happiness and holiness be derived. 9. But it is only they who, being taught of God, seriously inquire into these things that shall understand them: for his oracles and ordinances, and dispensations of providence, are all right, holy, just, and good; and the righteous will walk in them, obedient to his will, and submissive to his providence; but proud, obstinate, and inconsiderate sinners will take occasion from them to fall into wickedness and ruin.

Ver. 2. Calves were offered as thank-offerings for signal mercies, Ex. 24. 5; they were therefore symbols of thanksgiving. 'The calves of the lips' is thus a figurative expression for the 'thanks or praises of the lips,' which the people would render unto God for his pardoning mercy. *P.*

Ver. 3. *Ride upon horses.* Allusion is here made to Egypt. The strength of the Egyptian army consisted in cavalry and chariots. *P.*——*Ye are our gods.* This resolution against idolatry includes, not merely the renunciation of idols, properly so called; but also of that covetousness which is idolatry; and by which, since their dispersion, the Jews have mainly sinned and suffered. *C.*

Ver. 4. This is the Lord's response to the prayer which the prophet puts in the mouths of the Israelites. The whole structure of this closing section is dramatic; and the impression which it was calculated to leave on the minds of those to whom it was addressed was deep and solemn. *P.*——*Backsliding* is the translation of a Hebrew word descriptive of the restiveness of an ox or other animal unwilling to bear the yoke, and which generally draws back when it should go forward; and is truly emblematic of man when murmuring or repining at the ways of Providence, refusing to take upon him the yoke of Jesus, adopt his precepts, or bear his cross. *C.*

Ver. 7. The various images here employed are intended to illustrate the manifold grace of God. Rosenmüller has explained with force and clearness the meaning of the figures:—'The *rooting* indicates stability; the *spreading of the branches,* propagation and the multitude of inhabitants; the *splendour of the olive,* beauty and glory, and that constant and lasting; the *fragrance,* hilarity and loveliness.' To the same effect, but with still greater richness of expression, Dr. Pusey says: 'So the prophet adds one image after another, each supplying a distinct likeness of a distinct grace or excellence. The *lily* is the emblem of the beauty and purity of the soul in grace: the *cedar* of Lebanon, of its strength and deep-rootedness, its immovableness and uprightness; the evergreen *olive-tree,* which remaineth in its beauty both winter and summer, of the unvarying presence of divine grace, continually supplying an ever-sustained freshness, and issuing in fruit; and the fragrance of the aromatic plants with which the lower parts of Mount Lebanon are decked, of its loveliness and sweetness.' *P.*

REFLECTIONS.—Awfully ruinous is sin; and very necessary a gospel repentance for it; and nothing more effectually leads to this than a firm faith in God's gospel grant of himself to us as our God. Great is the condescension that God should instruct us what to pray for, and how to pray, as well as readily grant our requests. And happy and delightful is it to deal with a God of infinite mercy and goodness: for all his promises are answerable to the necessities and prayers of those whom he instructs. Marvellous is the change made on persons and societies by his all-powerful grace, and kind the notice which he takes of his people's penitential resolutions! He is the gracious fountain and root of all blessings and spiritual influences to them. And there is great need therefore seriously to consider his oracles and providences, and what different use is made thereof. To the humble inquirer they are the savour of life unto life—but of death unto death to every impenitent transgressor.

## CONCLUDING REMARKS ON THE BOOK OF HOSEA.

While the books of Scripture form a uniform whole, uniformly contributing to one great object—the development of the character, vindication of the judgments, and commendation of the love and mercy of God in Christ—the several books may yet be generally distinguished by some special part and object assigned by the Spirit to each historian, prophet, evangelist, or apostle. Like the workmen in Solomon's temple—all are engaged in the erection of one dwelling-place for the glory of God; but some hew timber in the mountains, others square the stones in the quarry, some convey them to Jerusalem, while others rear the walls, or shape and ornament the sacred furniture. To each there is a several and appropriate part; but all are actuated by one spirit, concur in one design, and perfect one result. Accordingly, to Hosea the Spirit seems, in a peculiar manner, to have assigned the subject of national sin and national repentance; with those sharp rebukes that smite the one, and those gracious promises that encourage the other. The prophet lived in a day when all public principle was sunk in idolatry, and its sure companion, licentiousness, ch. 1. 2; 3. 1; yet, during their downward course, the nation had been steadily advancing in agriculture, manufactures, commerce, and riches, as is evident from ch. 2. 5, 8, 9, 12. Yet this prosperity, so far from leading the nation to God as its author, became the incentive to that idolatry (ch. 13. 2), and that dissolution of morals, which the prophet was commissioned to denounce under the name of adultery (ch. 2. 2), the complicated crime of lewdness and of perjury; while, in addition to this general indictment, the destructive sins of profane swearing, lying, stealing, and murder are successively alleged against them, ch. 4. 2; 7. 1. Nor is any rank exempt from the national guilt. The princes, the prophets, the priests, are all included under one common charge, and threatened with one common judgment, ch. 5. 1, 10. Yet, in the midst of all these delinquents, is the prophet commissioned to preach repentance, and to promise pardon. And in this announcement and promise he exhibits the true character of God, who is ever 'long-suffering, slow to wrath, and plenteous in mercy;' while he exemplifies the only way in which a sinful man or sinful nation can ever be brought to repentance—the simple and faithful deliverance of the gospel of the grace of God, the word of reconciliation. The reformation of national manners has been attempted by mere moral instruction; but the philosophers of Greece and Rome utterly failed. It has been attempted by the satire of poets—their strains have been equally unsuccessful. It has been attempted by coercive laws, and by every form of severe and mitigated punishment; and if, by such means, public crime has for a little been restrained, it has only been effectual in producing a temporary calm, and preparing for the more terrible outburst of popular and ruinous commotion. It has been attempted in Christian lands by preaching all the precepts of a holy law, and all the terrors of approaching judgment, and the remedy has no doubt often affrighted the patient, but uniformly aggravated the disease; because it merely discovered the taint of the constitution and the depth of the guilt, Ro. 3. 20; 8. 3, 6–8. The preaching of the gospel in repentance towards God, and faith towards our Lord Jesus Christ, has alone been ever effective in producing real and effective reformation of public principles and morals.

Of this fact the Bible affords the most striking of all examples—the apostolic reforms of heathenism, merely through the preaching of the cross of Christ, and the freeness and fulness of his grace. Nor is modern missionary history wanting in similar examples. The experience of the Moravians in Greenland has borne ample testimony to the fact, that the instruction that reaches the heart is 'the grace of our Lord Jesus Christ' in dying for us, and that pardon and remission of guilt which sinners find in his blood. And wherever else (as in Africa, the East Indies, or the South Seas) the grace of the gospel has been simply and zealously preached, there either local or national reformation has followed. It may not and it should not be denied, that by means of law, whether of human or divine origin, civilization may be extensively effected and long sustained. But civilization is so far from melioration, that it is often concurrent with the deepest moral depravity. Such was the case of the Jews when Hosea preached; and the remedy he brought to their deadly disease was a faithful exposure of all its horrors, and a faithful proclamation of the gospel of promise and grace. Such is now the case in not a few of the classes of European Christianity. The fact may be witnessed on the broad scale of cities or kingdoms, where civilization and depravity seem to go hand in hand; and where, unless God totally change the current of his providence—a thing impossible with him who changes not—judgments, either from internal commotion or external foes, with the ruin of that national prosperity which God bestows and man abuses, must speedily and heavily fall. And for all this disease, what is the remedy? Simply the faithful preaching of that gospel of grace which Hosea addressed to the Jews, in which they are invited to 'return unto the Lord,' while the Lord promises to 'heal their backslidings, and love them freely,' ch. 14. 1, 4. *C.*

# THE BOOK OF THE PROPHET

# JOEL.

Whether Joel prophesied in Judea before Hosea and Amos prophesied in Israel, and foretells the plagues of locusts and drought which Amos laments, ch. vii., or after the Israelites were carried captive into Assyria, we cannot determine. His prophecy contains (1) A representation of Judea, as terribly plagued by swarms of locusts and other insects, and great drought, intermixed with calls to solemn repentance and promises of deliverance, ch. i. ii. 1–17. (2) Predictions of the glorious blessings to the gospel church in the apostolic and millennial periods, and of ruin to her and the Jews' enemies, ch. ii. 28–32; iii.

[The date of JOEL'S prophecy is uncertain; but its continued recognition in the Hebrew canon is unquestioned, while the references to it and the quotations from it in the New Testament afford all that can be necessary to commend it as the Word of the Lord (see Mat. 24. 29; Ac. 2. 16–21; Ro. 10. 13–16; Re. 21. 27; 22. 1). The occasion of the prophecy appears to have been a dreadful famine caused by the ravages of locusts and other destructive insects (for whose powers of destruction, see Kirby and Spence's *Entomology*), upon which calamity the prophet founds an exhortation to priests and people to repent with prayer and fasting, and earnestly intercedes with God on their behalf. But, in the foresight of their impenitence, he foretells still greater judgments by an army of locusts, and exhorts them again to fasting, prayer, and repentance; on which, not as meritorious purchases of deliverance, but as witnesses of their renewal by grace, and acknowledgments and vindications of the being and providence of God, he promises, not only deliverance from their calamities, but increase of temporal and spiritual blessings. But foreseeing still the hardened impenitence of his people, he predicts the ruin of Jerusalem and the Jewish nation, while he intersperses promises of safety to the believing remnant of 'the election of grace.' He then predicts the divine judgments upon the enemies of God's people, with the peace, prosperity, and purity of Israel, when again grafted into the tree from which, as a barren branch, it had in judgment been broken.

His remarkable prediction of the effusion of the Holy Spirit in tongues, and prophecies, and visions, formed one of the original evidences of Christianity; and still affords the only means of accounting for the rapid propagation of the gospel through so many nations during the first century of the Christian era. *C.*

The date of this prophecy, though not directly stated, may be approximately inferred from one or two facts. Amos commences his book with a passage from Joel 3. 16. He embodies too the same promises in ch. 9. 13 which we find in Joel 3. 18. Isaiah likewise appears to have been acquainted with the writings of Joel (comp. Is. 13. 6; Joel 1. 15). We therefore infer that Joel prophesied before Amos and Isaiah; and it seems highly probable that when Hosea in his early years prophesied in Israel, Joel was God's commissioned messenger in Jerusalem. *P.*]

## CHAPTER I.

1 *Joel, declaring sundry judgments of God, exhorteth to observe them,* 8 *and to mourn.* 14 *He recommendeth a solemn fasting with prayer.*

A.M. cir. 3284 or 3214. B.C. cir. 720 or 790.

THE word[a] of the LORD that came to Joel, the son of Pethuel.

2 Hear[b] this, ye old men, and give ear, all ye inhabitants of the land. Hath [c]this been in your days, or even in the days of your fathers?

3 Tell[d] ye your children of it, and *let* your children *tell* their children, and their children another generation:

4 [e]That[1] which the palmer-worm[2] hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm[3] eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

5 Awake,[g] ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off [h]from your mouth.

6 For[i] a nation[4] is come up upon [j]my land, strong, and without number, whose teeth *are* [k]the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He[l] hath laid my vine waste, and [5]barked my fig-tree:[6] he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament[n] like a virgin girded with sackcloth for the [o]husband of her youth.

9 The[p] meat-offering and the drink-offering is cut off from the house of the LORD: [q]the priests, the LORD'S ministers, mourn.

10 The[r] field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up,[7] the oil languisheth.

CHAP. I.

*a* Is.1.1; 2.1. Je.1.1. Eze.1.1,&c. 2 Pe.1.21. 2 Ti.3.16.

*b* Ps.49.1;78.1. Is.34. 1. Je.22.29. Ps.28.5; 64. 9.

*c* ver.4–7;ch.2.2–11.

*d* Ps.44.1;48.13;78.4. Ge.18.19. Ex.13.14.

*e* De. 28.38. ch. 2.2–11,25. Am.4.9;7.1.

1 Heb. *The residue of the palmer-worm.*

2 *The palmer-worm* is represented by Bochart as a particular species of locust; but the Septuagint renders it by a word signifying a caterpillar. —*C.*

3 *The canker-worm.* This cannot be the ordinary canker-worm, for in Na. 3.15 it is described as a winged creature. Some think it a species of locust, others an insect that ravages vineyards. Jeremiah (ch.51. 27) describes it as rough, and some species of locusts have their heads covered with hairs. See Re.9.8.–*C.*

A.M. cir. 3284 or 3214. B.C. cir. 720 or 790.

*g* Lu.21.34.Ep.5.14. Is. 32. 9–11; 24. 7–11; 3. 24.

*h* Pr.16.26.Ec.6.7.

*i* Pr.30.25–27.ch.2.2, 11,25.

4 *A nation.* The locusts are so called. —*C.*

*j* Ps.107.34. Ho. 9.3. Is.8.8.

*k* As ch.21.8.Re.9.7 –10.

*l* Is.5.3,4,6.Ho.2.8.

5 *Barked.* When the locust has destroyed the leaves, it then assails the bark of trees, and thus so injures them that it frequently requires three years to repair the ravages of one. —*C.*

6 Heb. laid *my fig-tree for a barking.*

*n* Is. 22. 12. ver. 13–15;ch.2.12–17. Is.32.9–12.

*o* Pr.2.17.Je.3.4.Mal. 2.15.

*p* Zep. 3. 18. ver. 13, 16;ch.2.14.

*q* Le. 10, 6; 21. 1–3. ver.13;ch.2.17.

*r* Je.12.11.Is.24.4,7. Ho. 4. 3. ver.11,12,17–20. Le.26.19,20. De.28. 23,24.

7 Or, *ashamed.*

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CHAPTER I. Ver. 5. *Drunkards.* Every period and every nation has its own peculiar, favourite, and prevailing sin, that seems to swallow up all others. And it is not improbable that as the 'drunkards' are first called to awake to repentance, the sin of drunkenness had become the prevalent sin of the day. *C.*

Ver. 19. An invading enemy wasting the country with 'fire' and sword; or 'fires' kindled in the dry grass and the branches of the withered trees, as often happens in forest countries. *C.*

REFLECTIONS.—God's judgments and mercies ought to be carefully observed and remembered. Nor need we wonder if he deprive us of the mercies which we have sinfully abused, or make even the weakest insects victorious instruments of his wrath. It is hard to part with created comforts, once idolized. But certain is their shame who labour only for perishing provision; and sad their sorrow at last who place all their happiness in the delights of sense! Alas! how wide-spread is the havoc made by men's sins! and it is a lamentable case when poverty disqualifies for the public service of God. National judgments call for national humiliation and importunate prayers. And in the way of our duty we may hope that God will meet us in mercy. But hardened must that heart be which trembles not when God's judgments are everywhere before our eyes; and the very animals around us bewail the disaster. Yet God's ministers must be deeply affected themselves, even though they cannot affect their hearers.

CHAPTER II. Ver. 1, 2, 10, 11, 30, 31. The devastations of the locusts, and the dreadful destruction of the Jews by the Romans, are described in this awful manner, because the former presaged the invasions of the Assyrians, and the latter were preludes of Christ's awful appearance to the last judgment.

Ver. 4. *Horses.* Many writers mention the resemblance which the head of the locust bears to the head of the horse; whence the Italians call them 'cavalette.' See Re. 9. 7. *C.*

Ver. 5. *Noise.* Bochart adduces many authorities to show that the locusts fly with a great noise, that may be heard six miles off; and that when eating the sound is like that of a flame driven by the wind.—*Battle-array.* The locusts follow a leader; and in this respect resemble the array of an army. *C.*

Ver. 10. *The sun and the moon shall be dark.* The swarms of locusts are so great that they often darken the sun for the space of several square miles (Bochart specifies twelve); and when they alight will, in a short time, consume the entire verdure of some hundreds of acres. *C.*

Ver. 13. *Repenteth him.* God is 'not the son of man, that he should repent.' Man repents either because he has resolved or acted ignorantly or foolishly, and changes his purpose, and expresses his sorrow when better informed; or man has resolved or acted wickedly, and changes his purpose, and expresses his sorrow, when he has learned the evil of sin, and felt the love of God. But when God is said to 'repent,' it means, not that he changes his purpose absolutely, but relatively. His purpose was, and ever will be, to punish the unbelieving and the impenitent; but it equally is, and ever will be, to have mercy on those who, through grace, have learned to tremble at his word, and turn from their sins to God 'with full purpose of, and endeavour after, new obedience.' See ver. 18, where repentance in God is expressed by pity. Ps. 106. 45; Ex. 32. 14; Je. 18. 8. *C.*

Ver. 25. *My great army.* All these creatures—the locust, the canker-worm, the palmer-worm, and caterpillar—being ranked

11 Be[s] ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the [t]fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered; because [u]joy is withered away from the sons of men.

13 Gird[v] yourselves, and lament, ye priests; howl, ye [z]ministers of the altar; come, lie [y]all night in sackcloth, ye ministers of my God: for[z] the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify[a] ye a fast, call a solemn assembly,[8] gather the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and cry unto the LORD,

15 Alas[b] for the day! for the day of the LORD[9] *is* at hand, and as a destruction from the Almighty shall it come.

16 Is[c] not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed[1] is rotten[2] under their clods, the[d] garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do [e]the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee [g]will I cry: for [h]the fire hath devoured the pastures[3] of the [i]wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field [j]cry also[4] unto thee: for [k]the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

## CHAPTER II.

1 *The prophet showeth unto Zion the terribleness of God's judgments.* 12 *He exhorteth to repentance,* 15 *prescribeth a fast,* 18 *promiseth a blessing thereon.* 21 *He comforteth Zion with present,* 28 *and future blessings.*

BLOW [a]ye[1] the trumpet[2] in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for [b]the day of the LORD cometh, for *it is* nigh at hand:

2 A[c] day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains:[3] a [d]great people and a strong; [e]there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.[4]

3 A[g] fire devoureth[5] before them; and behind them[6] a flame burneth: the land *is* [h]as the garden of Eden before them, and behind them [i]a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* [j]as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array.

6 Before[k] their face the people shall be much pained; all faces shall gather blackness.[7]

7 They shall run like mighty men; they [l]shall climb the wall like men of war; and they shall [m]march every one on his ways, and they shall not break their ranks:

8 Neither[o] shall one thrust another, they shall walk every one in his path: and *when* they fall upon the sword,[8] they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter [p]in at the windows like a thief.

10 The[q] earth shall quake before them; the heavens shall tremble: [r]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD [s]shall utter his voice[9] before his army; for his camp *is* very great: for *he is* strong that executeth his word: for the [t]day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, [w]Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And [v]rend your heart, and not your garments, and turn unto the LORD your God: for he *is* [x]gracious and merciful, slow to anger, and of great kindness, and [y]repenteth him of the evil.

14 Who[z] knoweth *if* he will return and repent, and leave a blessing behind him; [a]*even* a meat-offering, and a drink-offering, unto the LORD your God?

15 ¶ Blow[b] the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, [c]sanctify the congregation, [d]assemble the elders, gather the children,

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A.M. cir. 3284 or 3214.
B.C. cir. 720 or 790.

*s* Is. 9. 3. Je. 14. 1–4. Am. 4. 6–9. 7. 1, 4. De. 28. 22–24. Le. 26. 19, 20. Is. 17. 11; 32. 10–12.

*t* Hab. 3. 17, 18.

*u* Is. 9. 3; 16. 10; 24. 11. Ps. 4. 7. Je. 48. 33. ver. 16.

*v* ver. 8, 9. Je. 4. 8. Mat. 9. 15.

*x* 1 Co. 9. 13. 1 Ti. 4. 12.

*y* Ex. 27. 21. 1 Sa. 3. 3. 1 Ch. 9. 33. Ps. 134. 2. Is. 62. 6.

*z* Is. 22. 12; 37. 1. ver. 9; ch. 2. 14. 1 Sa. 4. 21.

*a* ch. 2. 15, 16. Mat. 17. 21. 2 Ch. 20. 3, 4.

8 Or, day of *restraint*, Le. 23. 36. Ne. 8. 18.

*b* Is. 13. 6–9. Je. 30. 7. Lu. 19. 41. ch. 2. 2; 3. 14. Zep. 1. 14–18. Re. 6. 17. Ps. 37. 13.

9 *Day of the Lord.* The day of vengeance foretold and threatened by the word of the Lord.—*C.*

*c* ver. 9, 13; ch. 2. 14. De. 12. 6, 7; 16. 10–15. Ps. 43. 4; 105. 3.

1 Heb. *grains.*

2 *The seed is rotten.* This seems to allude, not to the ravages of insects, but to the rotting of seed from some unknown and inexplicable cause. A similar disease to that described—a disease previously unknown—has now (1842) prevailed more or less during four successive years in this kingdom (Ireland). The seed planted in the morning has grown vigorously—the seed planted at noon has totally or partially rotted away. The labour of one day has been lost, the labour of the next successful. Many have investigated—no man has satisfactorily accounted for the difference.—*Note,* Totally independent of natural causes, are such events not merely calculated, but intended, to lead men to trace the inseparable connection between national sins and national judgments?—*C.*

*d* Je. 41. 8; 14. 4. Am. 4. 6–8.

*e* 1 Ki. 18. 5. Ho. 4. 3. Je. 12. 4; 14. 5, 6.

*g* Ps. 50. 15; 91. 15. Lu. 18. 1–7. Mi. 7. 6, 7. Ja. 1. 6. Mat. 7. 7. Phi. 4. 6.

*h* Am. 7. 4. Je. 14. 4; 9. 10. 1 Ki. 17. 1; 26. 19, 20. De. 28. 23, 24. ch. 2. 3.

3 Or, *habitations.*

*i* Is. 63. 13. Je. 9. 10.

*j* Ps. 104. 21; 145. 15; 147. 9. Job 38. 41.

4 The beasts 'cry' at the instigation of nature—that is, of God's law—and are, accordingly, said to 'cry' to the LORD.—*C.*

*k* 1 Ki. 17. 7; 18. 5.

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CHAP. II.

*a* Nu. 10. 3, 5, 7, 9. Ho. 8. 1. Zep. 2. 1, 2. ch. 1. 14, 15; ver. 15–17. Is. 66. 2. Je. 5. 22.

1 *Blow ye.* This call is to the priests, whose duty it was to blow the trumpet either for march or alarm, Nu. 10. 5, 9.—*C.*

2 Or, *cornet.*

*b* See on ch. 1. 15. Zep. 1. 14. 1 Ki. 14. 14. Am. 8. 2. Eze. 7. 2–13.

*c* Ps. 18. 13; 97. 2. ver. 10. Am. 5. 18. Zep. 1. 15.

3 See note * in second column.

*d* ch. 1. 6; ver. 4, 5, 7, 11, 20, 25.

*e* Ex. 10. 14. Da. 12. 1.

4 Heb. *of generation and generation.*

*g* ch. 1. 19, 20. Ps. 50. 3. Am. 7. 1, 4. Ex. 10. 15.

5 *A fire devoureth,* &c. Their insatiable appetite hurries them on to devour, as a general conflagration consuming a forest.—*C.*

6 *Behind them,* &c. The country devastated by the locusts has all the appearance of destruction by fire. Ludolphus' *History of Ethiopia.*—*C.*

*h* Is. 51. 3. Ge. 2. 8; 13. 10.

*i* Zec. 7. 14. Ps. 107. 34. ch. 1. 4, 7, 10–12, 17–20.

*j* Na. 3. 2. Hab. 1. 8. Re. 9. 7, 9.

*k* ch. 1. 5–20. Na. 2. 10. Am. 7. 1–5. Je. 8. 21; 14. 1–6. Is. 21. 3, 4; 13. 8. Ps. 119. 83. La. 4. 8.

7 Heb. *pot.*

*l* Ps. 127. 1, 2. Je. 5. 10.

*m* Pr. 30. 27. Re. 9. 11.

*o* Is. 5. 27. 1 Sa. 6. 12.

8 Or, *dart.*

*p* Je. 9. 21. Jn. 10. 1.

*q* Ps. 18. 7.

*r* ver. 31; ch. 3. 15. Is. 13. 10; 34. 4. Eze. 32. 7. Mat. 24. 29. Am. 5. 8, 18. Zep. 1. 15.

*s* Is. 7. 18; 5. 26; 13. 4. Am. 1. 2; 3. 8. ch. 3. 16.

9 As the voice of a general commands the movements of his army, so the will of God determines the movement of these insect invaders—the meanest creature being able to accomplish the mighty purposes of his judgments.—*C.*

*t* Je. 30. 7. Am. 5. 18. Zep. 1. 15. Mal. 3. 2. Re. 6. 17. ch. 1. 15; ver. 6, 10.

*u* La. 3. 40, 41. Je. 4. 1; 3. 13, 14; 29. 12. Ho. 12. 6; 14. 1. ch. 1. 13, 14. Zec. 7. 3, 5; 12. 10–12.

*v* Ps. 34. 18; 51. 17. Is. 66. 2. La. 3. 41.

*x* Ex. 34. 6, 7. Ps. 86. 5, 15; 33. 5; 145. 8, 9. La. 3. 33. 2 Pe. 3. 9. Jonah 4. 2.

*y* ver. 14. Je. 18. 7, 8. Ps. 106. 45.

*z* Jonah 3. 9. Zep. 2. 3. 2 Ki. 19. 4. Jos. 14. 12. 2 Sa. 12. 22. Am. 5. 15.

*a* ch. 1. 9, 13, 16. Is. 65. 8. Hag. 2. 19.

*b* See on ver. 1; ch. 1. 14. Nu. 10. 3. Zep. 2. 1–3. 2 Ch. 20. 2, 3. Ezr. x. Ne. ix. Mat. 9. 15.

*c* Ex. 19. 10, 22. Le. 15. 31. Nu. 19. 13, 20.

*d* 2 Ch. 20. 13. Jonah 3. 7, 8.

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* This is a very graphic description of a flight of locusts. I saw it once in Palestine. A thick haziness spread over the whole heavens; the sun was almost obscured; near objects became dim, and those more remote were hidden as by a mist. A deep, penetrating, painful sound filled the air. They soon covered everything. It was impossible to keep them out of the houses or off the person. They all flew in one direction, as if driven by some irresistible though unseen power; and nothing could drive them back or turn them aside. Those that alighted or fell never rose again. Their ravages were terrible. No green thing escaped.—*P.*

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under the one common name of 'army,' renders it highly probable that they were all but different species of the same genus, or different varieties of the same species—all locusts, or at least winged insects—each contemptible in itself, but terrible and irresistible in their combination. *C.*

REFLECTIONS.—It is very needful that ministers should warn sinners of the fatal consequences of their conduct. But the rareness of tremendous judgments wonderfully discovers the infinite patience and mercy of God How dangerous is it to rebel against JEHOVAH, who by a nod can muster even an army of insects able to ruin the mightiest nations on earth! No one can either withstand, support under, or flee from his incensed wrath. And but little comfort can the luminaries of heaven afford us when their Maker frowns.—Extraordinary judgments call to extraordinary fasting and prayer; and all private joys ought to give place to public sorrows for sin or its fruits. In all solemn worship ministers ought to lead the way; and every penitent should be careful to perform whatever may prevent the reproach of Christ and his church, and promote the plentiful and purer enjoyment of his ordinances as a principal benefit. But no fasting can avail us unless the heart be broken and melted by God's kindness, and turned to him. Mercy is all we need ask; and his glory, as interested in our salvation, is a sufficient plea. He will certainly hear when his people cry; and he can easily remove our plagues, renew our comforts, and give us a heart to give him the glory of his work. An abundance of outward comforts are a great mercy when by them our hearts are enlarged in love and thankfulness to God the bestower. And especially when, together with them, our spiritual knowledge and faith are increased. By the most gracious, almighty, and awful exertions of power, is Jesus' kingdom erected in the world or in the hearts of men. And thrice happy are they, in the worst of times, who are inter-

**SMYRNA, THE CITY OF THE MARTYR POLYCARP—THE DISCIPLE OF ST. JOHN.** [Joel, ii:17.]—"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Smyrna is in Asia Minor, and not a great way from the scenes of some of the fearful massacres of the present time. This picture is appropriate here because it illustrates the truth referred to in the seventeenth verse of this second chapter of Joel, because this verse expresses the spirit of God's people all over the world; for it has been the prayer, perhaps, of every Christian heart, "Spare thy people, O, Lord, and give not thine heritage to reproach, that the heathen should rule over them." Smyrna is a beautiful city of about 300,000 inhabitants. Polycarp, a disciple of Saint John, lived here and here suffered martyrdom. His grave is upon a hill overlooking the city.

and those that suck the breasts: [a]let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let[g] the priests, the ministers of the LORD, weep [h]between the porch and the altar, and [i]let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule[1] over them:[2] wherefore[j] should they say among the people, Where *is* their God?

18 ¶ Then will the LORD [k]be jealous for his land, and pity his people.

19 Yea, the LORD [l]will answer and say unto his people, [m]Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen:

20 But I will remove far off from you [o]the northern *army*,[3] and will drive him into a land barren and desolate, with his face toward the east sea;[4] and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour[5] shall come up, because he hath done[6] great things.

21 ¶ Fear[p] not, O land; be glad and rejoice: for the LORD [q]will do great things.

22 Be[r] not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the[s] tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be[t] glad then, ye children of Zion, and rejoice[u] in the LORD your God: for he hath given you [7]the former rain[8] moderately,[9] and he will[v] cause to come down for you the rain, the former rain, and the latter rain [x]in the first *month*.

24 And [y]the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And [z]I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And [a]ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt [b]wondrously with you: and my people shall never [c]be ashamed.

27 And ye shall know that [d]I *am* in the midst of Israel, and *that* [e]I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And[g] it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your [h]daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.[1]

29 And [i]also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And[j] I [2]will show wonders in the heavens

A.M. cir. 3284 or 3214.
B.C. cir 720 or 790.

*e* 1 Co.7.5. Zec.12.12 -14. Mat.9.15.
*g* ch.1.13. Is.62.1,6.
*h* Eze.8.16. Mat.23: 35. 2 Ch.8.12.
*i* Ho.14.2. Ex.32.11, 12. Ps.74.10,18-23. Is. 1.18. Lu.15.18,19.
1 If the nation were by famine reduced to poverty, they must soon become tributaries to the heathen, or even slaves, that they might obtain bread.—*C.*
2 Or, *use a by-word against them.*
*j* Ps.42.10; 79.10; 115. 2. Mi.7.10.
*k* De. 4. 24; 32. 36. Zec.1.14; 8.2. Je.31.20. Is 63. 9, 15. Ju. 10. 16. La.1.12. Ps.103.13,17.
*l* Ps.21.4; 65.2. Is.58. 9; 65.24.
*m* Mat.7.7; 6.33. Ro. 8.32. Is.62.8,9. Am. 9. 13,14.
*o* ver. 2–11; ch.1.4,6. Ex.10.19.
3 The locusts had come from Syria, or the north, and are to be driven into the East or Dead Sea, on the east of Judea.—*Utmost sea.* The Mediterranean.—*C.*
4 Eze. 47. 8, 18. Zec. 14.8. De.11.24; *i.e.* the Dead, or Red, and Mediterranean Sea.
5 When the locusts are carried by the wind over the sea, they light on the waves and perish. When again cast upon the land they rot with great stench, which is reported to have given rise to pestilence. See *Thevenot, Mede,* &c. —*C.*
6 Heb. *he hath magnified to do.*
*p* Is.41.10; 43.1; 44.1. 1 Jn.4.18. Hab.3.18.
*q* ver.20. Ps.126.1–3. Is.28.29.
*r* ch.1 18–20. Zec. 8. 12. Ps.65.9–13.
*s* Le.26.4,5. Ps.67.6. Am.9.13,14.
*t* Ps.33.1; 149.2. Je.9. 23,24. Lu.10.20. Ps.4.6, 7; 104. 34. Is. xii. xxv. xxvi. xxviii.
*u* Is.41.16. Zec.10.7.
7 Or, *a teacher of righteousness.*
8 See Ho.6.3.—*C.*
9 Heb. *according to righteousness.*
*v* Le.26.4. De.11.14. Eze.34.26. Ho.6.3. Ja. 5.7,18.
*x* Am.4.7. Ex.12.2.
*y* Mat.6.33. 1 Ti.4.8. Ho.2.21,22. Hag.2.19.
*z* Hag. 2.19. ch.1. 4. ver.2–11. Is.60.10; 61.7. Zec.10.6.
*a* Le.26.5. De. 6. 11; 8.10. Is.62.9. 1 Co.10.31. 1 Ti.4.4,5.
*b* ver.20,21. Ps.72.18.
*c* ver. 27. Zep. 3. 11. Ro.5.5. Ps.25.1,2; 69.6.
*d* ch.3.17. Le.26.11, 12. Eze.37.26.
*e* Is.45.5,21,22. Eze. 28.26. Is.52.6.
*g* Is.32.15; 44.3. Zec. 12.10. Eze.39.29; 36.27. Je.31.34. Jn.7.39. Ac.2. 4,16–21; 10.44; 11.17.
*h* Ex.15.20. Ju.4.4. 2 Ki.22.14. Ac.21.9.
1 This prophecy was applied by Peter (Ac.2.17) to the miraculous descent of the Holy Ghost in the gift of tongues.—*All flesh.* Gentiles as well as Jews.—*C.*
*i* 1 Co. 12. 13. Col.3. 11. Ja.2.5. Ga.3.28.
*j* Ac.2.19,20. ch.3.15. Mal.3.2,3,5; 4.5. Mat. 24.29. Lu.21.11,25,26, with Is.34.4; 13.10. Re. 6.12–17. Zep.1.14–18.
2 In interpreting the remarkable prophecy contained in verses 30 and 31, the critic will observe that it is by the grammar inseparably connected with what immediately goes before. The outpouring of the Spirit and the infliction of those judgments must be looked for at the same period. The latter follows the former, without a long interval. The period of the fulfilment of the former is fixed by an inspired interpreter—the apostle Peter.

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The latter, therefore, must be regarded as fulfilled in the siege and destruction of Jerusalem. This view is confirmed by a comparison of the language of the prophecy with the words of our Lord in Mat.24.29, seq. The language is, of course, not to be interpreted with slavish literality. Figures and symbols are used, such as were familiar to the people of the East, and such too as we meet with in heathen writers. It would seem, however, while great events were thus foretold in regard to the Jewish state and polity, these were also intended to be symbolical of still greater events in the distant future—namely, the last judgment.—*P.*
3 See Is. 13.10,13.—*C.*
*k* Ro.10.11–13; 11. 5. Jn. 6. 37. Is. 11. 9, 10. Mat.13. Re.22.17.
4 That CHRIST is the JEHOVAH here to be invoked, is evident from Ro. 10. 13. —*C.*
*l* Ob.17. Ro.11.26; 9. 27. ch.3.1. Ps.14.7.
*m* Ac.2.40,47. 1 Th.2. 16. Is. 11. 11. Je. 31.7 Mi.4.7; 5.3,7. Am.9.9. Eze. 20. 34, 40; 28. 35. Ro.11.5,7,9,27.
5 'Even from among the remnant whom the Lord shall call.' That is, the remnant of Judah, Benjamin, and a few of the other tribes, whom the Lord had called out of Babylon.—*C.*

CHAP. III.

*a* Le. 26. 40–45. De. 30.3. Is.11.11; 27.12,13. Ro.11. 15, 25–27. Je. 3. 18; 16.15; 23.3,8; 29.14; 30,3,10,18.
1 This chapter is an amplification of ver. 31 and 32 of the preceding. The time referred to is a very wide one. It extended from the close of the Babylonish captivity, when the Jews were restored to Palestine, to that period when the fuller restoration of the covenant people to the church of God, as predicted by Paul (Ro. 11. 26), shall be effected. During that period the nations mentioned in detail would be judged.—*P.*
*b* Zec.14.2–4. Re 16. 14, 16. Eze. xxxviii. xxxix. Zep.3.8. Is.34.1 -5.
*c* 2 Ch.20.26. Is.30.33; 37. 36. Zec. 14. 4. Eze. 39.11. Re.16.16. ver.12.
*d* Is. 66. 16. Eze. 17. 20; 20. 35; 38.22.
*e* Je. 12 14; 49. 1, 2. Eze.25.3,12,15. Am.1. 11. Ob.10. Zep.2.8. Re. 11.18; 16.6; 18.20,24.
2 I regard Jehoshaphat as a symbolic and not a geographical name. Tradition has connected it with the valley of Kidron, but without any evidence. In fact such a scene as is here described would be impossible in the Kidron, which is a narrow, rugged glen, altogether unsuitable for public assemblies. The word *Jehoshaphat* signifies 'Jehovah judgeth,' and the idea embodied in the passage seems to be, that the Lord would assuredly judge all nations that had in any way opposed or oppressed his church. —*P.*
*g* Ob.11. Na.3.10.
*h* Ju.11.12. Am.1.6, 9. 2 Ch.21.16; 28.18. ver. 6. Ac.9.4.
*i* Lu.18.7,8. De. 32. 35. 2 Th.1.6.
*j* 1 Sa.5.2. 2 Ki.12.8; 16.8; 18.16; 24.13; 25.13, 17. Je.50.28; 51.11. Da. 5.2,3.
3 Heb. *desirable,* Da.11.38.

and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood,[3] before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* [k]whosoever shall call on the name[4] of the LORD shall be delivered: [l]for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the [n]remnant[5] whom the LORD shall call.

## CHAPTER III.

1 *God's judgments against the enemies of his people.* 9 *God will be known in his judgment.* 18 *His blessing upon the church.*

FOR, behold, in those days, and in that time, when [a]I shall bring again the captivity of Judah and Jerusalem,[1]

2 I[b] will also gather all nations, and will bring them down into the [c]valley of Jehoshaphat, and will [d]plead with them there [e]for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.[2]

3 And they have [g]cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and [h]what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, [i]swiftly *and* speedily will I return your recompense upon your own head:

5 Because ye [j]have taken my silver and my gold, and have carried into your temples my goodly pleasant[3] things:

6 The children also of Judah and the children of Jerusalem have ye [k]sold unto the Grecians,[4] that ye might remove them far from their border.

7 Behold, [l]I will raise them out of the place whither ye have sold them, and [n]will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the [o]Sabeans, to a people far off: for the LORD hath spoken *it.*

9 Proclaim[p] ye this among the Gentiles; Prepare[5] war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat[q] your plowshares into swords, and your pruning-hooks[6] into spears: let the weak say, I *am* strong.

11 Assemble[r] yourselves, and come, all ye heathen, and gather yourselves together round about: thither [7]cause thy [s]mighty ones to come down, O LORD.[8]

*k* De.28.32,41,68. Eze.27.13. 4 Heb. *the sons of the Grecians.* *l* Is.43.5,6; 49.12. Je. 23.8. Is.14.1,2. Jn.11.51. *n* Ja.2.13. Re.13.10. ver.6. Ju.1.7. 1 Sa.15.33. Mat.7.2. *o* Je.6.20. Eze. 23.42. Job 1.15. Ps.72.9,10. *p* ver.2. Is.8.9,10. Je.46.3,4. Eze.38.7. Re.16.14. 5 Heb. *Sanctify.* *q* Lu.22.36, with Is.2.4. Mi.4.3. Zec.12.18. 6 Or, *scythes.* *r* See ver.9,12. Re.14.19; 16.14, 16. Zep.3.8. Mi.4.12. 7 Or, *the LORD shall bring down thy mighty ones.* *s* Ps.78.25; 103. 20. Is.37.36; 13.3. Re.19.14. ver.13. 8 'Yet there Jehovah bringeth down thy mighty ones. —*Boothroyd.*

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ested in his everlasting salvation. Rejoice then, ye Gentiles, that by the Holy Ghost sent down from heaven ye are admitted members of his gospel church; and that, though clouds and darkness be round about him in the destruction of Jews, heathens, and antichristians, yet mercy and truth go before his face.

CHAPTER III. Ver. 2, 8–16 chiefly relate to the destruction of the antichristians and Turks in the great age to come, in which the just judg-

**THE TEMPLE OF THE WINDS, ATHENS—THE CAPITAL OF THE GRECIANS, TO WHOM, ACCORDING TO JOEL, THE CHILDREN OF JUDAH WERE SOLD.** [Joel, iii:6.]—"The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border." The mention of Grecians in the above verse brings the Hellenic and Hebrew races into contact for the first time. The object which their enemies had in selling the Hebrew captives to the Greeks was by that remote exile to prevent the possibility of their return to their own land. We give to illustrate this reference a picture of the Temple of the Winds in Athens. This old temple is a small octagonal building in good preservation. Upon its eight faces are many emblematic figures representing the various winds which are most frequent in Greece. According to tradition, Socrates used to take his stand on the site of this temple to instruct the rising youth of Athens. It is about 26 feet in diameter, and 42 feet in height.

12 Let the heathen be wakened, and come up to the [t]valley of Jehoshaphat: for there will I sit to [u]judge all the heathen round about.

13 Put[v] ye in the sickle; for the harvest is ripe: come, get you down;[9] for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes,[w] multitudes in the valley of decision:[1] for the [y]day of the LORD *is* near in the valley of decision.

15 The[z] sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [a]roar out of Zion, and utter his voice from Jerusalem; and [b]the heavens and the earth shall shake: but the LORD *will be* the hope[2] of his people, and the strength[c] of the children of Israel.

17 So[d] shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: [e]then shall Jerusalem be holy,[3] and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the [g]mountains shall drop down new wine, and the hills shall flow with milk, and [h]all the rivers of Judah shall flow[4] with waters, and [i]a fountain shall come forth of the house of the LORD, and shall water the [j]valley of Shittim.

19 Egypt[k] shall be a desolation, and [l]Edom shall be a desolate wilderness, for [n]the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But [o]Judah shall dwell[5] for ever, and Jerusalem from generation to generation.

21 For [p]I will cleanse their blood[6] *that* I have not cleansed: for the LORD[7] dwelleth in Zion.

A.M. cir. 3284 or 3214. B.C. cir. 720 or 790.

*t* ver. 2. 2 Ch. 20. 26. Is. 30. 33; 37. 36. Zec. 14. 4. Eze. 38. 21, 22; 39. 4, 11. Re. xvi. xix. xiv.

*u* Mi. 4. 3.

*v* Re. 14. 15–20. Mat. 13. 38–41. Je. 51. 5, 33. Ho. 6. 11. Is. 63. 3.

[9] Or, *tread.*

*w* 2 Ch. 20. 24. Eze. xxxviii. xxxix. Zep. 3. 8. Re. 16. 14, 16.

[1] Or, *concision* (Phi. 3. 2) or *threshing.*

*y* Ps. 37. 13. Is. 63. 4. Ps. 110. 5, 6. Zep. 1. 14–18. Re. 6. 17; 11. 18.

*z* ch. 2. 10, 20, 31. Is. 13. 10. Zep. 1. 14, 15. Lu. 21. 25, 26. Re. 6. 12, 13.

*a* Je. 25. 30, 31. Am. 1. 2; 3. 8 ch. 2. 11.

*b* Eze. 38. 19. Hag. 2. 6, 22. ch. 2. 10. Na. 1. 2-6. He. 12. 26.

[2] Heb. *place of repair* or *harbour.*

*c* Zec. 10. 6, 12; 12. 5-8. Mi. 4. 12, 13. Is. 41. 15, 16.

*d* See ch. 2. 27. Re. 21. 3. Mal. 3. 17, 18.

*e* Is. 4. 3; 35. 8, 9; 52. 1, 11; 60. 21; 61. 10, 11. Na. 1. 15. Je. 31. 23. Eze. 43. 12. Ob. 17. Zep. 3. 13. Zec. 8. 3; 14. 20, 21. Re. 21. 27. Is. 52. 1.

A.M. cir. 3284 or 3214. B.C. cir. 720 or 790.

[3] Heb. *holiness.*

*g* Ps. 80. 11. Am. 9. 13, 14. Is. 5. 1.

*h* Is. 30. 25; 35. 6; 41. 17, 18.

[4] Heb. *go.*

*i* Re. 22. 1. Ps. 46. 4. Is. 44. 3. Zec. 13. 1; 14. 8. Eze. 47. 1–12. Le. 22. 1, 2, 17. Mat. 28. 19. Mar. 16. 15. Jn. 15. 7.

*j* Nu. 25. 1. Mi. 6. 5.

*k* Is. 11. 15; 19. 1. Eze. 29. 15; 30. 7. Zec. 10. 11.

*l* Is. 34. 5, 15. Je. 49. 13, 17. Eze. 25. 12–14. Am. 1. 11, 12. Ob. 10.

*n* Je. 51. 35. 2 Th. 1. 6. De. 32. 35, 41–43.

*o* ver. 17. Je. 30. 18. Am. 9. 15. Is. 30. 19; 35. 10; 60. 21; 33. 20. Ps. 125. 1, 2. Pr. 10. 25. Eze. 39. 25–29.

[5] Or, *abide.*

*p* Zec. 13. 1. Is. 4. 4. Eze. 36. 25, 29. Re. 1. 5. 1 Jn. 1. 7.

[6] Forgive them their guilt in crucifying the Lord of glory. —*C.*

[7] Or, *even I the LORD that,* ver. 17. Eze. 34. 30; 37. 26–28; 48. 35. Re. 21. 3. Ps. 132. 14. Is. 60. 19, 20.

ment of God will be fearfully manifested. The *valley of Jehoshaphat* denotes the place where the Lord will destroy them, as he did the enemies of Jehoshaphat in the valley of Berachah, 2 Ch. 20. 1–26; and may be the same as Armageddon, Re. 14. 14, 16; or Hamongog, Eze. 39. 4–11; or the valley before Jerusalem, Zec. 14. 4. The words import that there will be a general combination against God's people, abundantly furnished with weapons of war; but God, by the instruments of his wrath, will suddenly cut them off, trample them under his feet, ruin all ranks, and deprive them of all their comforts. 16–18. Amidst the terrible commotions attending the fall of Antichrist and Mahometanism, the Lord will remarkably comfort, protect, and strengthen his people, particularly the newly converted Jews; and their church and nation shall be singularly holy; neither polluted by unclean persons nor doctrines, nor molested by enemies. And great shall be the abundance of ordinances, spiritual blessings, and gracious influences, suited to both strong and weak believers. Yea, by means of the preached gospel, the most barren places shall become fruitful in saints and good works. 19–21. And while the Egyptians, Edomites, and other inveterate enemies of the church, shall be destroyed, the Jews and people of God shall enjoy undisturbed repose; for he who dwells among them and in them will pardon their guilt, and deliver them from the power and filth of their sins.

Ver. 4. *Tyre and Zidon*, upon many occasions, proved very unfriendly to the Jews, and, after the days of Hiram, omitted few opportunities of doing them injury, 2 Ch. 21. 16; 28. 18; Am. 1. 6, 9.—*Will ye render me a recompense?* Will you retaliate upon me, in the persons of my people, either because you covet the territory I have given them (see ver. 6), or because they compete with you in some branch of commerce, or despise your idolatry. *C.*

Ver. 7. *I will raise them*, &c. Alexander of Macedon and his successors restored great multitudes of enslaved Jews to liberty. Ptolemy Philadelphus, the Grecian monarch of Egypt, restored above 100,000, and at an expense of 400 talents—Josephus' *Antiquities*, b. xii. c. ii. § 2, 3—which act and liberality of a heathen monarch might well minister a severe rebuke, while it furnishes a bright example, to Christian kings and governments. *C.*

Ver. 8. *I will sell your sons*, &c. When Alexander of Macedon took Tyre, after a protracted siege, he sold, according to Arrian, 30,000 of the people for slaves. *C.*

Ver. 17. *Strangers.* Enemies from strange countries, and of strange speech, shall no longer be permitted to enter and ravage the beloved city. Or it may well signify that the Gentiles, who shall now be co-inhabitants of the spiritual Jerusalem, shall be no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, Ep. 2. 19. *C.*

Ver. 18. *Shittim* may be translated *thorns;* and the prophecy considered emblematic of the progress of the gospel in superseding the cares of time by introducing the hopes of eternity, Mat. 13. 22. *C.*

Ver. 19. *Egypt and Edom.* Not literally these countries; at least not these countries alone, but all countries that have enslaved and evil-entreated the Jewish and Christian church. *C.*

REFLECTIONS.—The most kind and obliging often find others unkind and unneighbourly. And no sweetness of temper or conduct can soften the enmity of the wicked. But dreadful is their danger who injure the people of God; for without fail, and in great fury, especially at the last day, will God reckon with them! But when wicked men are cast down, believers shall be lifted up in comfort, holiness, and safety.—How delightful shall this world be when all the corners of it shall be filled with the knowledge, glory, and grace of the Lord! And still more happy in the eternal state, in which God and the Lamb shall be ALL and IN ALL.

## CONCLUDING REMARKS ON THE BOOK OF JOEL.

The study of natural history is, in all its branches, exceedingly curious, interesting, and instructive; but in none more than in entomology, or the description of insects. The interest excited by this branch of study arises from many topics, such as, the astonishing variety of their genera and species; their wonderful forms either of beauty or hideousness; the innumerable multitudes in which many of them are produced; the relative loudness of voice and muscular power with which many of them are endowed; their powerlessness as individuals, with their irresistibility in masses; the insatiable appetite and voracity of some in their imperfect state, as the caterpillar of the butterfly, and of others in their perfect condition, as the locust or the white ant.

But the chief excellence of natural history appears when it is viewed in its relation to God and his providence;—when the inhabitants of every leaf are examined as evidence of his liberality and goodness (Ps. 145. 16), or discovered to be instruments of his judgment which he can call forth at his pleasure, to chastise the rebellious, and humble the pride of man. A single worm can sink whole navies in the ocean; the young of a tiny fly can blight the early hopes of the entire harvest; a creature almost invisible to the naked eye can empty the teeming granaries; while the locust, which the finger crushes as the moth, can invade an empire with the irresistibility of an Alexander, and spread famine and death over continents.

To this view of natural history the book of Joel is particularly directed; and it affords a noble example of the fact, that the Scriptures excel all other books, as much in sublimity as in piety and truth. *C.*

# THE BOOK OF THE PROPHET

# AMOS.

Amos was a native of Judea, ch. i.; vii. 14: and began to prophesy along with Hosea, about 800 years before Christ. After denouncing ruin to the neighbouring heathens, who had been bitter enemies to the Hebrews, he calls the Israelites, and sometimes the Jews, to account for their idolatry, ingratitude, violence, treachery, oppression, incorrigibleness, uncleanness, contempt of the Sabbath, worldliness, &c., ch. i.–viii.; and concludes, predicting the establishment of the gospel church in the apostolic and millennial periods.

[Amos was one among the herdmen of Tekoa, a town of Judah, four leagues south of Jerusalem; but Beth-el seems to have been his native city, and his removal to Tekoa the consequence of the anger of Jeroboam, the son of Joash, and of Amaziah the priest (ch. 7. 10–13), because of his faithful denunciation of their idolatry. He began to prophesy along with Hosea, about 800 years before Christ; and after proclaiming the judgments of God against the neighbouring heathens, who had cruelly persecuted the Jews, he proceeds to upbraid them with their ingratitude, idolatry, violence, oppression, treachery, Sabbath-breaking, licentiousness, and worldliness; and concludes with predicting the blessed restoration of Israel, and establishment of the universal kingdom of Christ. *C.*

Amos was of humble parentage, born in a remote and obscure village, and employed from youth apparently in an humble though honourable calling. He was a shepherd, and his circumstances were such that his chief food consisted of the coarse fruit of the sycamore. He had received no special training; he was not educated at any of those schools of the prophets then common in Palestine. His language and idiom are such as might be expected from one in his position, writing under divine inspiration. Noble thoughts and sublime imagery are couched in simple words, and intermixed with figures and similes drawn from the features of nature and from the ordinary events of village life. Tekoa was a mountain village, situated about half-way between Jerusalem and Hebron, on the borders, and commanding a wide view of the wilderness of Judah. Its ruins now cover a bleak and dreary mountain side, and when wandering among and around them one can understand the simple words of Amos, 'I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.' He did not seek, he did not expect, such a noble mission. It was wholly the Lord's doing; and in meek submission he did the Lord's work. *P.*]

## CHAPTER I.

*3 Amos showeth God's judgments upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 upon Ammon.*

A.M. cir. 3204. B.C. cir. 800.

THE words[a] of Amos, who was [b]among the herdmen of [c]Tekoah, which he saw concerning Israel [d]in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.[e]

2 And he said, The LORD will [g]roar from Zion, and utter his voice from Jerusalem; and the[h] habitations of the shepherds shall mourn, and the top of Carmel shall wither.[1]

3 ¶ Thus saith the LORD, For three[2] transgressions of Damascus, and[3] for four,[4] I[i] will not turn away *the punishment* thereof;[5] because they have [j]thrashed Gilead with thrashing instruments of iron:

4 But [k]I will send [l]a fire into the house of Hazael, which shall devour the palaces of Benhadad.

5 I[m] will break also the bar of Damascus, and cut off the inhabitant from the [6]plain of Aven,[7] and him that holdeth the sceptre from the house of Eden:[8] and [o]the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of [p]Gaza,[9] and for four, I will not turn away *the punishment* thereof: because they carried away captive the whole captivity,[1] to deliver *them* up to Edom:

7 But [q]I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And [r]I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will [s]turn mine hand against Ekron: and the [t]remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; [v]because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:[2]

10 But [v]I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of [x]Edom, and for four, I will not turn away *the punishment* thereof; [y]because he did pursue his brother with the sword, and did cast off all pity,[3] and his anger did tear perpetually, and he kept his wrath for ever:

12 But[z] I will send a fire upon Teman, which shall devour the palaces of Bozrah.[4]

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment*

*n* Is.8.4.Je.49.23;51.30.Zec.9.1.
*o* ch.9.7.2 Ki.16.9.Is.17.1–3.Je.49.23–27.
*p* ver.8.Is.14.29–31.Je.47.1–7; 25.20.E~e.25.16,17.Zep.2.4.

A.M. cir. 3204. B.C. cir. 800.

CHAP. I.

*a* Is.1.1.Je.1.1.Eze. 1.1.Ho.1.1.Jonah 1.1. Mi.1.1.Zep.1.1.Hag. 1.1.Zec.1.1.Mal.1.1.2 Pe.1.21.2 Ti.3.16.
*b* ch.7.14. Ps.78.70, 71.Mat.4.18.1 Co.1.27.
*c* 2 Sa.14.2. Je.6.1. 2 Ch.11.6;20.20.
*d* Ho.1.1.2 Ki.14.20; 15.1.ch.7,9,10.
*e* Zec.14.5.
*g* Je.25.30.Joel 3.16; 2.11.ch.3.7,8.2 Ti.3.16.
*h* ch.4.7,8. Joel 1.18 –20.Is.33.9.
1 Carmel is celebrated for its flowers, foliage, and general verdure. No hill in Palestine has so much natural beauty. The withering of Carmel was thus the symbol of universal desolation.—*P*
2 Several, Job 5.19. Pr.6.16. Ec.11.2. Mi.5. 5.Ps.62.11.Job 33.29.
3 Or, *yea.*
4 *For three transgressions, and for four.* 'For the many transgressions.' —*Boothroyd.*
*i* Is.8.4; 17.1. Je.49. 23,27.Zec.9.1.
5 Or, *convert it,* or *let it be quiet,* and so ver.6,9,11,13.
*j* Is.41.15. Je. 51.33. 2Ki.10.32,33;13.3–7.
*k* De. 32. 41, 43. Ro. 12.19. Hab.2,9,12. Is. 45.7.Ps.75.7,8.ch.3.6.
*l* ver 7,10,12,14; ch. 2.2s. Ps.78.63. Eze.30. 8.Je.49.27.
6 Or, *Bikath-aven.*
7 See note * in second column.
8 Or, *Beth-eden.*
9 Gaza being one of the chief cities of Philistia is here mentioned as the representative of the whole of that country. Amos refers in this verse to the invasion of Judah by the Philistines in the time of Joram, 2 Ch. 21. 16, when they captured many Jews, and sold them to the Edomites and Phœnicians.—*P.*

A.M. cir. 3204. B.C. cir. 800.

1 Or, *carried them away with an entire captivity,* 2 Ch. 21. 16, 17;28.18. Joel 3.6.
*q* Zep.2.4.2 Ch.26.6. 2Ki.18.8. Je.4.7,5.Eze. 25.17. De.32.41–43.
*r* 2 Ki.18.8. Is. 20.1. Je.25.20; 47.1–7. Eze. 25.15–17. Zep.1.4. Zec. 9.5,6.
*s* Ps. 81.14. Is. 1.25. Zec. 13.7
*t* ch.9.7. Je.47.4. Eze. 25.16.
*u* ver.6,11. Joel 3.4–6.
2 Heb. *the covenant of brethren,* 2 Sa. 5.11.1 Ki.5.1;9.11–14.
*v* Is. xxiii. Je. 25.22; 47.4. Eze. xxvi.–xxviii. Joel 3.4–8. Zec.9.1–5.
*x* Je.49.7. Ob.1, &c.
*y* Ps.83.6,7;137.7. Ge. 27.40. De.23.7. Eze.25. 8,12;35.5–15. Ob.10–14.
3 Heb. *corrupted his compassions.*
4 Teman was a district bordering upon and embracing part of Edom, and Bozrah was the capital of the country. It occupied a strong position on the top of a hill north of Petra.—*P.*

* In Hebrew *Bikath-aven.* It is highly probable that the place referred to is the great plain or valley between Lebanon and Antilebanon, called Cœle-Syria by the Greeks, and *Bukâa* by the Arabs. It is worthy of note that in and near it are great numbers of ancient temples and Canaanitish high-places. The most celebrated of these is Bâalbek. It is one of the most fertile vales in Syria, and appears to have been densely peopled in all ages. Nothing is known of Eden; and the conjectures hazarded by some commentators are not worth repeating. —*P.*

*z* Is.21.11; 34.5–15; 63.1.Je 25.9,16,21; 49.7–22.La.4.21,22.Ps.137.7.Eze.25.8,12–14.Joel 3. 19.Ob.1–21.Mal.1.3,4.Eze.xxxv.

CHAPTER I. Ver. 2. The just judgments of that God who dwells in his temple on Mount Zion shall in a terrible manner lay waste all the countries around, however fertile and populous. 3, 6, 9, 11, 13. *Three, four,* or *seven transgressions,* denote that they have filled up the measure of their iniquities. 4, 7, 10, 12, 14. *Fire* denotes furious enemies and destructive judgments. 3–5. Because the Syrians, whose capital is Damascus, have, to all their other wickedness, added the terrible oppression and murder of the Hebrews on the east of Jordan, I will cause the Assyrians to destroy their cities and forts, murder their people and princes, and carry the poor remains captives to Media. 6–8. Because the Philistines have completed their wickedness by apprehending the Hebrews in their distress,

FLOUR MILL, DAMASCUS—FOR BIBLICAL REFERENCES TO DAMASCUS DURING THE OLD TESTAMENT PERIOD, READ II. Kings, viii: 7-15, 28, 29; x. 32, 33; xii: 17, 18; xiii: 3-7, 17-19, 22-25; xiv: 28; xvi: 5-12; II Chron., xxiv: 23; xxviii: 5; Song of Solomon, vii: 4; Isaiah, xvii; Jer., xlix: 23-27; Ezekiel, xxvii: 18; xlvii: 16-18; xlviii: 1; Amos, i: 3-5 [Amos. i: 5]—"I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord." The bar of Damascus here is a reference to the bolt which secured the gate. To break it was to throw open the city to the enemy. This figure refers to the breaking of the national strength and means of resistance. The flour mill, a picture of which we give above, is in the northern part of the city. The stream of water flowing under the bridge and which furnishes power to turn the mill is the river Abana. These mills in Palestine and throughout Syria are very crude in comparison with such as we know in Europe and America at the present time.

thereof; [a]because they have ripped up the women with child[5] of Gilead, that they might [b]enlarge their border:

14 But [c]I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And[d] their king shall go into captivity, he and his princes together, saith the LORD.

## CHAPTER II.

*1 God's judgments upon Moab, 4 upon Judah, 6 and upon Israel. 9 God complaineth of their unthankfulness, and threateneth them.*

THUS saith the LORD, [a]For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones[1] of the king of Edom into lime:

2 But[b] I will send a fire upon Moab, and it shall devour the palaces of Kerioth; and Moab shall die [c]with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the [d]judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, [e]For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised[g] the law of the LORD, and have not kept his commandments, and their [h]lies[2] caused them to err, [i]after the which their fathers have walked:

5 But I [j]will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [k]they sold[3] the righteous for silver, and the poor for a pair of shoes;[4]

7 That[l] pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; [m]and a man and his father will go in unto the *same* maid,[5] to[o] profane my holy name:

A.M. cir. 3204. B.C. cir. 800.

*a* Je.49.1-6.Zep.2.8. Eze. 25. 2, 3, 6. Ho.13. 16.

[5] Or, *divided the mountains.*

*b* Is.5.8.1 Ti.6.10.Ec. 1.8.

*c* Ps.83.6,9-17.Je.25. 9,16,21;49.2-5. Eze.25. 4-7.Zep.2.8-10.

*d* 1 Sa.12.25. Job 21. 18.Je.49.3.

CHAP. II.

*a* ch. 1. 3, 6, 9, 11,13; ver. 4, 6. Ps.83.4,7. Je. 48. 27-30. Eze. 25. 8. Zep.2.8,10.

[1] A large portion of bones is lime combined with phosphoric acid. And as, in barbarous nations, the heads of the enemies are used as the ornaments of the houses of chieftains and the palaces of kings, so it is not improbable that the barbarous king of Moab burned the bones of his captive into lime, and converted them into plaster (as the word also signifies) for the walls of his palace.—*C.*

*b* ch. 1. 4, 6,10,12,14. De. 32. 22. Ps.83.7-17. Is. xv. xvi.; 25.10. Je. xlviii. Eze. 25. 8-11. Zep.2.8-10.Is.11.14.

*c* Je.48.15.Is.9.5.

*d* Nu. 24. 17. 2 Ki. 1. 1.Je.48.7,11.

*e* ch. 3. 2. De. 31. 16, 17; 32. 15-27. Le.xxvi. De.xxviii.

*g* Ex.xx.-xxii.Le.i. -xxvii. Nu. v. vi. xv. xviii. xix. xxviii. xxix. De.iv.-xxvii.

*h* Ho.7. 3, 13; 11. 12; 10.13;2.4. Hab.2.18. Is. 28.15. Je.16.19,20. Ro. 1.25. Re.22.15;21.8.

[2] *Lies.* False doctrines; the vain traditions of their elders, 'making void the commandments of God'—ending in the worship of idols, which are also lies. —*C.*

*i* Ju.2.11-17;10.6.

*j* 2 Ch.28.18. De. 32. 22-27. Je.25.9;21.10;52. 13.

*k* ch 8.6;5.11,12,with 2 Ch.19.7.

[3] Perverted judgment for a paltry bribe.—*C.*

[4] See note * below.

*l* ch. 4.1;5.11,12. Mi. 2.2; 3.1-3;7.3. Zep.3.3. 1 Ki.21.4.

*m* 1 Co. 5. 1. Eze. 22. 11. Le.18.8,15.

[5] Or, *young woman.*

*o* Le. 20. 3. 2 Sa. 12. 14. Ro.2.24. Ja.2.7.

* When a Hebrew became poor and got into debt, his creditor had power, not by the Mosaic law, but by an evil practice which sprung up with other national corruptions, to sell him, his wife, sons, or daughters. The practice is mentioned and condemned by Nehemiah, Ne. 5. 5. *The pair of shoes* expresses the trivial price for which he was sold, and thus shows the corruption of the nation that would permit such enormities.—*P.*

*p* Ex 22.26. Eze. 18. 7.

*q* 1 Co.10.21;8.10.Is. 57.7.Eze.23.41.

[6] Or, *such as have fined* or *mulcted.*

[7] 'And the wine procured by unjust fines (levied on the condemned), they drink in the house of their god.'—*Boothroyd.*

*r* Nu.21.24.De.2.32. Jos.24.8,with Ge.15.19 -21. Ex. 3. 8; 23.25; 34. 11.

*s* Nu.13.28,32,33.Ps. 33.16. De. 3.11.

[8] As tall and as distinguished for athletic vigour among men as the cedar is distinguished for height and excellence among trees.-*C.*

*t* Job 18.16. Is. 5. 24. Mal.4.1.

*u* Ex. 12. 51. Mi.6.4. Je.32.20,21;2.6.

*v* De.2.7; 8.2-4. Ne. 9.12-21. Is.63.13.

*x* Ps.147.19,20.2 Ch. 36.15. 2 Ki.17.13. 1 Sa. 3.20;19.20.2 Ki.2.2,3,5; 6.1.

*y* Nu. 6.2,5. Ju.13.5. La.4.7.

*z* Nu.6.3.Ju.13.7.

[9] Enticing them to break their vow of abstinence.—*C.*

*a* ch. 7. 12, 13. Is.30. 10, 11. 21. Mi. 2.6.

*b* Is.43.24. Eze. 6. 9; 16.43. Mal.2.17. Is.1.7.

[1] *I am pressed* I am weary with bearing your sins. See Is. 43.24. Mal.2.17.—*C.*

[2] Or, *I will press your place, as a cart full of sheaves presseth.*

*c* ch. 9. 1-4. Is. 30.16. Ps.76.5. Ec.9.11. Ps.33. 16,17.

[3] Heb. *his soul* or *life.*

*d* Is.13.8;15.4. Je.47. 3;48.41.

[4] Heb. *strong of his heart.*

*e* Ju.4.17. Mi.1.8. Is. 20.2.

CHAP. III.

*a* Ho.4.1; 5.1. Je.22. 29.Re.2.29.

*b* Je.1.15; 8. 3; 10.25. Na.3.4. Zec.14.18.

*c* See ch.2.10.

*d* Ex.19.5,6. De.7.6; 32. 9; 10. 15. Ps. 147.19, 20;135.4. Ne.ix.

[1] *Known*—as my own acknowledged people, to whom I have revealed my will, intrusted my oracles, and taught my worship.—*C.*

*e* Eze.9.6. Mat.11.20 -24. Lu.12.47,48. Eze. 20.32. Ro.2.4-9. 1 Pe.4. 17. Da.9.12. Is.3.11.

[2] Heb. *visit upon.*

[3] Because you have sinned against light and covenant obligation, therefore shall your punishment be as exemplary as your privileges were great. —*C.*

8 And they lay *themselves* down upon [p]clothes laid to pledge [q]by every altar, and they drink the wine of the condemned[6] *in* the house of their god.[7]

9 ¶ Yet destroyed I the [r]Amorite before them, whose [s]height *was* like the height of the cedars,[8] and he *was* strong as the oaks; yet I destroyed [t]his fruit from above, and his roots from beneath.

10 Also [u]I brought you up from the land of Egypt, and [v]led you forty years through the wilderness, to possess the land of the Amorite.

11 And [x]I raised up of your sons for prophets, and of your young men for [y]Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites [z]wine[9] to drink; and commanded the prophets, saying, [a]Prophesy not.

13 Behold, [b]I am pressed[1] under you, as a cart is pressed *that is* full of sheaves.[2]

14 Therefore [c]the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:[3]

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself;* neither shall he that rideth the horse deliver himself.

16 And [d]*he that is* courageous[4] among the mighty shall flee away [e]naked in that day, saith the LORD.

## CHAPTER III.

*1 The necessity of God's judgment against Israel. 9 The publication of it, with the causes thereof.*

HEAR [a]this word that the LORD hath spoken against you, O children of Israel, against the whole [b]family which [c]I brought up from the land of Egypt, saying,

2 You[d] only have I known[1] of all the families of the earth: [e]therefore I will punish[2] you for all your iniquities.[3]

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and giving them up to the cruel Edomites, I will, by the Assyrians, Chaldeans, Maccabees, and others, utterly destroy their cities, rulers, and people. 9–15. For their treachery and cruelty the Edomites and Ammonites shall be served in like manner.

Ver. 2. *Roar.* Either literally with the thunder as his voice, or with his terrible prophetic denunciations ready to be executed, and as appalling to the conscience of sinners as the lion's voice to the shepherd and his timid flocks. *C.*

Ver. 5. *Bar*—the gate; as one of the gates of London is still called 'Temple-bar.'—*Aven,* vanity. Most probably a plain remarkable for idolatrous rites, as Bethel is called 'Beth-aven' for this reason, Ho. 5. 8.—*Kir,* a city in Media, Is. 22. 6. See, for the fulfilment, 2 Ki. 16. 9. *C.*

Ver. 8. *Philistines shall perish.* While the Jews are still a distinct, numerous, and even great people, the Philistines their oppressors are utterly unknown, and would seem, according to this prophecy, to have been totally extirpated. *C.*

Ver. 9. *The covenant.* Begun by David, and continued by Solomon, 2 Sa. 5. 11; 1 Ki. 5. 1; 9. 11. *C.*

Ver. 10. Houses were often built on the lofty walls of ancient cities, Jos. 2. 15. And it is not improbable that, for sake of the elevated situation and prospect of the open country, there the most splendid buildings would be erected. Hence the threatening of fire to the wall and the palaces. *C.*

Ver. 13. *Because they have,* &c. This revolting cruelty proceeded upon the calculation that by destroying the mother and the child there might be no heir to claim the possession coveted. *C.*

REFLECTIONS.—No person need be ashamed of a mean, if honest, original. God can qualify the meanest for the most honourable work. But dreadful is the case of the mightiest nations when the measure of their iniquities is filled up, and the hour of God's judgment is come. Nothing more hastens their destruction than their oppression or murder of the saints, or implacable enmity against near relations. Walls, palaces, cities, or armies are altogether ineffectual to withstand the power of God's wrath. And they who spitefully, covetously, and cruelly thought to drive out others, are often themselves driven out from their dwellings.

CHAPTER II. Ver. 6–8. The most insignificant bribes can carry a cause against the most righteous of the poor. They greedily pant after the small substance which the poor or the meek possess, and insolently trample upon and plunder them. Fathers and sons incestuously commit whoredom with the same woman, to the great dishonour of my name which they profess. Contrary to law, they detain the pledges of the poor, and use them as carpets whereon to prostrate themselves, or to feast or sleep in, before their idolatrous altars; and their drink-offerings are purchased by the fines of those whom they had unjustly condemned.

REFLECTIONS.—Alas! how horrid are the barbarities of war! But if sinners perish who sinned without law, apostates from God and rebels against his revealed laws may expect double sorrow! Nothing is too horrid for hardened professors. If once men violate their consciences for any advantage, they will soon do it for a very trifling one. And no injury in God's reckoning is more abominable than what is done to the meek; who *will not,* or, to the poor, who *cannot,* resent it. Great is the kindness of God in what he hath done for us, and in raising up ministers and patterns of holiness in our families. But, alas! how apt are men to forget mercies received, and to seduce ministers and saints into scandal! The consciences of sinners testify that it is not for want, but through the abuse, of the means of grace they are so wicked! And the obstinacy of professors, in many and highly aggravated crimes, is infinitely provoking to God, and infallibly ruinous to themselves.

CHAPTER III. Ver. 2, 3. You only have I chosen to be, and used as, my peculiar people; and therefore your punishment shall be exemplary, because ye have sinned against clearer light and higher obligations than others; nor need you expect that I will behave towards you as a friend and benefactor while you continue acting in direct contradiction to my nature and laws. 4–8. God would not issue forth such terrible denunciations of judgment unless he had you in view, as being by your sins the proper objects thereof, and intended

3 Can [g]two walk together, except they be agreed?[4]

4 Will[h] a lion roar in the forest, when he hath no prey? will a young lion cry[5] out of his den, if he have taken nothing?

5 Can[i] a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?[6]

6 Shall a [j]trumpet be blown in the city, [k]and the people not be afraid? shall there be [l]evil[8] in a city, and the LORD hath not done *it*?[9]

7 Surely the Lord GOD will do nothing, but he [m]revealeth his secret unto his servants the prophets.

8 The[o] lion hath roared, who will not fear? the [p]Lord GOD hath spoken, [q]who can but prophesy?

9 ¶ Publish[r] in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and [s]behold the great tumults in the midst thereof, and the oppressed[1] in the midst thereof.

10 For [t]they know not to do right, saith the LORD, who [u]store up violence and robbery[2] in their palaces.

11 Therefore thus saith the Lord GOD, [v]An adversary *there shall be* even round about the land; and he shall bring down thy [w]strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD, [y]As the shepherd taketh[3] out of the mouth of the lion two legs, or a piece of an ear; [z]so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a [4]couch.[5]

13 Hear[a] ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall [6]visit the transgressions of Israel upon him, [b]I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite [c]the winter-house with the summer-house; and [d]the houses of ivory[7] shall perish, and the great houses shall have an end, saith the LORD.

6 Or, *punish Israel for his transgressions.* *b* Ho.10.5,6,8,14,15. *c* Je.36.22.Ju.3.20. *d* 1 Ki.22.39. 7 Ivory is still much used in many eastern houses for internal decoration.—*C.*

A.M. cir. 3204.
B.C. cir. 800.

*g* 2 Co.6.14,15. Je.5. 7,29.

4 The general scope of ver.3–8 must be known ere we can rightly understand the bearing of each separate metaphor. The object of the prophet is to show that all his statements come from God. They are not human, but divine utterances. The third verse, therefore, sets forth the truth that Jehovah and his prophet have met and agreed to announce a message to Israel. The prophet does not speak of himself; he is not opposed to Jehovah; the words he utters are words which Jehovah reveals to him.—*P.*

*h* Ps.104.21, with ch. 1.2; ver.8.

5 Heb. *give forth his voice.*

*i* Ec.9.12. Mat.10.29. Je.31.28. Da.9.14.

6 As the fowler waits till his prey is secure, so God is ready to execute the judgments he has prepared for a foolish and incorrigible people.—*C.*

*j* Ho. 8. 1. Je. 4. 19. Eze. 33. 3. 9.

*k* Je.5.22. Is.65.2.

7 Or, *not run together.*

*l* Is.45.7. Job 2.10. Ps. 9.16; 75.8.

8 Shall earthquakes shake the cities—shall drought destroy our harvests—shall pestilence waste the population—without any divine appointment?—*C.*

9 Or, *and shall not the LORD do* somewhat?

*m* Ge.6.13; 18.17. Ps. 25.14. Pr.3.32. Jn.15.15. ch. 2. 11. 1 Ki. 22. 13. 2 Ki.3.11; 22.13. Je.21.2. Eze.20.2.

*o* ver.4; ch.1.2. Re.5. 5.

*p* Je.20.9. 1 Co.9.16.

*q* ch.2.12; 7.12, 13. Ac. 4. 19, 20; 5.20, 29. Je.1. 17. Eze.3.17.

*r* Je.2.10, 11. Eze.16. 46. Mat.11.21.

*s* Eze.21.24. De. 29. 24–28. Je.22.8,9.

1 Or, *oppressions.*

*t* Je.5.4; 4.22; 8.7, 9, 3. 2 Pe.3.5. Ps.14.2,4.

*u* Hab. 2. 11, 12. Ro. 2.5. Ja.5.3. Zep.1.9.

2 Or, *spoil.*

*v* Is. 7. 17–20; 10.5, 6. ch. 6. 14. 2 Ki.15.19, 29; 17.3,5,6; 18.9, 11.

*w* Pr. 10. 2, 15. 1 Ti.6. 17.

*y* 1 Sa.17.34–37.

3 Heb. *delivereth.*

*z* Ro.11.4,5. 1 Ki.20. 30; 22.25. 2 Ki.15.29; 17. 6; 16.9. Is.7.16; 8.4. Mi. 1.6.

4 Or, *on the bed's feet.*

5 This illustration is just such as we might expect from the shepherd prophet, trained amid the wilds of the desert of Judah. There wild beasts abound, and there the shepherd was forced to do battle with them in defence of his flock. Amos was probably stating what had come within the range of his own experience.—*P.*

*a* Je.1.17. Eze.2.7; 3. 17.

A.M. cir. 3209.
B.C. cir. 795.

## CHAP. IV.

*a* Ho.4.16; 10.11. Ps. 22. 12; 68. 30. ch. 6. 3, 4, with Eze. 39.18. Nu.32. 4. De.32.14.

*b* ch.6.1. 1 Ki.16.24.

*c* ch. 3.9, 10; 2. 6, 7; 5. 11. Mi.3.2, 3. Ps.12.5.

*d* Joel 3.3. ch.2.6.

*e* ch.6.8; 8.7. Je.51.14. Ps 89.35.

*g* Je. 16. 16. Hab. 1. 15; 2 Ki.15.29; 17.6. Is.9. 12; 8.4.

*h* De.28.66. Eze.12. 5, 12. 2 Ki.25.4.

1 Or, *cast away the things of,* 2 Ki.7.7, 15.

2 'I will cast it forth and utterly destroy it, saith JEHOVAH.'—*Newcome.*

3 The sense of this verse is obscure. Probably the meaning may be as follows:—'Ye shall escape through breaches in the wall (made by the enemy)—every one in his and her haste rushing out of the nearest opening; ye shall be driven (or cast) away to *Harmon,' i.e.* to some country or place so called, where they would find a refuge.—*P.*

*i* ch. 3. 14. Ec. 11. 9. Mat.23.32. Eze. 20.39. Ho. 4. 15; 9. 15; 12. 11, with ch.5.5.

*j* Ex. 29. 38, 39. Nu. 28. 3, 4. De. 14. 28; 26. 12.

4 Heb. *three* years *of days,* De.14.28; 26.12.

5 Heb. *offer by burning.*

*k* Le.7.12, 13; 23. 17; 2.4, &c.

*l* Mat.6.2. De. 12. 6, 7. Le.22.18, 21.

*n* Heb. *so ye love,* Mat. 23. 23. Ps. 81. 11. Pr.9.17. Mi.6.6, 7. Re. 17.2, 3.

*o* Le. 26. 26. De. 28. 48. 1 Ki 17.1, 8, 9. 2 Ki.6. 25. Eze.16.27.

*p* Re.2.21; 9.20, 21. Is. 1.5. Je.5.3. ver.8–11.

*q* Joel 1. 9–12, 19, 20; 2. 23. Je.3.3. Le.26.19. De.28.23, 24.

6 The harvest commences in April; the middle of May may be looked upon as the middle of the harvest season. To withdraw rain in January or February would entail the loss of the whole fruits of the field. The latter rain prevents the crops from being burned up by drought.—*P.*

*r* Ex.8.22; 9.4, 26; 10. 23. Ju.6.37-40.

*s* 1 Ki.18.5.

*t* Le. 26.26. Mi.6.14. Eze.4.16, 17. Hag.1.11.

*u* ver.6, 9–11. Le.26. 18, 21, 23, 27.

*y* Hag.2.17

7 Or, *the multitude of your gardens,* &c., *did the palmer-worm,* &c.

*x* Joel 1.4; 2.25. De. 28.42. ch.7.1, 2.

*y* Je.5.3.

*z* De. 28. 22, 27, 60. Le. 26. 16, 25. Ex. 9. 3; 12.29.

8 Or, *in the way.*

*a* Le. 26. 17, 25. De. 28.25, 26. 2 Ki.10.32; 13. 3, 7.

9 Heb. *with the captivity of your horses,* 2 Ki.13.7, with 1 Ki.10.29. Is.31.1; 36. 9.

*b* Joel 2.20. De.28.26. Je.8.1, 2; 9.22; 15.3; 16.4, with 2 Ki.13.25; 14. 28. ch.8.3.

## CHAPTER IV.

1 *He reproveth Israel for oppression, for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye [a]kine of Bashan, that *are* in the [b]mountain of Samaria, which [c]oppress the poor, which crush the needy, which [d]say to their masters, Bring, and let us drink.

2 The Lord GOD [e]hath sworn by his holiness, that, lo, the days shall come upon you, that he [g]will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out [h]at the breaches, every *cow at that which is* before her; and ye shall cast *them* into[1] the palace, saith the [2]LORD.[3]

4 ¶ Come[i] to Beth-el, and transgress; at Gilgal multiply transgression; and [j]bring your sacrifices every morning, *and* your tithes after three years;[4]

5 And offer a sacrifice[5] of thanksgiving [k]with leaven, and [l]proclaim *and* publish the free-offerings; for [n]this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you [o]cleanness of teeth in all your cities, and want of bread in all your places; [p]yet have ye not returned unto me, saith the LORD.

7 And also [q]I have withholden the rain from you, when *there were* yet three months to the harvest:[6] and [r]I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So[s] two *or* three cities wandered unto one city, to drink water; [t]but they were not satisfied: [u]yet have ye not returned unto me, saith the LORD.

9 I[v] have smitten you with blasting and mildew: [7]when your gardens and your vineyards, and your fig-trees, and your olive-trees increased, [x]the palmer-worm devoured *them:* [y]yet have ye not returned unto me, saith the LORD.

10 I[z] have sent among you the pestilence after the manner[8] of Egypt: [a]your young men have I slain with the sword, and have taken away your horses;[9] and [b]I have made the stink of your camps to come up unto your nostrils:

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to punish you. Not by chance, but by his special providence, these judgments are inflicted; nor shall they be either prevented or removed but upon your repentance. These warnings ought to awaken you out of your stupidity, since no punishments can be inflicted but by the will and power of God; and since he manifests his purposes to his prophets, they must faithfully declare his messages, that sinners may fear and repent. 11, 12. The Assyrians shall invade you on every side, murder your valiant men, take your strong cities, and plunder your wealth; ye shall be butchered, or driven into captivity, like sheep; and very few, even of those who hide themselves under beds or in secret holes, shall escape.

Ver. 4. The lion roars when rushing on his prey, and also over it when taken. So the prophetic denunciation of judgment is both the immediate forerunner and accompaniment of its execution. *C.*

Ver. 12. As the shepherd when he affrights the lion from his prey—for the gorged lion is really a timid animal—brings home to his master any fragments that may be left, as evidence that his sheep was devoured; even so little and so torn shall be the miserable remnant of Israel that shall escape, though they now recline in luxurious indolence in the corners of their couches, that each arm may find a resting-place. *C.*

REFLECTIONS.—How dignified is the church of God! But just and severe are her corrections when her privileges are abused. Obstinacy in sin effectually separates us from a favourable God. And terrible, but certain, preludes of wrath to impenitent sinners are the threatenings of his word and providence. His terrors are not phantoms raised to frighten the weak, ignorant, or superstitious, but awful realities, which will come to pass. And transgressions most surely insnare men in nets of guilt and misery, from which only God's almighty grace, bringing them to repentance, can deliver them. In all our troubles the hand of God must be acknowledged. He never strikes into ruin till, having warned in vain, sinners prove incorrigible; and then his warnings but aggravate their condemnation. Manifest is his justice in their destruction who have outrageously sinned in opposition to multiplied means of grace, and who have accustomed themselves to wickedness till they consent to or approve it. If we provoke him with our offences he will oppress us with his judgment, and nothing will be able to prevent our ruin unless we repent. Yea, the things which we had idolized, or had abused to iniquity, shall be ruined along with us.

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CHAPTER IV. Ver. 1–3. Hear, ye wealthy and potent rulers of Israel dwelling in Samaria, the capital, who oppress the poor, and sell them for slaves, or determine the cause against them, that ye may feast on the price; therefore God hath irrevocably determined that the Assyrians shall murder and carry you into captivity, like so many small fish; and the walls of

yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew [c]Sodom and Gomorrah, and ye were as[d] a fire-brand plucked out of the burning: yet[e] have ye not returned unto me, saith the LORD.

12 Therefore [g]thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare[h] to meet thy God, O Israel.[1]

13 For, lo, [i]he that formeth the mountains, and createth the wind,[2] and [j]declareth unto man what *is* his thought, that maketh the morning [k]darkness,[3] and [l]treadeth upon the high places of the earth, the LORD, the [m]God of hosts, *is* his name.

## CHAPTER V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*

HEAR ye[a] this word which I take up against you,[1] *even* a [b]lamentation, O house of Israel.

2 The [c]virgin of Israel [d]is fallen; [e]she shall no more rise: she [g]is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD, [h]The city that went out *by* a thousand shall leave an hundred,[2] and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus[3] saith the LORD unto the house of Israel, [i]Seek ye me, and ye shall live:

5 But [j]seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for [k]Gilgal shall surely go into captivity, and Beth-el shall come to nought.[4]

6 Seek[l] the LORD, and ye shall live; lest he break out like [n]fire in the house of Joseph,[5] and devour *it*, and *there be* [o]none to quench *it* in Beth-el.

7 Ye who [p]turn judgment to wormwood,[6] and leave off righteousness in the earth,

8 *Seek him* that maketh the [q]seven stars[7] and Orion, and [r]turneth the shadow of death into the morning,[8] and maketh the day dark with night: that [s]calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That [t]strengtheneth the spoiled[9] against the strong, so that the spoiled shall come against the fortress.

A.M. cir. 3209. B.C. cir. 795.

*c* Ge.19.24,25. Je.49.18.Is.1.9;13.19.
*d* Zec.3.2. 1 Co.3.15. Jude 23.
*e* ver. 6, 8–10. Is. 26.10, 11. Je.5.3. Is.1.5. 2 Ch. 28, 22. Re.2. 21; 9.20.
*g* ver.2,3.ch.2.14–16; 3.11–15; 6.14; 7.11; 8.3; 9.1–4.
*h* Lu.14.31,32. Mat. 5.25;25.13. ch.5.4–15;7. 2–6.Ja.4.8,9. Eze.13.5; 22.30.

1 The threatened judgment is all the more impressive here that its nature is not indicated. God, as it were, lifts his hand to strike. While it is uplifted he exclaims, 'Therefore thus will I do unto thee:'—What? He is silent, so that Israel in terrible suspense may tremble and repent. Then he adds with dread emphasis:—'And because I will do this'—because I will inflict this unknown and fearful judgment—'*prepare to meet thy God*, O Israel.' Prepare to meet him in wrath, in judgment. It was a most solemn warning.—*P.*

*i* Zec.12.1. Is.40. 28; 42.5. Je.32.17. Ne.9.6.
2 Or, *spirit.*
*j* Da.2.28. Ps.139.2.
*k* ch.5. 8, 18, 19; 8.9. Ex. 10. 22. Mat. 27.45. Is.5.30;8.22. Job 22.11.
3 'The morning and darkness' (*Boothroyd*, following the Septuagint and Arabic).—*C.*
*l* Mi. 1. 3. De. 32. 13; 33.29. Is. 2.14. Na. 1.4.
*n* ch.5. 8; 6.8. 1 Sa.4. 4. Ps.cxviii.cxlviii.

CHAP. V.

*a* See ch.3.1;4.1.
1 *Against you*—'over you'—in allusion to the wailings at funerals. See ver. 16. Eze.19.1;27.2.—*C.*
*b* ver. 16. Je. 9. 17. Eze.2.10;19.2,14;27.2.
*c* La.2.13. Is. 23. 12; 37.22;47.1, or Je.18.13. 2 Co.11.2.
*d* 2 Ki.15.29;17.6.
*e* Ho.1.6;3.4,5.
*g* Eze.16.5; 23.9, 10. Mi.1.5–9. ch. 7 11. Is. 10.4. Le.26.30–39.
*h* Le. 26. 22. De. 28. 62. Is.10.22;1.9.
2 The city that sent out 1000 warriors shall only have 100 return, &c.—*C.*
3 Or, Yet therefore.
*i* ver.6,14. Is.55,6,7. De.30. 8, 10, 15–20. Je. 29. 12, 13. Ps. 50. 15. Mat.7.7.
*j* ch.4.4;8.14. 2 Co.6. 16. Ho.4.15; 9.15; 10.8, 15; 12.11. ch.8.12, with Ge.21.33;22.19.
*k* ver.26,27; ch. 7. 9; 9.8. Le. 26. 30–32. Ho. 10.14,15;13.2. Mi.1.6,7.
4 See note * below.
*l* Mat.7.7. Je. 29.12, 13. La.3.25. Is. 55.6,7. Eze.33.11. Ps.50.15;91. 15.
*n* ch.1.4,7, 10, 12, 14. De.32.22.
5 Israelites, ch.6. 6. Eze.37.19.
*o* Ho.8.5,6;10.5,6,14, 15. Mi.1.7.
*p* ch.6.12. Ho. 10. 4. Is.10.1; 5.7;1.23; 59.13, 14. 1 Sa.8.3. Ps.58.1,2 ver.11,12. Hab.1.2–4.
6 Make government and law hateful by your venality and oppression. See ch.2.6–8;5.11,12.—*C.*
*q* Job 9.9;38.31.
7 *The seven stars.* The Pleiades; a constellation whose rising marks the spring. —*Orion:* a constellation that introduces the winter.—*C.*
* Bethel, Gilgal, and Beersheba were ancient sanctuaries where the Lord had manifested himself in mercy to the patriarchs. The memory of the past ought to have preserved them from pollution. It did not do so. Idols were set up and worshipped where the glory of God had appeared. Consequently the very sanctuaries were polluted, and a curse would be executed upon them. Gilgal would go into captivity. There is a play upon the Hebrew word here which cannot be expressed in English. The meaning is, Gilgal would be removed altogether. Bethel would come to nought; it would dwindle away until nothing should remain. The curse has been fulfilled to the letter. The very site of Gilgal is disputed; and Bethel is deserted and ruined. —*P.*

A.M. cir. 3209. B.C. cir. 795.

*u* Is.29. 21. Pr.9.7,8; 12.1;13.1. 1 Ki.22.8. Ps. 37. 12, 14. Mi. 3. 2. Re 11.10.
1 Even as the scribes and Pharisees hated our Lord for the faithful rebukes he administered to their hypocrisy, love of show, self-righteousness, and oppression.—*C.*
*v* ch.4.1 Mi.2.2;3.2, 3. Is.59.13,14; 5.7,8; 1. 23.
2 Or, *gifts*, Je.40.5. Eze.34.4. 1 Sa.8.3. Is.1. 23.
*x* Zep.1.13. Mi.6.15. De.28.38,39. Hag.1.6.
3 Heb. *vineyards of desire.*
*y* Ps.50.21. Pr.17.15.
*z* Is.47.9. Ge.13.13. 2 Ki.17.7–17.
*a* ver.7, 10. Ja.5.6. Is. 59. 15. 2 Ch. 36. 15, 16. Mi.3.2.
*b* Ps.26.9,10. Is.1.23. Mi.3.11;7.3. ver.11.
4 Or, *a ransom.*
*c* ver.7,11. Is.1.23;10. 2; 29. 21. La. 3. 33, 35. Mal.3.5.ch.2.6.
*d* ver.10. Ru.4.1. De. 21.19;16.18. Pr.22.22.
*e* ch.6.10. Ho.4.4,17. Mat.7.6. Ep.5.15. Mi. 7.6,7.
*g* Mi.2.3.2 Ti.3.1.
*h* Is.55. 2. Mat.6.33; 7.7,13,14. Mi. 6. 8. De. iv.–xii.
*i* ch.3. 3. Mi.3.4. Is. 43.2;41.10,13.
5 Boasting of his covenant and promises, and your religious privileges.—*C.*
*j* Ps.34.14;97.10; 119. 104; 15.4. Ro.12.2,9; 7. 22.
*k* ver.10. Ps.82.2–4.2 Ch.19.6,7,9.
*l* Joel 2.14. Is.55.6,7. Ex. 32.30.2 Ki.19.4.
*n* 2 Ki.13.3,7; 14. 26, 27;15.19,20.
*o* Is.22.4. Mi.1.8;2.4. Je.9.1,10,17–20. Joel 1. 8,11,13. Is.15.3–5,8.
*p* Is.16.10. Je. 25.31; 48.33.
*q* Ex.12.12. Na.1.15.
*r* Is.5.19. Je.17.15. 2 Pe.3.4. Eze. 12. 22, 27. Ps.95.9.
*s* Je.30.7;17.15. Is.5. 19. Joel 2.2;1.15. Zep.1. 14,15. ver.20. 1 Pe.4.18. 2 Pe. 3.4.
*t* Is.24.17, 18. Je. 48. 44;15.3,4. ch.9.1.
*u* Ps.75.8. Na.1.8,9. Zep.1.14–18. Is. 13.10. Re.6.17. Eze.7.2–4; 5. 11–17;34.12.
*v* Is.1.11–15. Je.6.20; 7.21–23. Ho.6. 6; 8. 13. Is.66.3. Pr.15.8; 21. 27; 28.9.
6 Or, *smell your holy days*, Ge. 8. 21. Le.26.31.

10 They [v]hate him[1] that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch, therefore, as your [v]treading *is* upon the poor, and ye take from him [2]burdens of wheat; [z]ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards,[3] but ye shall not drink wine of them.

12 For [y]I know your [z]manifold transgressions and your mighty sins: [a]they afflict the just, they [b]take a bribe,[4] and [c]they turn aside the poor [d]in the gate *from their right.*

13 Therefore the prudent [e]shall keep silence in that time; for it *is* an [g]evil time.

14 Seek[h] good, and not evil, that ye may live; and so the LORD, the God of hosts, shall be [i]with you, as ye have spoken.[5]

15 Hate[j] the evil, and love the good, and [k]establish judgment in the gate: [l]it may be that the LORD God of hosts will be gracious unto the [m]remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus, [o]Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And[p] in all vineyards *shall be* wailing: for [q]I will pass through thee, saith the LORD.

18 Woe unto you that [r]desire the day of the LORD! to what end *is* it for you? [s]the day of the LORD *is* darkness, and not light.

19 As[t] if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* [u]darkness, and not light? even very dark, and no brightness in it?

21 ¶ I[v] hate, I despise your feast-days, and I will not smell in your solemn assemblies.[6]

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings[7] of your fat beasts.

23 Take thou away from me [x]the noise of thy songs; for I will not hear the melody of thy viols.

24 But [y]let judgment run[8] down as waters, and righteousness as a mighty stream.

7 Or, *thank-offerings.* *x* ch.8.3;6.5.
*y* ver.14,15. Mi.6.8. Job 23.11; 29.12–17. Ps.82.2–4. De.16.18–20. 8 Heb. *roll.*

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your city being broken down, part of you shall flee to the mountains, or shut up yourselves in the palace, but all to no purpose. The fugitives shall be pursued, and the high fortress laid low. 4, 5. And since you are so addicted to your idolatrous worship at Beth-el and Gilgal, pursue it in all its branches, devoting that to idols which is due to me, till ye have ripened yourselves for the most fearful and inevitable destruction. 12, 13. Some have been destroyed by fire from heaven or some terrible judgment; and you who remain were saved with great difficulty, and are still in danger.—Therefore, whether I bring on you some more terrible judgment, or introduce the promised Messiah, prepare for the event by faith and repentance.—In vain ye will dare to contemn or oppose me, who am the Almighty Creator, the omniscient beholder of hearts and every subtle contrivance; and able to turn the most flourishing prosperity into misery, and to tread down the proudest opposers.

Ver. 1. *Kine of Bashan.* Bashan was famous for its flocks and herds, De. 32. 14; and its oppressive rulers are called 'kine,' because irrational and cruel. See Ps. 22. 12. *C.*

Ver. 2. *Fish-hooks*—fishing instruments (*Newcome*). The allusion is most probably to inclosures of wicker-work, into which the fish are conducted by the stream, and then easily caught. *C.*

Ver. 3. *Breaches*—openings (*Newcome*): certain apertures in the wicker-work leading into traps.—*Cow.* The word to be supplied cannot be 'cow,' but rather 'fish;' as the reference is entirely to fishing.—*Her*, it (*Newcome*).

Ver. 4. This is neither a permission, a command (see ch. 5. 5), nor an irony, but a judgment; of which this is the meaning—'Seeing you do not like to retain God in your knowledge,' by worshipping him at Jerusalem, as he has commanded, therefore I adjudge you to be 'given over to your own reprobate mind, to do those things which are not convenient,' Ro. 1. 28. *C.*

Ver. 5. *With leaven.* The use of leaven in sacrifice of thanksgiving was not contrary to law, though in other cases it was forbidden; comp. Le. 2. 11 with 7. 13. The meaning of the whole passage seems to be this:—'However accurately and minutely you imitate the law in worship, yet, as you reject my authority

25 Have[z] ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But [a]ye have borne the tabernacle of your Moloch[9] and Chiun your images, [b]the star of your god, which ye made to yourselves.

27 Therefore[c] will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* the God of hosts.

## CHAPTER VI.

1 *The voluptuousness of Israel,* 7 *shall be punished with desolation,* 12 *and their incorrigibleness.*

WOE to[a] them *that are* at ease[1] in Zion, and trust in the [b]mountain of Samaria, *which are* named chief[2] of the nations, to whom the house of Israel came!

2 Pass[c] ye unto [d]Calneh,[3] and see; and from thence go ye to [e]Hamath the great: then go down to [g]Gath of the Philistines: [h]*be they* better than these kingdoms? or their border greater than your border?

3 Ye that [i]put far away the evil day, and cause[j] the seat[4] of violence to come near;

4 That[k] lie upon beds of ivory, and stretch themselves upon their couches,[5] and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That[l] chant[6] to the sound of the viol, *and* invent to themselves instruments of music, [n]like David;

6 That drink wine in bowls,[7] and anoint themselves with the chief ointments; but they are not grieved for the affliction[8] of Joseph.

A.M. cir. 3209. B.C. cir. 795.

*z* De.32.17–19. Eze. 20.8,24. Ac.7.42. Is.43. 23. Zec.7.5. Ho.10.1;9, 9,10. Mat.23.23,25.

*a* Eze.16.15,16;20.7, 16;23.3,8. Le.17.3;18.3; 20.2–5. 1 Ki.11.33.

9 Or, *Siccuth your king.*

*b* 2 Ki.23.10,11.2 Ch. 34.4.

*c* Ac.7.43.2 Ki.15.29; 17.6–17.

CHAP. VI.

*a* 1 Pe.5.7. Je. 48.11. Lu.6.24;12.17–20. Pr.1. 32. Ja.5.5.

1 Or, are *secure* or *insolent.*

*b* See ch. 4. 1. 1 Ki. 16.24.

2 Or, *first-fruits,* Mi.1.5. La.1.1.

*c* Je.2.10,11; 7.12,14. Na.3.8.

*d* Is.10.9. Ge.10.10.

3 Three of the greatest heathen cities known to the Israelites are here named; the Jews are asked to compare their power and the extent of their territories with those of Samaria and Jerusalem. Yet those great cities had been conquered, and their power taken from them, whilst the Israelites were still preserved. This fact is urged as a reason for gratitude and thankfulness to God. Calneh was one of the four cities founded by Nimrod in the plain of Shinar.—*P.*

*e* 1 Ki. 8. 65. 2 Ki.14. 25.

*g* 2 Ch.26.6. 1 Sa.17.4.

*h* Is.10, 9–11; 36.18, 19;37.12. Nu.24.7.

*i* Eze.12.22,27. ch.5. 18;9.10. Mat.24.48. Re. 18.7.

*j* ver.12. Ps.94.20.

4 Or, *habitation.*

*k* Is. 22. 12–14; 5. 12. Lu.16.19. ver.7; ch.2.8; 3.15. Ro.13.13,14. Ja.5. 5.

5 Or, *abound with superfluities.*

*l* Ec.2.8. Is.5.12. ch. 5.23.

6 Or, *quaver.*

*n* 1 Ch.23.5.

7 Or, *in bowls of wine.*

8 Heb. *breach,* ch. 5. 6, 15. 2 Ki. 15. 19, 29; 17.3–6. Je.4.6; 30.7. Ro. 12.15. Ge.37.25,28; 49. 23.

A.M. cir. 3209. B.C. cir. 795.

*o* ch.5.27 2 Ki.25.29; 17.6.

*p* Je. 51.14. See ch. 4.2. He.6 13,17.

*q* Zec.11.8 Na. 2. 2. Ps. 78.58,59; 47. 4; 106. 40. Eze.24.21. Ro.3.1, 2;9.4,5.

*r* Ho.13.10. Mi.1. 6, 7.9.

9 Heb. *the fulness thereof.*

*s* 2 Ki.13.3,7. Zec.8. 23.

*t* ch.5.19. Eze.5.12.

*u* 1 Sa.31.12. Je.34.5. 2 Ch.16.14.

1 *Sides of the house* 'Innermost chambers.'—*Newcome.*

*v* 2 Ki.6.33. Eze. 37. 11. Je.2.25, with ch. 5 13. Zep.1.7.

2 Or, *they will not make,* or *have not made.*

3 The meaning of this passage may be, Invoke not the name of Jehovah, lest his eye should be drawn to you, the only remaining one, and you should also fall a victim to his wrath This view appears to be corroborated by the verse which follows.—*P.*

*x* ch. 3.6,7. Na.1.14. ch.3.15;ver.8.

4 Or, *droppings.*

*y* Is.1.5; 48.4. Je.5.3, 6.28,29. Zec.7.11,12.

5 Such labour is either impossible or useless—so hopeless and fruitless is all instruction or rebuke to Israel.—*C.*

*z* ch. 5. 7, 11, 12. Ho. 10.4. Is.5.7,23; 1.23;59. 13–15. Hab.1.2–4. Mi. 2.2;3.2,3;7.3.

6 Or, *valley.*

7 'The entering in of Hamath' is the passage from the Mediterranean past the northern end of the chain of Lebanon into the plain of Hamath. It is several times mentioned as the northern border of Palestine. 'The river of the wilderness' is the mark of the southern border, but it cannot be satisfactorily identified. It may be the same as that elsewhere called 'the river of Egypt;' *i.e.* Wady el-Arish, which runs through the desert of Tih.—*P.*

7 ¶ Therefore now [o]shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The[p] Lord GOD hath sworn by himself, saith the LORD, the God of hosts, [q]I abhor the excellency of Jacob, and hate his palaces: [r]therefore will I deliver up the city, with all that is therein.[9]

9 And it shall come to pass, if there remain [s]ten men in one house, that they shall [t]die.

10 And a man's uncle shall take him up, and he that [u]burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house,[1] *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [v]Hold thy tongue; for we may not make[2] mention of the name of the LORD.[3]

11 For, behold, the LORD [x]commandeth, and he will smite the great house with [4]breaches, and the little house with clefts.

12 ¶ Shall[y] horses run upon the rock?[5] will *one* plow *there* with oxen? for [z]ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice [a]in a thing of nought, which say, Have we not [b]taken to us horns by our own strength?

14 But, behold, [c]I will raise up against you a nation, O house of Israel, saith the LORD, the God of hosts; and they shall afflict you [d]from the entering in of Hemath unto the river[6] of the wilderness.[7]

*a* Pr.23.5. Ps.33.16,17;39.5;62.9,10. 8.4; 10.5,6; 5.26–30.2 Ki.15.29; 17.6–28. *b* 2 Ki.13.25; 14.13,14,25. Da.4.30. *c* Je.5.15. Is.7.17,20; *d* Nu.34.4,8. Eze.47.17,19. Ge.15.18. 1 Ki.8.65. Is.27.12.

as to the place, Jerusalem—the object, the true God; and the end, holiness—your service must be rejected.' *C.*

Ver. 10. *Pestilence, after the manner of Egypt.* Most probably either the plague or ophthalmia—the two diseases, the latter especially, that seem characteristic of Egypt, De. 7. 15. *C.*

Ver. 12. *This will I do unto thee*—that is, as he proceeds to describe in the succeeding chapter. *C.*

REFLECTIONS.—God always in the end appears the patron of the injured. Great men often take infernal pleasure to render their inferiors miserable. And what they get by extortion is ordinarily expended on intemperance and luxury. But what is obtained by wickedness strangely perishes, and God turns men out of those rich enjoyments which they abuse to his dishonour, or renders them their plague; and nothing is more awful than his giving them up to their own hearts' lusts. In diversified forms, increasingly dreadful, God can punish and destroy his obstinate adversaries; and he can wonderfully distinguish men in his mercies or judgments. Whether therefore he add to his justice, or power, meet us in mercy, let me prepare for his coming, all awed by his greatnesss and his glory!

CHAPTER V. Ver. 2, 3. The kingdom of Israel, once so flourishing, and never heretofore subdued by enemies, shall irrevocably fall into extreme misery, without any help to her. And scarcely a tenth part of the people shall remain to be carried captive. 4–6. Turn to me by faith, repentance, and reformation, and ye shall be preserved from ruin, and continue prosperous—or, at least, in the end be saved with an everlasting salvation—lest the vengeance of God break forth among the descendants of Joseph, and other fellow-tribes, as devouring fire, which none of your idols can quench. 7–9. Ye who pervert justice, to the great grief of the injured, and who neglect all regard to equity in your administrations and practice, turn to him who, as Governor of the heavenly influences, can give you rain; as the Disposer of day and night, can change your condition at his pleasure; as Ruler of the rain, can either comfort or ruin you; and who can enable the weak to encounter their mighty enemies, and besiege and take their strongholds. 12, 13. Biassed by bribes, your judges give sentence against the poor, be their cause ever so good and clear. And since ye so incorrigibly abound in wickedness, that God's judgments must be executed upon you, wise and godly persons must forbear reproving you, and silently adore, not murmur at, these judgments. 15–24. Let justice be always administered with a steady and a free course, and without any interruption. 16, 17. Dreadful wailing and anguish shall abound everywhere, even in the vineyards, where they were wont to be merry, on account of the general havoc that my judgments shall make. 18, 19. Ye who scornfully wish to see the day of the Lord shall quickly feel it, full of misery and perplexity, without any comfort; and so numerous shall be the calamities thereof, that if ye escape one, ye shall fall into another. 25–27. Copying after the idolatry of your fathers in the wilderness, ye have neglected my service, and, with no small toil and expense, have carried about your idols, which could not move themselves; therefore I will make the Assyrians to carry you captives into Media, far beyond both Damascus and Babylon.

Ver. 18. *Desire the day,* &c. Who profess to desire it, deriding the prophetic predictions, Je. 17. 15; Eze. 12. 22; or who, from various motives, really desire a time of trouble. This desire arises in some from 'envying and grieving at the good of their neighbours;' an unjust comparison of their own state with that of others; or from direct covetousness of that for which they never toiled, and which, if they possessed, they would soon squander. But in most it arises from a restless and discontented spirit, that longs for any change, and that leads them to calculate that, in the drama of life, which they ignorantly imagine a mere 'chapter of accidents,' something may turn up of which they may take advantage, and enrich themselves, without the care of frugality or the toils of industry. *C.*

REFLECTIONS.—Sin has the most awful influence to reduce churches and nations. And often death or apostasy much diminishes church members. Yet nations and churches are ordinarily guilty of great and multiplied iniquities before God proceed to execute public judgments upon them. With great earnestness and expectation should we therefore seek after and wrestle with him while he may be found. And if we live up to our prayers, we may expect our requests answered, and happiness in his presence. Great prudence, as well as grief, is necessary in times of singular wickedness and trouble. But it is presumptuous and dangerous to deride God's threatenings and judgments, for they will infallibly overtake the impenitent. How odious to him are hypocritical devotions! If we regard iniquity in our heart, and practise it in our life, no religious services will avail us. And they who obstinately refuse God's calls shall at last be driven far enough from him in their wickedness.

CHAPTER VI. Ver. 1. Woe to those wealthy Jews and Israelites who live in carnal security, as if Jerusalem and Samaria, their capital cities, could protect them from my judgments. 2. Behold how those once famed cities, Calneh in Chaldea, Hamath in Syria, and Gath in the country of the Philistines, lie in ruins, though they never sinned against such abundant favours as ye have done! 3–6. Ye keep the thoughts of approaching judgments out of your minds, or flatter yourselves that they will never come; and take all opportunities to commit injustice and oppression; and abandon yourselves to sloth, luxury, sensuality, carnal mirth, drunkenness, and pride; in nowise affected with the miseries inflicted on or impending over the ten tribes: 7–11. Therefore shall ye be quickly carried captive into Assyria, and miserably in want of necessary provision. With unrelenting detestation God will give up your palaces and cities to the ravaging enemies to be destroyed. And meanwhile, the pestilence or famine shall cut off whole families, which their few surviving relations shall bury in astonishment, despairing of pity from God: and all ranks, great and small, shall be equally involved in the desolating calamity. 12–14. To no purpose do the prophets plead with you, hardened sinners, for your conversion and reformation.

## CHAPTER VII.

1 *The judgments of the grasshoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 7 *By a wall and plumb-line is signified the desolation of Israel.* 10 *Amaziah complaineth of Amos.* 14 *Amos showeth his calling,* 16 *and Amaziah's judgment.*

THUS hath the Lord GOD [a]showed unto me; and, behold, [b]he formed [1]grasshoppers[2] in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.[3]

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, [c]O Lord GOD, forgive, I beseech thee; by whom shall Jacob arise?[4] for[d] he *is* small.

3 The LORD [e]repented[5] for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD showed unto me; and, behold, the Lord GOD called to contend by [g]fire,[6] and it devoured the great deep, and did eat up a part.

5 Then[h] said I, O Lord GOD, cease, I beseech thee; by whom shall Jacob arise? for he *is* small.

6 The[i] LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he showed me; and, behold, the Lord stood upon a [j]wall *made* by a plumb-line, with [k]a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line[7] in the midst of my people Israel: [l]I will not again pass by them any more:

9 And [n]the high places of Isaac[8] shall be desolate, and the sanctuaries of Israel shall be laid waste; and I [o]will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah, [p]the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos [q]hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words.

11 For [r]thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou [s]seer, [t]go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for [u]it *is* the king's chapel,[9] and it *is* the king's court.[1]

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet,[2] neither *was* I a prophet's son: but I *was* [v]an herdman, and a gatherer[3] of sycamore fruit:[4]

15 And the LORD took me as I followed[5] the flock, and the LORD said unto me, [z]Go, prophesy unto my people Israel.[6]

16 ¶ Now therefore hear thou the word of the LORD: thou sayest, [y]Prophesy not against Israel, and [z]drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; [a]Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and [b]thy land shall be divided by line; and thou shalt die in a [c]polluted land: and Israel [d]shall surely go into captivity forth of his land.

## CHAPTER VIII.

1 *By a basket of summer fruit is showed the near approach of Israel's end.* 4 *Oppression is reproved.* 11 *A famine of God's word threatened.*

THUS hath the Lord GOD [a]showed unto me: and, behold, a basket of summer fruit.[1]

2 And he said, Amos, what seest thou? And I said, [b]A basket of summer fruit. Then said

A.M. cir. 3214. B.C. cir. 790

CHAP. VII.

*a* ver.4,7. Je.1.11–14.
*b* ch.4.9. Joel 1.4; 2.2–11. Is.33.4. Na.3.15, [1]7.
1 Or, *green worms.*
2 The word is rendered 'locusts,' Is.33.4. — *Newcome.* Locusts in their caterpillar state, when they do most mischief.—*Parkhurst.*
3 Grass is seldom mowed in the East. Instead of cutting down, the idea is more probably eating down; and should therefore be translated 'the king's feedings.' This was at the close of the summer, when autumn was coming on, at which time the locusts breed.—*C.*
*c* Ex.32.11; 34.9. Nu.14.17–19. Je.14.7,20,21. Da.9.19.
4 Or, *who* of (or for) *Jacob shall stand?* Is.51.19.
*d* Zec.4.10. 1 Sa.14.6. De 32.36. Ge.22.14. Ps.12.1.
*e* De.32.36. Ge.6.6. La.3.32. Ja.5.18. Ps.106.45. Jonah 3.10.
*f* See Joel 2.14. This, and the following judgment by fire, seem to have been exhibited in vision, not in reality.—*C.*
*g* He.1.7. ch.1.4,7; 4.7, with 2 Ki.15.19,29.
6 *By fire.* This may signify either drought or lightning, domestic incendiaries or foreign invaders, burning what they could not carry away. The 'burning,' however, 'of the great deep,' would seem rather to refer to a vision in which the very sea seemed consumed, as the emblem of a great and unparalleled judgment.—*C.*
*h* See ver.2. Ex. 32.11.
*i* See ver. 3. Ps.102.17. Je.14.9. Jos.7.9. De.32.36. Ps.135.14.
*j* De. 4.7,8. Ps. 119.138.
*k* 2 Ki. 21.13. Is. 28.17; 34.11. Eze. 40.3. Zec.2.1. Re.11.1; 21.15. La.2.8. Je.1.10; 31.28.
7 The test of uprightness.—*C.*
*l* ch. 8.2; 5.17. Mi.7.18. Na.1.8,9. Eze.7.2–13.
*n* ch.3.14; 5.5; 8.14. Le. 26.30,31, with Ge. 26.25; 46.1; 35.14,15.
*o* 2 Ki.15.10.
*p* 1 Ki. 12.31,32. Je. 20.2,3, with 2 Ki.14.23, 24.
8 The grove at Beer-sheba, where Isaac dwelt and built an altar to God, Ge. 26.25; 46.1; and which the idolaters had now perverted to their own abominable purposes.—*C.*
*q* Ezr. 4.15. Ne. 6.6. Je. 26.9, 10. Lu. 23.2. Ac.24.5.
*r* ver.9. Ps.56.5.
*s* 1 Sa.9.9. Mat.22.16.
*t* Lu. 13.31. Mat. 8.34. ch.2.12.
*u* 1 Ki.13.1; 12.29,32.
9 Or, *sanctuary.*
1 Heb. *house of the kingdom.*
2 Educated, 2 Ki.2.3,5; 4.38; 6.1. 1 Ki.20.35.
*v* ch.1.1. Zec.13.5. 1 Cu.1.20.
3 *A gatherer.* Rather, dresser — the tree requiring careful management.—*C.*
4 Or, *wild figs.*
5 Heb. *from behind.*
*x* 2 Sa.7.8. Mat.4.19–22. Ac.4.19,20,29.
6 Amaziah orders Amos to prophesy no more against Bethel. This is his simple, yet noble, reply. The prophetic office was not of his own seeking. He had received no official training, no human instruction. It was not as a mere matter of course, arising from the nature of his office, that he prophesied. His ministry is not human, it is divine. He was commissioned not by man, but by God. He could not, therefore, cease from the work to which God had called him. Like the apostles under similar circumstances, he would obey God rather than man.—*P.*
*y* Mi. 2.6. Is. 30.10. ch.2.12; ver.13.
*z* Eze. 21.2; 20.46. De.32.2.
*a* Ho. 10.5,6. Is. 13.16. La.5.11. Zec.14.2. Ho. 4.13,14, with Je. 20.6; 28.12,16; 29.21,32.
*b* Ps.78.55.
*c* 2 Ki. 15.29; 17.6. Ho.9.3. Eze.4.13.
*d* Le. 26.33–39. De. 28.62,64. 2 Ki.15.29.

CHAP. VIII.

*a* ch.7.1,4,7. Je.1.11–14.
1 *Summer fruit*— 'late summer-fruit.' Such as had been spared long, were now very ripe, and hastening to decay—an apt emblem of Israel long spared, but now ripe for judgment.—*C.*
*b* Je. 24.1–8. Joel 3. 13. Re.14.20; 19.15.

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Ye have even rendered the civil administrations altogether unjust and oppressive. Ye rejoice in your idols, wealth, and power; and boast of your self-advancement, and your ability to defend yourselves: but, lo, as executioners of my just judgment, the Assyrians, and afterwards the Chaldeans, shall ravage your whole country, and murder or take you captive, from one end of your land to the other.

Ver. 1. *Chief of the nations.* Not so named of the Gentiles, for they despised the Jews; but either so named of God, when he called them 'my people,' and constituted them the depositaries of his holy oracles, and gathered them to his garner as 'the first-fruits' (so the word translated 'chief' signifies) of his harvest; or so named of themselves when, looking to their religious privileges, and overlooking their neglect of them, they proudly arrogated to themselves a title of indefeasible pre-eminence among the kingdoms of the world. *C.*

Ver. 5. Who imitate David's instruments of music, and affect to follow his example, but who dedicate to revelry what he dedicated to piety. The whole description presents us with a refined, indolent, and luxurious people—an evidence how easily, and how far, fine taste and true religion may be separated among any people—of which Italy, the land of painting and music, affords a sad example, while it proves a deceitful snare to all the nations of Europe. *C.*

Ver. 10. *Uncle.* The whole ten brethren, ver. 9, having died, the burial devolves upon the uncle as next of kin.—*For we may not,* &c. Either on account of the idolaters, who had forbidden all reference to Jehovah; or on account of a superstitious fear of mentioning the name; or, perhaps, a pious acknowledgment that silence best becomes sinners suffering under his righteous displeasure. *C.*

Ver. 11. *Clefts.* Either a prophecy of, or allusion to, the earthquake; or an allusion to the clefts that are frequent in the mud walls of cottages in warm climates. *C.*

REFLECTIONS.—External privileges are very apt to puff up pride. And if we be once abandoned to carnal security, the examples of God's judgments all around us will scarcely affect us. A round of dissipation and luxury effectually alienates the mind from God, and shuts out every serious consideration, and every degree of sympathy with afflicted churches and nations! Pitiful are the darling pleasures of those who are abandoned of God. But fearful is their case when his wrath begins to burn against them. No external relations, church privileges, or temples can prevent his judgments. He abhors the form of godliness which is separated from its power. Dreadful is the situation, when luxurious dissipation is exchanged for sword, pestilence, famine, captivity, and hell!—when terrible calamities but plunge men into diabolical astonishment and eternal despair!—when all are generally miserable, and none left to comfort another! and when obstinate perverters of justice and proud boasters, are sadly abandoned to their own fate.

CHAPTER VII. Ver. 1–9. These things were represented to Amos in a vision. The *vermin* not only consumed the fruits of the ground, but were an emblem of the Assyrian ravagers. The *terrible lightning,* or *drought,* dried up their rivers, and destroyed part of the people, or figured out the devastations begun by Tiglath-pileser in Gilead and Galilee. The *straight wall* signified the Hebrew nation, formed and regulated by the most just laws; and the *plumb-line* denoted that their conduct was discovered as not answerable to their laws, and therefore God would no longer forbear to punish them.

Ver. 16. *Isaac.* They call themselves by 'Isaac,' rather than by Abraham or Jacob; taking advantage of the antiquity of Isaac's altar to sanction their modern idolatry. Even as Rome takes advantage of the antiquity of her name and power to sanction her innovations in doctrine and worship, and countenance her usurpations over Christian rights and liberties. *C.*

REFLECTIONS.—God executes diversified judgments upon obstinate sinners; and commonly directs his strokes in a gradual manner. Yet often the earnest supplications of God's ministers divert his judgment for a time. And even the low and distressed case of nations and churches are a plea with his mercy. But at last utter, though just, destruction shall overtake the incorrigible revolters from his law; and neither temples nor palaces can protect from ruin, but concur to render them more miserable. Furious persecution is the common reward of ministers' faithful warnings and fervent prayers from their wicked neighbours. And none are more ready to wrest their words, and accuse and persecute them as traitors, than profane clergymen, as their fidelity and diligence are a standing reproach to themselves. They who are prompted by all their religion by carnal hopes of provision or preferment are apt to imagine everybody as mean and selfish as themselves. But it is a great comfort, especially in evil times, for ministers to have had a clear call to their work. And if men, even the greatest, oppose them, God will attest their mission and messages in the fearful ruin of their enemies. And it is at our infinite hazard to attempt silencing even the weakest whom God hath commanded to speak.

CHAPTER VIII. Ver. 4–6. By your oppression ye devour the substance of the poor, that they can scarcely preserve themselves in life: ye are weary of God's holy seasons, and desirous of their being over, that ye may return to your injustice, in making the measure wherewith you sell your corn too scanty, and causing the poor purchasers to give you more than just weight for the price, that, by your extortions, ye may

the LORD unto me, [c]The end is come upon my people of Israel; I will not again pass by them any more.

3 And [d]the songs of the temple[2] shall be howlings[3] in that day, saith the Lord GOD: *there*[e] *shall be* many dead bodies in every place; they shall cast *them* forth with silence.[4]

4 ¶ Hear this, O ye that [g]swallow up the needy, even to make the poor of the land to fail,

5 Saying, [h]When will the new moon[5] be gone, that we may sell corn? and the [i]sabbath, that we may set forth[6] wheat, [j]making the ephah small, and the shekel great, and [7]falsifying the balances by deceit?[8]

6 That [k]we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by [9]the excellency of Jacob.[1] Surely [l]I will never forget any of their works.

8 Shall not the land [m]tremble[2] for this, and every one mourn that dwelleth therein? and [o]it shall rise up wholly as a flood;[3] and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that [p]I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your [q]feasts into mourning, and all your songs into lamentation; and I[r] will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as[s] the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of[t] hearing the words of the LORD:

12 And they shall wander [u]from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and [v]shall not find *it*.

13 In that day shall [z]the fair virgins and young men faint for thirst.

14 They[4] that swear by [y]the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner[5] of [z]Beer-sheba liveth; even they shall fall, and never rise up again.

A.M. cir. 3214.
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*c* Je.1.12; 5.11. I a.4. 18. Eze.7.2,6,7. ch.7.8. Re.10.6.

*d* ch. 5. 23; ver. 10. Ho.10.5,6.

2 *The temple*—not at Jerusalem, but Bethel.—*C.*

3 Heb. *shall howl.*

*e* Je.9.21,22;22.18,19. ch.4.3;5.1,16,17.

4 Heb. *be silent.*

*g* Ps.14.4. Mat 23.14. Ja. 5. 6.ch.2.7; 5.11,12. Pr.30.14.

*h* Ps. 2.3. Is.58.3,13. Mal. 1.13, with 2 Ki.4. 23.Ex.20.8.ver.10.

5 Or, *month.*

*i* Ne.13.15,16.

6 Heb. *open.*

*j* Mi. 6. 10, 11, with De. 25.13. Le.19.36.Pr 11.1.

7 Heb. *perverting the balances of deceit,* Ho.12.7.Pr.20.23.

8 How strange this scrupulous observance of an outward sabbath, when within the spirit never rested from its covetousness nor its injustice! But such is the deceitfulness of man's unrenewed heart, no matter by what outward respect for religion it may be modelled or restrained. *C.*

*k* ch. 2. 6; ver.4. Le. 25.30. Ne.5.1,5. Joel 3. 3.

9 Himself, Ps. 68.34 ch.4.2;6.8. Lu.2.32.

1 *Excellency of Jacob.* Not by Jacob's exaltation, but by JEHOVAH himself, whom alone Jacob chose for his God at the pillar in the wilderness, and from whom he received a new name, and with whom he prevailed for a blessing, Ex.28. 19-22;32.28-30.—*C.*

*l* Je.17.1.Ho.8.13; 9. 9, with Is.43.25. Je.31. 34.

*m* Ps. 60. 2. Je. 9.12 Ho.4.1-3.ver.10.

2 *Shall not the land tremble?* Perhaps an allusion to the earthquake. See ver.9.—*C.*

*o* ch.9.5.Is.57.20;8.7, 8. Je.46.8. Da.9.26.

3 *As a flood.* When national sin has 'come in like a flood,' then shall the inhabitants be swept away, and leave the land empty.—*C.*

*p* ch.4.13; 5.8. Is.29. 10;59.9,10. Job 5.14; 22. 11. Mi.3.6.1 Th.5.2,3.

*q* ch. 5. 23; ver. 4, 5. Ho. 2. 11, with De. 12. 7,12; 27.14,15. Mat. 26. 30.

*r* Is.15.2,3. Je.48.37. Eze.7.18,27.30,31.

*s* Je.6.26. Zec.12.10.

*t* 1 Sa.3.1; 28.6,15; 2. 9. Ps. 74. 9. Eze.7. 26. ver.5. Mi.3.6.

*u* Nu. 34. 6, 7, 11, 12. Eze.47.15-20.

*v* ver.11. Is.5.5,6.

*x* Ps.63.1; 144. 12. Is. 41. 17-20. Je.48.18. Pr. 11.22;9.13;7.7. Ho.2.3.

*y* De. 9. 21. 1 Ki. 12. 30;14.16. Mi.1.5. Ho.4. 15;8.5,6;10.5;13.2.

4 More literally—'They who swear by the sin of Samaria, and say, By the life of thy god, O Dan; and, By the life of the way of (or to) Beer-sheba.' The sin of Samaria was the worship of the golden calf which Jeroboam set up. The god of Dan was the same; and 'the way to Beersheba' is a form of expression for the idol that was worshipped there.—*P.*

5 Heb. *way,* Ho.10. 13. Ac.19.23;24.14.

*z* ch. 5. 5, with 2 Ch. 36.16. Pr.29.1.

A.M. cir. 3214.
B.C. cir. 790.

## CHAP. IX.

*a* ch.3.14. Eze.10.4; 9.2;38.17. Is.34.6.

1 *Upon the altar.* As this prophecy terminates with the restoration of the tabernacle of David, the altar here seen is most probably that of Jerusalem. See Is. 6. 1. Eze.9.3.—*C.*

*b* ch.8.3. Ps.68.21. Is. 51.9. Hab.3.13.

2 Or, *chapiter* or *knop.*

3 Or, *wound them.*

*c* Is. 24. 17, 18; 30.16, 17. Je.48.44. ch.2.14,15; 5.19.

*d* Ps.139.8,&c. Is. 2. 19. Job 26.6;20.6. Je. 51. 53. Ob.4. Pr.11.21.

4 *Hell.* Hades—the grave. Though they hide among the dead. —*C.*

5 *Climb up to heaven.* Not in reality, for that is impossible; but in that proud imagination which invades the prerogative and claims the honours due to God. —*C.*

*e* Ps.139.12. Je.23.24; 37.10,17; 16.16. Ps.94.7.

6 *Serpent*—any carnivorous fish, as the shark. The meaning is, that in the lowest depth of earth or sea, or the most inaccessible pinnacles of the mountains, in their own land at home or in the land of strangers far away, God's judgments would search and follow, discover and smite them.—*C.*

*g* Le. 26. 33-39. De. 28. 64, 65. Eze.5.12,13. Pr.11.21.

*h* Je.44.11; 24.6. Le. 17.10. De.28.63.

*i* Is. 64. 1, 2. Mi.1.4. Hab.3.10. Ps.144.5.

*j* See ch. 2. 16; 8. 8. Ho.4.3. Je.12.4. Is.7.17 -25;8.7,8.

*k* Ps. 104. 3. ch. 5. 8. Je.5.22.

7 Or, *spheres.* Heb. *ascensions.*

8 Or, *bundle,* Ge. 2. 1.

9 *Troop.* Storehouse (*Newcome*). It seems, from its connection with the 'stories,' or upper chambers of heaven, to signify the 'gathering together' of waters in the sea which form the storehouse of clouds, showers, and fertility.—*C.*

*l* Job 36. 27; 37. 6, 11-13;38.25,26.

*m* Je. 13. 23; 9.25,26. Ge.9.25. Is.1.10.

*o* Ex. 12. 51. Ho. 12. 13.

*p* Je.47.4. De.2.23.

*q* ch.1.5.2 Ki.16.9.

1 Having already effected such wonderful transfers of nations, let not self-confident Israel (ver. 10) now hope to elude my decree of captivity and exile.—*C.*

*r* ver.1-4. Ps.11.4-6. Ho.13.7. Je.44.27.

*s* Ho.1.6; 3. 4; 9. 11-17;13.15,16.

## CHAPTER IX.

1 *The certainty of Israel's desolation.* 11 *The restoring of the tabernacle of David.*

I SAW[a] the Lord standing upon the [1]altar: and he said, [b]Smite the lintel[2] of the door, that the posts may shake: and cut them[3] in the head, all of them; and I will slay the last of them with the sword: [c]he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though[d] they dig into hell,[4] thence shall mine hand take them; though they climb up to heaven,[5] thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be [e]hid from my sight in the bottom of the sea, thence will I command the serpent,[6] and he shall bite them:

4 And [g]though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and [h]I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that [i]toucheth the land, and it shall melt, [j]and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [k]stories[7] in the heaven, and hath founded his [8]troop[9] in the earth; [l]he that calleth for the waters of the sea, and poureth them out upon the face of the earth; the LORD *is* his name.

7 *Are*[m] ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. [o]Have not I brought up Israel out of the land of Egypt? and the [p]Philistines from Caphtor, and [q]the Syrians from Kir?[1]

8 Behold, [r]the eyes of the Lord GOD *are* upon the sinful kingdom, and [s]I will destroy it from off the face of the earth; [t]saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and [u]I will [2]sift the house of Israel among all nations, like as

*t* De.4.31. Je.30.11. Joel 2.32. Je.31.36. Ob.16,17. Ro.11.28,29.

*u* Le.26.33. De.28.64. Mat.3.12. 2 Heb. *cause to move.*

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force the poor to sell themselves to you for slaves, at a mere trifle, or oblige them to buy the very refuse of your grain. 7–10. God hath therefore sworn by himself that he will punish your wickedness by the most terrible and overwhelming judgments; and that your present prosperity shall, of a sudden, issue in the terrible destruction of your princes and people; and your luxurious and idolatrous revelling and mirth, in the most bitter mourning and anguish. 14. The *sin of Samaria*, and *manner of Beer-sheba*, denote idols worshipped there.

Ver. 12. They shall search for a living prophet, but God will raise up none—for they already have Moses and the prophets; and since they will not hear them, it is in vain to send them another. *C.*

REFLECTIONS.—Whatever God shows us ought to be carefully observed. His patience wears out at length; and obstinate sinning must end in deplorable misery; and sinful mirth in howling and ignominious death. Yea, hopeless is the case when fearful calamities only render men sullen and peevish.—Carnal men heartily hate God and his ordinances. Sabbaths and holy duties are intolerable burdens; and merchandise, even the basest, is to them a cordial pleasure. Nor when nations are ripening for ruin do they ever fail to oppress God's poor people. But riches got by rapine will bring on ruin. And let the oppressor be ever so high, the flood of God's wrath shall overwhelm him. They who would not tremble for the sins of the land, shall tremble under its judgments. And if men hate God's Word and ordinances, they, and every impudent idolater, must expect to be deprived of them, and hastened into eternal misery.

CHAPTER IX. Ver. 1. God's *standing on the altar* at Beth-el, and *smiting the lintel*, and *cutting the posts*, denote his treading down and destroying that and other idolatrous temples, together with the king, princes, priests, and people that worshipped there. 5, 6. I, the almighty Former of heaven and earth and all that is therein, and the Governor of seas and rains, will, with the greatest ease, ruin the whole country by the ravaging army of the Assyrians. 7. In my view, ye Israelites are no better than the black, barbarous, and idolatrous Ethiopians; and though I brought you from Egypt, that is no more than what I did for the Philistines, or will do for the Syrians, who are mere heathens. 9. I will despise and afflict you, O ye Israelites and Jews, among all nations; but with such exact care, that not one elect person shall be ruined, or his existence prevented. 11, 12. After the return from Babylon, the Jewish church and nation were re-established, and the Maccabees conquered the Edomites and neighbouring heathens. But by the coming of

**HARBOR, CORFU—A CITY IN THE MEDITERRANEAN SEA, ONCE HEATHEN, BUT NOW CHRISTIAN.** [AMOS, ix:11.]—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." This verse doubtless has reference to the rebuilding of the temple, but it may also be regarded as a prophecy of the spiritual temple that was to be raised up through the coming of Christ. The Christian church which is gradually spreading over the whole world represents in modern times what the temple of Solomon did in ancient times. In the above view we have a picture of Corfu, a Christian city, and under the control now of the king of Greece. King George has a palace here about two miles from the citadel, situated in the midst of wide and spacious grounds, embracing, perhaps fifty or sixty acres.

*corn* is sifted in a sieve, yet shall not the least grain[3] fall upon the earth.

10 All[v] the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In[w] that day will I raise up the tabernacle of David[4] that is fallen, and close[5] up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old:

12 That[y] they may possess the remnant of Edom, and of all the heathen, which are called by my name,[6] saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, [z]that the plowman shall overtake the reaper, and the treader of grapes him that soweth[7] seed; and [a]the mountains shall drop sweet[8] wine, and all the hills shall melt.

14 And[b] I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, [c]and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

A.M. cir. 3214. B.C. cir. 790.

3 Heb. *stone.*

*v* Is.33.14; 28. 14–22. ch.6.1,3.Zec.11.17.

*x* Ac.15.16.Ho.1.10, 11; 3. 5. Ro. 11. 25–27. Mat. 16. 18. Ac. 15. 16, 17. Re. 11. 15. Eze. xxxvii.xl.–xlviii.Is.11. 11–16.

4 Restore the kingdom to Messiah, which work, though begun, is merely in progress to final accomplishment. For, undoubtedly as Israel has been literally cast out, so surely, if any solid and equal principle of interpretation be adopted, will Israel literally be restored; and as his cities have literally been rendered desolate, so literally will his 'ruins' be raised up again, ver. 14,15.—*C.*

A.M. cir. 3214. B.C. cir. 790.

5 Heb. *hedge* or *wall.*

*y* Is.11.14;14.1–3;19. 25.Ob.18–21.Nu.24.17, 18.Is.xiix.lx.lxi.

6 Heb. *upon whom my name is called.*

*z* Le. 26. 5. Eze. 36. 35. Ho. 2. 21–23. Jn. 4. 35.

7 Heb. *draweth forth.*

*a* Joel 3.18,20. Is.35. 1;41.19;55.13. Ps.72.16; 65.12,13.

8 Or, *new.*

*b* See Je.23.3; 30. 3; 18. Ho. 1.11; 3.5. Je 3. 18. Is.61.4.11; 55.21,22; 62. 8, 9. Eze. 37.25–28; 39.33–36. Ko.11.25,26.

*c* Je.23.6;32.41. Eze. 34 28 Joel 3 20. Mi.4.4. Zep. 3. 13. Is.35.10;60. 21.

Christ the church was restored, religion revived, and shone more gloriously than ever before; and Gentiles, as well as Jews, became the happy subjects of his government. 13. The harvest and vintage continuing till the next seed-time, &c., denotes the amazing abundance of spiritual blessings in the apostolic and millennial periods. 14, 15. Their rebuilding the waste cities, &c., denotes the great deliverance from the heathenish idolatry and corrupt lusts; and the abundant peace and prosperity and fixed settlement of the gospel church. These last five verses had a partial fulfilment among the Jews after their captivity in Babylon; and will have a more noted fulfilment among all the Hebrews in the glorious future.

REFLECTIONS.—Obstinate wickedness issues at last in dreadful and unavoidable ruin. It avails not who may be for us, if God be against us: wherever we go his eyes are upon us for evil; whatever we do, his hand can destroy us; and all creatures are at his command to execute his judgment Alas! how sins indulged turn professors of the true religion into worse than heathens! And if they abandon their peculiar holiness, God must strip them of their peculiar privileges. Nothing can be a more lying refuge than hopes of impunity in impenitency: and never is ruin nearer than when men put it far from their thoughts. But marvellously God preserves his elect amidst the most fearful shakings, confusions, and miseries. When all seems desperate, he wonderfully revives his church, and blesses her with all spiritual blessings in Christ Jesus. And great shall be the glory of the coming, and especially of the eternal period, in which not one good thing promised shall remain unfulfilled.

## CONCLUDING REMARKS ON THE BOOK OF AMOS.

Of the book of Amos two distinct views may be taken. (1) It may be viewed as a mere composition, without any reference to inspiration. And if so, what an elevated idea does it convey of the literary state of Israel, when a common herdman and fruiterer could produce such a work. Viewed in this light, the sublimity and beauty of its imagery, combined with the purity of its morals, the honesty of its rebukes, and the tenderness and incorruptibility of its patriotism, place it far above every book hitherto produced upon these subjects, in any country, by any of the same rank, opportunities, and education. (2) But while, to humble the pride of man, it may be lawful to draw such a comparison, yet the true view of the book is that of its inspiration—the work of a 'holy man of old speaking as he was moved by the Holy Ghost.' And here we must note the wisdom of God in 'condescending to men of low estate.' He delivers his oracles not by 'the wise,' not by 'the scribe,' not by 'the disputers of this world,' but 'chooses the weak to confound the strong, and things which are not to bring to nought things that are; that no man should glory in his sight.' No doubt God has chosen a Moses, 'learned in all the learning of the Egyptians;' and a Paul, 'bred at the feet of Gamaliel;' but if he did so to demonstrate the power of sanctified learning, he also chose an Amos, who was 'neither a prophet, nor the son (scholar) of a prophet,' but a simple 'herdman and gatherer of sycamore fruit,' and a few Galilean fishermen, 'without (human) learning,' to demonstrate that God's work is to be done, 'not by wisdom, nor by might, but by my Spirit, saith the Lord.'

Amos prophesied of the same events as Hosea, and seems to have been his contemporary. He is quoted in the New Testament, Ac. 7. 42, 43; 15. 15–18, corresponding to Am. 5. 25, 26; 9. 11, 12. *C.*

# THE BOOK OF THE PROPHET OBADIAH.

Obadiah seems to have prophesied along with Jeremiah, about A.M. 3417. His short prophecy contains, (1) Threatenings against the Edomites, who may be considered as typical of Antichrist and other implacable adversaries of the true church; viz. that their pride should be humbled, ver. 1–4: their wealth plundered, ver. 5–7: their wisdom infatuated, ver. 7–9. their spiteful carriage towards God's distressed people avenged. ver. 10–16. (2) Gracious promises to Israel, that they should subdue the Edomites and others, ver. 17–20: and that Christ's kingdom should be erected by a great salvation, ver. 21.

[The prophecy of Obadiah is remarkable as the shortest book in the Old Testament. Yet, within that brief limit, it foretells and describes the final extirpation of an entire people, ver. 10—a mighty and prosperous kingdom—an event which history has fully realized. For either the Edomites were cut off in the Maccabean and subsequent wars, or completely scattered from their own country and embodied among the Jews, or absorbed by the Nabathean Arabs. *C.*

Nothing is known of the personal history or family of Obadiah. The place of his birth is not stated, and the period at which he wrote can only be conjectured from incidental evidence. That he wrote previous to the time of Jeremiah is evident from his language, which is purer and of an older type; it is also evident from the fact that Jeremiah must have read and made use of Obadiah's prophecy (comp. Je. 49. 7–22). From this we infer that Obadiah wrote before the captivity. It appears also from a careful comparison of ver. 10–18 with Joel 2. 32; 3. 1, seq., that the latter was acquainted with and partially quotes the former. Obadiah, therefore, must have been at least as old as Joel, and must have written before him. This places Obadiah among the earliest group of prophets.

There are statements in the book which might at first sight seem to run counter to the above conclusion. In ver. 10–16 the judgments pronounced on Edom are said to have been caused by the Edomites rejoicing that strangers had taken possession of Jerusalem, and led the Jews captives. But it is highly probable that the prophet alludes to the time when Jerusalem was plundered by the Philistines and Arabs in the reign of Jehoram, 2 Ki. 8. 20; 2 Ch. 21. 8. Then the Edomites joined the enemy and practised great cruelty upon the Jews.

Obadiah's prophecy is one continuous proclamation of the destruction of Edom. But Edom is not spoken of or denounced as an isolated nation. Its attitude towards Israel, the people of God, is the groundwork of the prophecy. This has been well brought out by Keil:—'He regards the judgment upon Edom as one feature in the universal judgment upon all nations, proclaims in the destruction of the power of Edom the overthrow of the power of all nations hostile to God, and in the final elevation and re-establishment of Israel in the Holy Land foretells the completion of the sovereignty of Jehovah, *i.e.* of the kingdom of God, as dominion over all nations; so that we may say with Hengstenberg, that Obadiah makes the judgment upon the Gentiles and the restoration of Israel the leading object of his prophetic painting.' *P.*]

**HOUSE OF TRIPTOLEMUS, POMPEII—A HEATHEN CITY IN WHICH CICERO HAD A VILLA DESTROYED BY A VOLCANO IN A. D. 79.**

[Obadiah, 1:15 16.] "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk up in my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." No heathen city furnishes a better illustration of these verses than Pompeii. This was a city given up to pleasure and idolatry, and when it was buried out of sight by the eruption of Vesuvius it was as though it had not been. Among all of its rich and luxurious inhabitants not a man was found to give literary or philosophic setting to its life or its history. We learn a little of Pompeii from Strabo and from Pliny, but nothing from any man who lived in Pompeii.

1 *The destruction of Edom,* 3 *for their pride,* 10 *and for their unnatural behaviour unto Jacob.* 17 *The salvation and victories of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD [a]concerning Edom, [b]We have heard a rumour from the LORD, and an ambassador[1] is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, [c]I have made thee small among the heathen: thou art greatly despised.

3 ¶ The[d] pride of thine heart hath deceived thee, thou that [e]dwellest in the clefts of the rock,[2] whose habitation *is* high; that saith in his heart, [g]Who shall bring me down to the ground?

4 Though[h] thou exalt *thyself* as the eagle, and though thou set thy nest among the stars,[3] thence will I bring thee down, saith the LORD.

5 If [i]thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes?[4]

6 How[j] are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All[k] the men of thy confederacy have brought thee *even* to the border; the men that were at peace with thee[5] have deceived thee, *and* prevailed against thee; *they that eat* thy bread[6] have laid a wound[7] under thee: [l]*there is* none understanding in him.[8]

8 Shall[n] I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And [o]thy mighty *men,* O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [p]violence against thy brother Jacob, shame shall cover thee, and [q]thou shalt be cut off for ever.

11 In[r] the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces,[9] and foreigners entered into his gates, and [s]cast lots upon Jerusalem, even[t] thou *wast* as one of them.

12 But [1]thou shouldest not [u]have looked[2] on the [v]day of thy brother in the day that he became a stranger; neither shouldest thou have [z]rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly[3] in the day of distress.

13 Thou [y]shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance[4] in the day of their calamity;

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up[5] those of his that did remain in the day of distress.

15 For[z] the day of the LORD *is* near upon all the heathen; [a]as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen [b]drink continually, yea, they shall drink, and they shall swallow down,[6] and they shall be as though they had not been.

17 ¶ But[c] upon mount Zion shall be deliverance,[7] and there shall be holiness;[8] and the house of Jacob shall [d]possess their possessions.

18 And[e] the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and [g]there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it.*

19 And *they of* the south shall possess the [h]mount of Esau: and *they of* [i]the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead.[9]

20 And[j] the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto [k]Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall [l]possess the [l]cities of the south.

21 And [n]saviours[2] shall come upon mount Zion to judge the mount of Esau; and [o]the kingdom shall be the LORD's.

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A.M. cir. 3417. B.C. cir. 587.

*a* Is.21.11;xxxiv. Ps. 137.7. Je.9.25,26; 25.9, 16,21;49.7-22.

*b* La.4.21,22. Joel 3. 19. Eze.25.12-14;xxxv. Am.1.11,12. Mal.1.3,4. Je.49.14;51.27,28.

1 *Ambassador*—in the form of a public opinion hostile to the arrogant pretensions of Edom.—*C.*

*c* Is.34.12. Eze.25.13, 14. Je.49.15,9,10,13.

*d* Je. 49.16. Mal.1.4. Pr.16.18. He.3.13.

*e* Nu.34.3,4. 2 Ki.14. 7.

2 See Je.49.16.—*C.*

*g* Is. 14. 13–15; 47. 7. Re.18.7.

*h* Je.49.16;51.53. Am. 9. 2. Hab.2.9. Is.14.14, 15. Job 20.6.

3 *Among the stars.* Seen from the bottom of the ravine in which Petra, the capital, was situated, the lofty towers that crowned the heights would literally seem among the stars. The book of Job abundantly testifies that the Edomites were deeply skilled in astronomy; and if, as is most probable, addicted to judicial astrology, the 'nest' or dwelling among the stars may import a national conviction drawn from that deceptive study, that her glory was to exist coeval with the stars —even such as is, at this day, the confident assumption of the church of Rome, though hypothetically warned by Paul (Ro. 11. 20–22), and prophetically doomed by John, Re. 18,2-24.—*C.*

*i* Je.49.9.

4 Or, *gleanings,* De. 24.21. Is.17.5,6;24.13.

*j* Ps. 139. 1. Da.2.22. Je.49.10.

*k* Ps.55.13. Je.38.22.

5 Heb. *the men of thy peace.*

6 Heb. the men *of thy bread,* Ps.41.9.

7 *Laid a wound.* 'Spread a snare under thee.'—*Newcome.*

*l* Is.19.11–14.

8 Or, *of it.*

*n* Is.29.14; 19.11. Je. 49.7. Job 5.12,13. Ps.33. 10.

*o* 1 Sa.28.20. Ps.76.5, 6. De. 28. 25. Is. 19. 16. Je.50.37. Am.2.16. Na. 3.13. Ps.48.6.

*p* Ge.27.41. Eze. 25. 12; 35. 5, 6, 12–15. Ps. 137.7.

*q* Is. 34. 5–15. Je. 49. 13,17–22. Eze.25.13,14; 35.3–15. Joel 3.19. Mal. 1.3,4.

*r* Ps.137.7. 2 Ki.24.10 –16; 25.4–21. Je.xxxix. lii.

9 Or, *carried away his substance.*

*s* Joel 3.3. Na.3.10.

*t* Ps.50.18.

1 Or, *do not behold,* &c.

*u* Ps.22.17; 54.7; 59. 10; 92.10; 112.8. Mi.4.11; 7.8,10.

2 *Thou shouldest not have looked* with satisfaction on the calamity of Jacob, but either have publicly aided him in his distress, or privately retired to weep and to pray for him.—*C.*

*v* ver. 13. Ps. 37. 13; 137.7.

*x* Job 31.29. Eze.25. 3,4,6,7;35.15.

3 Heb. *magnified thy mouth.*

*y* Ps. 137. 7. Zec. 12. 2,3.

4 Or, *forces.*

5 Or, *shut up.*

*z* Eze. 30. 3. Joel 1. 15;3.1–16. Is.63.1–4. Ps. 110. 5, 6. Je.25.9–25.29; 49.12. 1 Pe.4.17.

*a* Hab. 2. 8. Eze.35. 15. Ps.137.8. Joel 3.7,8. Ja. 2. 13. Mat. 7. 2. Ju. 1.7.

*b* Je. 25.15,16, 27–29; 49. 12. Is. xxiv. xxxiv. Ps.75.8,9. 1 Pe.4.17,18. Is. 51. 22, 23; 49. 25, 26. Joel 2.17.

6 Or, *up up.*

*c* Je. 46.28. Am. 9. 8. De.32.36. Joel 2.32.

7 Or, *they that escape.*

8 Or, *it shall be holy,* Joel 3.17. Is.1.27; 4.3,4; 26.2; 29.23,24; 60. 21. Je. 31.23. Zec. 8. 3; 14.20,21. Re.21.27.

*d* Is.14.1,2. Joel 3.19. Am.9.11,12,14,15.

*e* Is.10.17;11.14;31.9. Joel 3.19. Mi. 5.8. Nu. 24.17. Eze.25.12;38.14-23. Zec.12.6;14.3.

*g* See on ver.10.

*h* Am.9.12. Mal.1.3. Eze. 35. 2, 3. Je. 17. 2.; 32.44; 33.13, with Jos. 15.21.

*i* Jos.15. 33.45. Zec. 7.7. Zep.2.7. Is.11.14.

9 This verse as rendered in our English translation is very obscure. It is intended to show how in the day of Israel's prosperity the Jews would take possession of the countries of their bitterest foes:—'They (the Jews) who dwell in the *Negeb* (the southern district of Judæa) shall possess all Edom; and they who inhabit the *Shephelah* (the specific name of a plain at the western base of the mountains of Judæa) shall possess the country of the Philistines; and they will take possession of the fields of Ephraim, and the fields of Samaria; and Benjamin will take possession of Gilead.' By this paraphrase the sense is brought out.—*P.*

*j* Eze. xlviii. Am. 9. 14,15. Ho. 1. 10, 11. Is. 11.11. Je.3.18. Eze.34. 12–14; 36. 1–24; 37. 21–28.

*k* Ju.1.32,33. 1 Ki.17. 9. Mat.15.21,22.

1 Or, shall possess *that which* is *in Sepharad.*

*l* Je.32.44.

*n* Ju.3.9. Is.19.20, or 1 Ti.4.16. Ja.5.20. Da. 12.3.

2 *Saviours.* Either conquering 'deliverers' from earthly bondage, or preachers of the glorious gospel—'deliverers' from spiritual thraldom.—*C.*

*o* Da.2.35,44;7.14,27. Zec.14.9. Zep.3.9. Ps. 72.8–19. Is.9.6,7. Lu.1. 33. Re.11.15.

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Ver. 3–7. However proud ye Edomites be, and however rocky and inaccessible your country, I will cause the Chaldeans and others to lay it desolate and destroy your nation. And, worse than robbers or gatherers of grapes, they shall utterly spoil you of all that you have, even of what you think best secreted. Yea, your allies, who have marched to your borders as assistants, and received your subsidies and provision, shall betray you, and turn their arms against you: 10–16. Because, contrary to natural relation and duty, ye took pleasure in the ruin of the Jews, and even helped the Chaldeans to destroy Jerusalem, murder its inhabitants, apprehend captives, and seize on the spoil; or insulted the unhappy sufferers, and even barbarously endeavoured to apprehend, murder, or deliver to the Chaldeans, such as had fled; your conduct shall draw upon you similar sufferings in the day of the Lord's destruction of the heathens around you; and your joyous revellings in Judea, on account of the destruction of my people, shall issue in your drinking up, to the very bottom, the cup of unbelief, to your utter ruin, and the perpetual desolation of your country. 17–21. These verses had a partial fulfilment when Cyrus restored the Jews to their country, and when the Maccabees subdued the Edomites and the nations around, and in the apostolic spread of the gospel among the heathen; but will have a more signal accomplishment when the Hebrews return to their own land in the future, and when the Antichristians and Turks are cut off, to make way for the universal kingdom of Jesus Christ.

Ver. 17. The fulfilment of this prophecy is still future—for though Judah obtained temporary restoration, and gained, by the Maccabees, distinguished victories over Edom, yet they did not abide in 'their possessions'—neither, alas! were they 'holiness' to the Lord;—neither has 'the captivity of Israel' yet been reclaimed or restored. The time is still future, but the event certain. *C.*

REFLECTIONS.—God can easily find both hearts and hands for the most bloody work he can intend against sinners. And pride and carnal security dangerously deceive and ripen men for destruction. Their self-exaltation but tends to debase them; their carnal confidences but betray them; their wealth but allures their enemies to hunt out and destroy them; their hired allies assist them to their ruin; their understanding, not employed to keep them from sin, being infatuated, decoys them into danger; the bravery of their warriors but serves to make the slaughter more universal; their joys but issue in embittering their anguish; their undutiful and barbarous conduct towards God's distressed people but fills up an uncommon cup of misery to themselves.—But marvellously connected are the confusion of Christ's impenitent foes, the deliverance of his church, and the conversion and purification of multitudes of sinners; and great is the honour that Jesus obtains therein. Yea, if we suffer with him we shall also reign with him, and be glorified together.

**PANORAMA OF JAFFA—WHERE JONAH TOOK SHIP.** [Jonah, i:3.]—"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them to Tarshish from the presence of the Lord." Jaffa was the ancient harbor of the Jewish capital. It was here that King Hiram of Tyre landed his cargoes of cedar wood from Lebanon, which were to be used in the erection of Solomon's temple. Jaffa has no harbor, and it is almost with peril to life that a landing is made here. There are ledges of low, jagged rocks just underneath the surface of the water, and it is only with great difficulty that places can be found between these rocks to ride in the small boats from the great ship to the shore. Many people have been drowned here. Pliny said the city existed before the flood.

EUXINE SEA
CASPIAN SEA
GREAT SEA
PERSIAN GULF
ASIA MINOR
ARMENIA
MEDIA
ASSYRIA
CHALDEA
BABYLONIA
ELYMAIS
ELAM
PERSIA
EGYPT
SYRIAN DESERT
ARABIA
MT. CAUCASUS
MT. NIPHATES
MT. TAURUS
MT. ZAGROS
Mt. Ararat 16,920
Havilah
R. Halys (Kizil Irmak)
R. Sakaria
Yeshil Irmak
Pison
R. Cyrus (Kour)
L. Gôkcha or Sevan
Gihon
R. Araxes (Aras)
L. Van
L. Urmia
L. Spanta or Martianus
Seefeed Rood
Mt. Demavend
Ecbatana Takht-i-Suleiman
Rowandiz
Minni
Hiddekel
R. Tigris
Jaihan
Sehoon
R. Sajur
Edessa
Haran
Hara
Carchemish
Jerablus
Pethor
Arpad
Antioch
Berea
Hamath
Hamath-zobah?
Tiphsah
Rezeph
Rehoboth
Calah
Arbela
Resen (Larissa)
NINIVEH
Hussab
Ilai
Halah
Habor
Gozan
ISRAELITE EXILES Nisibis
FIRST & SECOND CAPTIVITIES
SETTLEMENTS OF ISRAELITE EXILES SECOND CAPTIVITY
Mesopotamia
Aram-Naharaim
R. Euphrates
Anatho
Hena
Tadmor(Palmyra)
Ava
Ahava, Ivah
Hit
Opis
Accad
Sea of Nedjef
Sepharvaim
BABYLON
Babel
Birs Nimrud
Dura
Calneh
Shinar
Erech (Warka)
Ellasar
Ur of the Chaldees (Mugheir)
R. Chaospes
R. Ulai
R. Kerun
R. Tigris
Kir
Shushan
Susa
Persepolis
Mt. Orontes
Ecbatana
Achmetha
Hamadan
CHITTIM or KITTIM
CYPRUS
Aradus, Arvad
Ruad
R. Eleutherus
Tripolis
Gebal
Zidon
Zarephath
Tyre
Emesa (Kadesh)
Riblah
HAMATH
ZOBAH
ARAM OR SYRIA
HITTITES
Mt. Lebanon
Damascus
Mt. Hermon
Maacah
Argob
Bashan
Mt. Carmel
ISRAEL
Jezreel
SAMARIA
Shechem
Bosora
JERUSALEM
JUDAH
Gaza
Hebron
Rabbah
Brook of Egypt
Sea of Galilee
R. Jordan
Arnon
Moab
Gebal
Bozrah
Edom
Sais
Rhinocolura
Shur
Pyramids
Memphis
Lake Moeris
Arsinoe or Cleopatris
Mt. Hor
Sela or Joktheel
Uz
Nebaioth
Ezion-geber
Wilderness of Paran
R. Nile
Lake Timsah
Bitter Lakes
Suez
Gulf of Suez
Red Sea
Persian Gulf
SAMARIA WAS REPEOPLED FROM THESE CITIES
ASSYRIA
AND THE ADJACENT LANDS,
to illustrate the Captivities.
Region desolated by Tiglath Pileser (2 Kings. XV 29) - - - Brown tint
" " " Shalmaneser & Sargon (2 Kings, XVII. 6; XVIII. 9-11) Green "
" " " Nebuchadnezzar (2 Kings, XXIV.) - - - Yellow "
English Miles
0 50 100 150 200 250
Longitude East 40 from Greenwich
Franklin Co. Engrs., Chi.

# THE BOOK OF THE PROPHET

# JONAH.

This prophet was born in Gath-hepher, a city of Galilee, and prophesied about A.M. 3140. In some unwritten predictions he foretold the restoration of the kingdom of Israel by Jehoash and Jeroboam II., 2 Ki. 14. 25. But here we have the history of the warning which he gave to the heathen Ninevites. It contains remarkable manifestations of human infirmity and divine mercy connected. But the principal scope of it is to figure out Jesus Christ's interposition for guilty sinners, and the amazing and effectual spread of his gospel through the Gentile world.

This prophet was of the tribe of Zebulun, and born at Gath-hepher, a city of that tribe. (See 2 Ki. 14. 25; Jos. 19. 13.) Many things are conjectured concerning him, which, because merely conjectural, we hold it useless to repeat, believing it better, and perhaps the only thing strictly allowable, to speak of those things that are clearly recorded. These things are merely the time of his preaching, which was in or a little before the days of Jeroboam the son of Jehoash (2 Ki. 14. 25), and the facts narrated in the book itself; namely, the prophet's divine commission; his unwillingness to comply; his attempted escape; his wonderful prevention; his miraculous preservation; his faithful announcement of judgment; the remarkable repentance of Nineveh; its merciful reprieve; the prophet's dissatisfaction; and God's condescending defence of his merciful government. These facts, when combined, present us with a truly wonderful narrative—one which, if need were, against mere philosophers, we could well defend; but one of which, to Christians, it is enough to say, its truth is endorsed by our Lord himself; while the miraculous preservation of the prophet is declared to have been a type of his death and resurrection. (See Mat. 12. 39–41; Lu. 11. 30–32; He. 13. 15.) Jonah, though his book rank fifth in order of the minor prophets, must evidently have been one of the most ancient of all, except David, who have left behind them any written predictions. For the fall of Nineveh, and the death of Sardanapalus, the last of the Assyrian monarchs, is, by common consent of chronologers, referred to a period about 820 B.C.; while the same authorities generally refer the preaching of Jonah, and the repentance and reprieve of Nineveh, to a period about 862 B.C., which was during the life of Jehu, king of Israel. *C.*

The site of Gath-hepher is well known, and the tomb of Jonah venerated. It is situated, as Jerome says, two miles from Sepphoris, on the way to Tiberias. The road from Nazareth to Tiberias also passes near it. It stands on the top of a rocky hill, and is now called *Mashhad*, which is the name commonly given in Syria to tomb or shrine of saint or prophet. On the very summit of the hill, visible from afar, is a little square building, surmounted by a white dome; and a very ancient tradition, received alike by Christians and Mohammedans, affirms that this building is the tomb of the prophet Jonah. *P.*]

## CHAPTER I.

1 *Jonah, sent by God to Nineveh, fleeth to Tarshish.* 4 *He is overtaken by a tempest,* 11 *thrown into the sea,* 17 *and swallowed by a fish.*

NOW the[a] word of the LORD came unto Jonah[b] the son of Amittai, saying,

2 Arise, go to Nineveh, that [c]great city,[1] and cry against it; for [d]their wickedness is come up before me.

3 But Jonah [e]rose up to [g]flee unto [h]Tarshish,[2] from the [i]presence of the LORD, and went down to [j]Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD [k]sent out[3] a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like[4] to be broken.

5 Then the mariners were afraid, and [l]cried every man unto his god, and [n]cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship;[5] and he lay, and [o]was fast asleep.

6 So the shipmaster came to him, and said unto him, [p]What meanest thou, O sleeper? arise, call[q] upon thy God, [r]if so be that God will think upon us, that we perish not.

*k* Am.4.13.Pr.10.9.Ps.107.25. *l* Ro.1.20–25; 2.14,15.1 Ki.18.26.Is.44.18–20; 45.20. *n* Ac.27.18,19.Job 2.4. *o* Ju.16.19.2 Sa.xi.Mat.25.5;26.40. *p* Ro.13.11.Ep.5.14. *q* Ps.107.25–28; 78.34.Mat.8.25. *r* ch.3.9.Joel 2.14.Am.5.15.

A.M. cir. 3142.
B.C. cir. 862.

CHAP. I.

*a* Eze.1.1.Je.1.1. *b* 2 Ki.14.25.Mat.12.39,40. *c* Ge.10.11,12.ch.3.3. Zep.2.3,15.Na.2.1,8.

1 It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, about 280 miles north of Babylon. According to Diodorus Siculus, it was a parallelogram 20 miles long and 12 broad; consequently rather more than 60 miles in compass. It was surrounded by walls 100 feet in height, so broad that three chariots could drive abreast, and defended by 1500 towers, each 200 feet high—truly a 'great city.'—*C.*

*d* Ge.18.20. Ja.5.4,5. Re.18.5.Ezr.9.6. *e* Ge. 25. 34. Nu. 24. 25.Ps.94.8. *g* Ne.6.11. Ge.3.8;4. 16.Ja.5.17.Ex.4.13.ch. 4.2. *h* Is.2.16;23.1;60.9.

2 *Tarshish.* Many places being so named, it is impossible to decide to which the prophet meant to retreat. Tarsus in Cilicia, Carthage in Africa, and Tartissus in Spain, have all been suggested; while some think it a general name for 'the sea.' That it was not the eastern Tarshish to which vessels sailed from Ezion-geber, on the Red Sea, the embarkation at Joppa, a port in the Mediterranean, proves certain.—*C.*

*i* Ps.139.7. *j* Jos. 19. 46. 2 Ch: 2. 16.Ac.9.36.

3 Heb. *cast forth.*

4 Heb. *thought.*

5 *Into the sides of the ship.* Into one of the sleeping berths situated in the sides of the ship.—*C.*

A.M. cir. 3142.
B.C. cir. 862.

*s* Jos. 7. 14, 16. 1 Sa. 10. 20, 21; 14. 41, 42, 44. Pr.16.33.Ac.1.26. *t* Pr.16.33;18.18.Am. 3.2. *u* Jos.7.19.Ja.5.16. *v* Ge.49.33;47.3. *x* Ro. 3. 1, 2. Ps. 147. 19, 20. Phi.3.5. *y* Ac.27.23.Re.15.4.

6 Or, *JEHOVAH.*

*z* Is.42.5,8. Je.10.10, 11;32.17;51.15,19. *a* Ps.146.6.

7 Heb. *afraid with great fear,* Da. 5. 6, 9. Is.33.14.

8 Though heathens, as appears from each having his peculiar tutelary god (ver. 5), yet, like most other heathens, they did not deny the Deity, but merely the sole Deity, of JEHOVAH; and when they heard of him as the God of the sea, and saw the evidence of the fact in the storm and the confession of Jonah, they became afraid. They seem to have been ignorant and superstitious, but, in their own way, pious men, open to conviction, and, most probably, converted to the knowledge and worship of the true God. See ver.14-16.—*C.*

*b* Ps.76.7,8. Ge.39.9. Je.50.7. *c* See ver. 3. Job 27. 22. *d* 1 Sa.6.2.2 Sa.24.11 –13.

9 Heb. *silent from us.*

1 Or, *grew more and more tempestuous.* Heb. *went and was,* &c.

*e* 2 Sa. 24. 17. Jn. 11. 50. Ep.5.2. 2 Co. 5. 21. Is.53.4,5. 1 Pe. 2. 24; 3. 18. *g* Jos.7.12. Ec. 9.18, with Ac.27.24.

2 Heb. *digged.*

*h* Pr.21.30. Ps. 76. 7. 1 Co.10.22.Pr.11.21. *i* Is.26.16. Ps. 78. 34; 107.28.

7 And they said every one to his fellow, Come, and let us [s]cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and [t]the lot fell upon Jonah.

8 Then said they unto him, [u]Tell us, we pray thee, for whose cause this evil *is* upon us; [v]what *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, [x]I *am* an Hebrew: and I [y]fear the LORD,[6] the [z]God of heaven, [a]which hath made the sea and the dry *land.*

10 Then were the men exceedingly [7]afraid,[8] and said unto him, [b]Why hast thou done this? For the men knew that he [c]fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, [d]What shall we do unto thee, that the sea may be calm unto us?[9] for the sea wrought, and was tempestuous.[1]

12 And he said unto them, [e]Take me up, and cast me forth into the sea: so shall the sea be calm unto you; for I know that [g]for my sake this great tempest *is* upon you.

13 Nevertheless, the men rowed[2] hard to bring *it* to the land; [h]but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they [i]cried unto the LORD, and

CHAPTER I. Ver. 1. *The word of the Lord.* Not a mere vocal word, but, according to Ge. 15. 1–18; 17. 22, a visible manifestation of 'the Word that was with God, and was God.' *C.*

17. *A great fish*—commonly supposed to be a whale (as most in accordance with Mat. 12. 40), though the species is not here mentioned by the prophet, nor does it necessarily signify a whale even in Matthew. For the purpose of preservation, however, the whale seems most appropriate; as, without supposing the prophet to have descended into the stomach (which the text does not necessarily require), the mouth of a common whale presents a cavity from 6 to 8 feet wide, from 10 to 12 feet high, and from 15 to 16 feet long; which would contain an abundant supply of air, continually renewed by the creature's ascent to the surface. The fact that whales are not found in the Mediterranean is of no weight, inasmuch as they may have been there abundantly, and

**NAPLES, FROM THE HEIGHTS NEAR PUTEOLI—WHERE ST. PAUL LANDED IN ITALY.** [Jonah, iii:2.]—"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." That Jonah was commanded by the Lord to go and preach in Nineveh is an evidence of the fact that the great cities of the nations which surrounded Palestine were no less under the direction and care of Providence than the cities of Palestine itself. Wrongdoing brought its penalties in heathen cities as completely as in Jerusalem. Above we give a picture of Naples from the heights. This city was in the immediate neighborhood of Pompeii, and was close to Baiæ and Puteoli, where the wealthy Romans were accustomed to resort for pleasure. Nero was often here, and Tiberias, who lived before Nero, died here. In no city of history have the awful consequences of sin been more apparent than in the cities around the Bay of Naples.

said, We beseech thee, O LORD, we beseech thee, [j]let us not perish for this man's life, and lay not upon us innocent blood: for thou, [k]O LORD, hast done as it pleased thee.

15 So [l]they took up Jonah, and cast him forth into the sea; and the sea [m]ceased[3] from her raging.

16 Then the men [o]feared the LORD exceedingly, and offered [p]a sacrifice unto the LORD, and made [q]vows.[4]

17 ¶ Now the LORD had [r]prepared a great fish to swallow up Jonah. And [s]Jonah was in the belly[5] of the fish three days and three nights.

## CHAPTER II.

1 *The prayer of Jonah.* 10 *He is delivered out of the belly of the fish.*

THEN Jonah [a]prayed unto the LORD [b]his God [c]out of the fish's belly,

2 And said, I [d]cried by reason of[1] mine affliction unto the LORD, and he [e]heard me; [g]out of the belly[2] of hell[3] cried I, *and* thou heardest my voice.

3 For thou [h]hadst cast me into the deep, in the midst[4] of the seas; and [i]the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, [j]I am cast out of thy sight; yet I will [k]look again toward thy holy temple.

5 The [l]waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms[5] of the mountains: the earth with her bars *was* about me for ever:[6] yet[n] hast thou brought up my life from corruption,[7] O LORD my God.

7 When my soul [o]fainted within me [p]I remembered the LORD: and [q]my prayer[8] came in unto thee, into thine [r]holy temple.

8 They that [s]observe lying vanities forsake their own mercy.

9 But [t]I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. [u]Salvation *is* of the LORD.

A.M. cir. 3142.
B.C. cir. 862.

*j* De. 21. 8. Ge. 9. 6. Nu. 35. 30, 31. Ac. 28. 4.
*k* De. 32. 39. Ps. 115. 3; 135. 6. Da. 4. 34, 35.
*l* Jn. 11. 50. Ro. 5. 6, 8. 1 Pe. 2. 24; 3. 18. 2 Co. 5. 21. Is. 53. 4–11. Tit. 2. 14.
*m* Ps. 89. 9; 107. 29; 106. 30. Es. 7. 10.
3 Heb. *stood.*
*o* Is. 26. 9. Ac. 5. 11. Job 28. 28. Da. 2. 47; 4. 34, 37; 6. 26. ver. 16.
*p* Ge. 8. 20. Ps. 107. 22.
*q* Ge. 28. 20. Nu. xxx. Ps. 119. 106.
4 Heb. *sacrificed a sacrifice unto the LORD, and vowed vows.*
*r* Ge. 22. 13, 14. De. 32. 36. Hab. 3. 2.
*s* Mat. 12. 40; 16. 4. Lu. 11. 30. Ho. 6. 2.
5 Heb. *bowels.*

CHAP. II.

*a* Ps. 50. 15; 91. 15. Ja. 5. 13.
*b* Ho. 14. 1. Ps. 50. 14; 18. 6.
*c* Ps. 130. 1; 69. 1, 2, 15; 142. 3–6.
*d* La. 3. 55, 56. Ps. 120. 1. Is. 26. 16, 17. 2 Ch. 33. 11, 12.
1 Or, *out of.*
*e* Ps. 65. 2; 18. 6; 34. 6. Is. 65. 24.
*g* Ps. 61. 2.
2 *The belly* does not necessarily signify the region of the intestines, but merely the internal parts generally.—*C.*
3 Or, *the grave.*—[The place and state of the dead.—*C.*]
*h* Ps. 32. 4; 69. 1, 2; 88. 5–8.
4 Heb. *heart.*
*i* Ps. 69. 1, 3; 42. 7.
*j* Ps. 31. 22; 21. 32. Eze. 37. 11. Ps. 77. 1–10. Is. 49. 14.
*k* 1 Ki. 8. 38, 39. 2 Co. 4. 8. Ps. 42. 5, 11. 2 Ch. 6. 38.
*l* Ps. 69. 1, 2; 102. 3, 4; 42. 7; 38. 4; 40. 2. La. 3. 54.
5 Heb. *cuttings off,* Ps. 24. 2; 104. 3.
6 *For ever.* That is, if not 'brought up' again by Almighty power.—*C.*
*n* Ge. 22. 14. Is. 38. 17. Ps. 16. 10. De. 32. 36.
7 Or, *the pit,* Ps. 34. 6.
*o* Ps. 119. 81; 6. 3; 22. 14; 27. 13; 143. 3, 7.
*p* Ps. 20. 7; 27. 13; 77. 10, 11; 143. 5. Is. 50. 10; 63. 16.
*q* Ps. 18. 6; 130. 2; 34. 6.
8 This prayer was composed and uttered by the prophet in the deep, and written for our learning and comfort after his deliverance.—*C.*
*r* Ps. 11. 4; 18. 6; 102. 19. Mi. 1. 2. Hab. 2. 20. He. 4. 16.
*s* 1 Sa. 12. 21. Ps. 31. 6. Je. 2. 13. 2 Ki. 17. 15, 25. Je. 17. 5. Ps. 97. 7.
*t* Ps. 50. 14, 23; 116. 17; 66. 13–15. Ro. 12. 1. Ho. 14. 2. He. 13. 15.
*u* Ps. 3. 8; 68. 20. Is. 45. 17, 22. Ac. 4. 12. Re. 7. 10.

A.M. cir. 3142.
B.C. cir. 862.

*v* ch. 1. 17. Is. 50. 2. Mat. 12. 40; 8. 9. Ac. 12. 6, 9.
9 How could God speak to the fish? Nay, but who art thou, O man, that limitest the Almighty?—*C.*
*x* Ro. 4. 25; 6. 4, 9. Is. 25. 8. Ho. 13. 14.

CHAP. III.

1 See ch 1. 1.—*C.*
*a* ch. 1. 2. Ex. 4. 8. Jn. 21. 15–17.
*b* ch. 1. 2. Ge. 10. 11, 12. Zep. 2. 13, 15. Na. 2. 1, 8.
*c* Je. 1. 17. Eze. 2. 7; 3. 17. Ac. 20. 20, 27.
2 *Preach.* 'Cry unto it the cry.'—*C.*
*d* Ps. 119. 63, 67, 71. Ge. 22. 3. Ps. 119. 32. Ga. 1. 16.
*e* ver. 2; ch. 1. 2.
3 Heb. *a city great of God,* Ge. 30. 8. Ps. 36. 6; 80. 10.
4 The dimensions of Nineveh may be definitely ascertained alike from ancient and modern testimony. Diodorus writes:—'It was well walled, of unequal lengths. Each of the longer sides was 150 furlongs, each of the shorter 90. The whole circuit being 480 furlongs,' or about 60 miles. The site is now marked by great mounds of rubbish, four of the largest, Nimroud, Kouyunjik, Khorsabad, and Karamles, being disposed in the form of a parallelogram. 'From the northern extremity of Kouyunjik to Nimrud,' says Layard, 'is about 18 miles, the distance from Nimrud to Karamles about 12, the opposite sides the same. . . The recent trigonometrical survey of the country by Captain Jones proves that the great ruins of Kouyunjik, Nimrud, Karamles, and Khorsabad form very nearly a perfect parallelogram.'—*P.*
*g* 2 Ki. 20. 1, 6. Je. 18. 7–10. ver. 10.
5 It is not to be supposed that these were the only words that Jonah uttered, but merely that this was the text, sum, or import of all his preaching.—*C.*
*h* Mat. 12. 41. Lu. 11. 32. 2 Co. 10. 4. Ex. 14. 31.
*i* 1 Sa. 7. 6. 1 Ki. 21. 27. Joel 1. 14; 2. 15, 16. Ezr. 8. 21; ix. x. Ne. ix.
*j* 1 Ki. 21. 27. Je. 13. 18; 3. 13.
*k* Job 2. 8; 42. 6. Mi. 1. 10. Je. 6. 26. La. 3. 29.
*l* 2 Ch. 20. 3. Ezr. 8. 21; x. Ne. ix
6 Heb. *said.*
7 Heb. *great men.*
*n* Joel 2. 15, 16.
*o* ch. 1. 6, 14. Ps. 130. 1; 34. 6.
*p* Eze. 33. 11. Is. 55. 6, 7; 1. 16–19. Da. 4. 27.

10 ¶ And the LORD [v]spake[9] unto the fish, and [x]it vomited out Jonah upon the dry *land.*

## CHAPTER III.

1 *Jonah, being sent again, preached the overthrow of Nineveh.* 5 *Upon their repentance,* 10 *God repenteth him of the evil.*

AND the word[1] of the LORD came unto Jonah the [a]second time, saying,

2 Arise, go unto [b]Nineveh, that great city, and [c]preach[2] unto it the preaching that I bid thee.

3 So [d]Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding [e]great city[3] of three days' journey.[4]

4 And Jonah began to enter into the city a day's journey; and he cried, and said, [g]Yet forty days, and Nineveh shall be overthrown.[5]

5 ¶ So the people of Nineveh [h]believed God, and [i]proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto [j]the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and [k]sat in ashes.

7 And [l]he caused *it* to be proclaimed and published[6] through Nineveh, by the decree of the king and his nobles,[7] saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water.

8 But let man and beast be covered with [n]sackcloth, and [o]cry mightily unto God: yea, [p]let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who[q] can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And[r] God saw their works, that they turned from their evil way; and God [s]repented of the evil that he had said that he would do unto them; and he did *it* not.

*q* Joel 2. 13, 14. ch. 1. 6. Am. 5. 15. 2 Sa. 12. 22. Nu. 14. 8. Is. 55. 7. Ps. 106. 45.
*r* Lu. 11. 32. Je. 18. 8. Am. 7. 3, 6. 1 Ki. 21. 27, 29. ch. 4. 2. 8 See Joel 2. 14. Ex. 32. 14. Je. 18. 8.—*C.*

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extirpated by the fishers, as they have been in other seas and the lower latitudes of the Atlantic. But as the whole transaction was a miracle, it is not necessary to have recourse to these facts in defence of the narrative; it is enough to know there is nothing beyond the power and mercy of God, when wisdom requires their exhibition. *C.*

REFLECTIONS.—God's ministers must either send or bear his message as he directs them. But even good men will often take the most foolish methods to evade difficult and dangerous duties. And Providence may seem at first to favour their projects; but rebellion against God will at last awaken terrible storms in consciences and societies; and saints may become a plague to heathens themselves, and need their rebukes for their wickedness and deep unconcern. In troubles it highly becomes us to inquire into the sinful cause. In sinning, we seldom think how mischievous the consequences may be: and in vain we indulge the most secret wickedness, when God can so easily discover it. Yea, shameful is it when ministers and saints are forced to confess their secret rebellions to his open enemies. But when men are truly humbled for sin, they will readily submit to either shame or suffering for it. And if sin has raised a storm, we never must hope for peace till it be removed by remission and repentance. Those who acknowledge their guilt with openness and grief are entitled to our deepest compassion. But even natural conscience, if awakened, will startle at the very appearance of murder. There is no striving against the counsels of God: his will must be done: and if, with prayer, we follow his direction, we may trust him with the issue. While alarming providences produce short appearances of religion in sinners, God often strangely marks his dominion over and direction of his creatures, and affords marvellous protection to his offending saints.

CHAPTER II. Ver. 5. *The weeds.* The bottom of the sea is replete with various plants, which being disengaged, and floating on the surface, might readily make way into the mouth, but not into the stomach, of the whale; for it does not live upon vegetable but upon animal food. *C.*

REFLECTIONS.—Many are forced to pray when and where they never expected. But no place can shut out a saint from communion with his God: nor need he doubt his nearness and willingness to help in a time of need. But how fearful is it to fall into the hands of the living God, even as a provoked Father! Into what hells, what depths, what pits of corruption, desertion, temptation, and affliction may a saint be plunged! and be reduced, how near the brink of despair! But troubles should lead us directly to our God, and make us by faith call to mind his new-covenant characters and promises. To expect happiness in sinful courses, or idolized creatures, is to forsake our own mercy. And if we run from our proper work, we run from our substantial comforts. It is unreasonable, on this side hell, to indulge despair. For great is the power of God over all creatures; and infinite and unbounded his mercy towards penitent and praying offenders. But noted deliverances ought always to issue in high praises and thanksgivings, and in redoubled applications to our duty.

CHAPTER III. Ver. 3. *Three days' journey* in circumference—being upwards of sixty miles: twenty miles being an average day's march for an army or journey for a traveller. *C.*

Ver. 4. *He cried*—that is, occasionally as he advanced through the whole length of the city—probably the principal street. *C.*

Ver. 5. *The people of Nineveh believed God.* Therefore they believed him to be such as he had proclaimed himself to Moses; and as Jonah knew him to be, ch. 4. 2, and should have declared him; that is, 'The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty,' Ex. 34. 6–9. And from this it unquestionably follows, that the predicted overthrow was subject to all the limitations of this 'great name,' of which God can never come short in any of his dealings with men. *C.*

REFLECTIONS.—God often tries the sincerity of men's repentance by assigning to them that very work which they had formerly evaded: and marks his favours to

**CANDY SELLER, BEYROUT—THE SEAPORT TOWN OF DAMASCUS, AS TYRE WAS IN THE DAYS OF SOLOMON.** [Jonah, iv:11.]—"And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that can not discern between their right hand and their left hand; and also much cattle." Here we have the truth plainly taught that God was interested in, and planned for the welfare of cities outside of the domain of the promised land. From the fact that He specially raised up the Jewish race to teach the great truths of His nature and kingdom, many have thought He left cities among the heathen nations to themselves. But we learn from the Scriptures that God's oversight encompassed all peoples and cities. The above picture, "A Candy Seller" in Beyrout, was taken in a city built up outside the limits of Palestine. This city, however, is destined to be a Christian city, for already, through the influence of missionary work, many of its inhabitants are Christians.

## CHAPTER IV.

**1** ***Jonah, repining at God's mercy,*** **4** ***is reproved by the type of a gourd.***

BUT it[1] displeased Jonah exceedingly, and he was very angry.

2 And [a]he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled[b] before unto Tarshish: for I knew that thou *art* a [c]gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil;

3 Therefore, now, O LORD, [d]take, I beseech thee, my life from me; for [e]*it is* better for me to die than to live.[2]

4 ¶ Then said the LORD, Doest thou well to be angry?[3]

5 So Jonah [g]went out[4] of the city, and sat on the east side of the city, and there made him a booth,[5] and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God [h]prepared[6] a gourd,[7] and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief.[8] So Jonah was exceeding [9]glad of the gourd.

7 But[i] God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement[1] east wind; and [j]the sun beat upon the head of Jonah, that he fainted, and [k]wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry[2] for the gourd? And he said, [3]I do well to be angry,[4] *even* unto death.

10 Then said the LORD, Thou hast had pity on[5] the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night[6] and perished in a night:[7]

11 And [l]should not I spare [m]Nineveh, that great city, wherein are more than sixscore thousand persons that [o]cannot discern between their right hand and their left hand; and *also* [p]much cattle?

A.M. cir. 3142.
B.C. cir. 802.

CHAP. IV.

1 God's kindness, ch. 3.10, with Mat. 20. 15. Lu. 15. 28. Ja. 5. 9. ver. 4, 9.

*a* Je. 20. 7, 8. Ja. 4. 3. Mat. 20. 15.

*b* ch. 1. 3.

*c* Ex. 34. 6, 7. Ps. 86. 5, 15; 78. 38 Joe. 2. 13. Ho. 11. 8, 9. Je. 18. 8; 26. 3, 13, 19. Ps. 106. 45.

*d* 1 Ki. 19. 4. Job 3. 20; 6. 9. Nu. 11. 15.

*e* ver. 8. Je. 20. 14–18. 1 Co. 9. 15. Job 7. 15. Ec. 7. 1, 2.

2 *Than to live* under the imputation of being a false prophet. —*C.*

3 Or, *Art thou greatly angry?* Mat. 20. 15. Ja. 1. 19; 5. 9. ver. 9.

*g* Is. 57. 17; 1. 5. ver. 5. Je. 5. 9.

4 'And Jonah had gone out.'—*Boothroyd.*

5 *A booth.* Not an artificial cover, but a place into which he withdrew, under the shadow of the gourd. —*C.*

*h* ch. 1. 17. Ps. 103. 10–14.

6 *And the Lord prepared.* 'Had prepared.'—*C.*

7 Or, *palmerist.* Heb. *Kikajon.*

* *I do well to be angry.* The prophet does not mean that he approved being angry with God, but with the worm that devoured his shade, and the wind and sun that distressed him. An ignorant, but common feeling of displeasure with second causes, with a total forgetfulness of God as the first cause of our trials, either for purposes of correction or improvement. —*C.*

8 *His grief.* The mental grief of an endangered reputation, and the bodily torture of a burning sun, ver. 8.—*C.*

9 Heb. *rejoiced with great joy,* Pr. 23. 5 Am. 6. 13.

*i* Ps. 102. 10. Job 7. 13, 16; 16. 14.

1 Or, *silent.*

*j* Ca. 1. 6, with Ps. 121. 6. Is. 49. 10. Re. 7. 16.

*k* See ver. 3. Nu. 11. 15, with 2 Sa. 15. 25. 1 Sa. 3. 18.

2 Or, *Art thou greatly angry?* See ver. 4. Mat. 5. 22.

3 Or, *I am greatly angry,* 2 Ki. 6. 33. Job 3. 20. Re. 9. 6. Ja. 1. 19; 5. 9.

4 See note * in first column.

5 Or, *spared.*

6 Heb. *was the son of the night.*

7 *Came up in a night*—rather, 'came out in a night;' literally 'son of a night,' in reference to the foliage, and not to the stem.—*C.*

*l* Ne. 9. 31. Eze. 33. 11. 2 Co. 1. 4.

*m* ch. 1. 2; 3. 2–4. Zep. 2. 13, 15. Na. 2. 1, 8. Ge. 10. 11, 12.

*o* De. 1. 39. Is. 7. 15, 16.

*p* Ps. 36. 6; 104. 14, 27, 28; 145. 9, 15, 16.

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true penitents in honouring them with important trusts. And it is a mercy even to be scourged into cheerful obedience. What alarming messages of unexpected wrath must God's ministers sometimes bear! And his Word must not be bent either to the humours of preachers or hearers.—It bears a promising appearance when kings obtain proper notice of God's warnings, and seriously attend to them; when they and their subjects concur in repentance and reformation; and when believing fears of judgment, and hopes of mercy, jointly excite to it. While sinners are stirred up to prayer, there is hope in their end. God favourably regards even external reformation, that he may encourage to that which is truly evangelical.

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CHAPTER IV. Ver. 1. *It displeased Jonah.* How strange that mercy should displease any one, especially a prophet of the Lord! But Jonah, compelled to his duty, takes up the letter, without duly regarding the spirit, of his message; and, being more deeply concerned for his own character as a true prophet, than for the character of Him that sent him as a merciful God, he is sore displeased when his character seems sacrificed, though, in proportion as he apparently suffers, God is really glorified. *C.*

Ver. 7. *A worm . . . it smote the gourd.* Not a single worm smiting the root, as is generally supposed; but 'a worm' taken collectively for some species of caterpillar, a creature more voracious than the locust, which would strip the tree of all its leaves in the course of a single night. *C.*

REFLECTIONS.—It is very dangerous to be under the power of a proud peevish spirit. Men often pretend regard for God's honour when they mind only their own; and fear disparagement without any ground. Alas! awful is the consideration that pride and passion should so affect even saints, that they should wish for death, either to themselves or others, when they are very unripe for it; and rage at that very mercy of God which prevents their damnation. Yea, even create inconveniences to themselves, that they may get somewhat to complain of! How apt are men to be lifted up or cast down by a mere trifle. But if they will vex themselves with imaginary miseries, it is but just that they be made to feel real ones. Ungoverned passions too often bear down reason and conscience, and make men vindicate the most glaring absurdity and guilt, and outrageously fly out against both their God and their life. But infinite is the tenderness of God in taking such pains to convince and reclaim the froward children and servants. If we have pity on an earthly comfort, how absurd to quarrel with his pity to babes, to creaturers endowed with immortal souls, and to all the works of his hands. But let me not bid adieu to this prophet without beholding in him my once suffering and now glorified Redeemer. He, for our rebellion imputed to him, was pursued by the storm, was cast into the raging ocean of his Father's wrath, to procure for us an eternal calm of forgiveness and favour. After lying a part of three days in the grave, he was miraculously raised from the dead, and ascended to glory. And marvellously effectual was the publication of the gospel to multitudes of sinners, chiefly of the Gentiles, for their conviction, conversion, and eternal salvation.

## CONCLUDING REMARKS ON THE BOOK OF JONAH.

In whatever point of view he is contemplated, Jonah stands alone among the prophets of God. His first characteristic is resistance to the divine commission. In this, no doubt, he appears assimilated both to Moses and Jeremiah, Ex. 3. 11; Jer. 1. 6; 20. 9; but still there is this remarkable difference,—they only remonstrated against their commission on the ground of their unfitness. Jonah never pleads unfitness, yet timidly, sensitively, alas! it may be, selfishly, shrinks from the unwelcome duty. His second characteristic is irritability; and that, not a momentary ebullition succeeded by as speedy repentance, but a spirit that sits and broods over its malady, and vindicates, even before God, the indulgence of its bitter reflections. The third characteristic stands in the historic events by which his life has been distinguished from other men. His miraculous preservation; his prayer composed at the bottom of the sea; his return from the regions of death; and, probably, his wonderful reappearance to the very mariners that threw him overboard; the faithful boldness of his preaching; its unparalleled success with a rich, luxurious, and abandoned people;—these form peculiarities in the personal history of the prophet perfectly unparalleled among any of his brethren. But with these historical peculiarities we have little concern, farther than to admire them as examples of the wonderful power of God. Our business is rather with the two moral traits by which the prophet is distinguished, which, however strange, nay almost incredible, as they may at first sight appear, will on examination be found much more common than Christians generally imagine.

(1) As to the first—disobedience to the divine commission—is it not every day realized when conscience tells us not to suffer sin upon our neighbour; and yet fear of giving offence, the desire of pleasing, the love of ease, or some selfish interest, prevents us from delivering the unwelcome message. No doubt we may satisfy ourselves with pleading that we have no direct commission as Jonah had; but he that knows his Master's will, and sees a sinner perishing without an attempt for his salvation, is just as culpable as Jonah was, commits exactly the same fault, and with this remarkable aggravation, that he has more light than Jonah had, and is proportionably liable to greater condemnation.

(2) As to the second characteristic—irritability—it may be partly dependent upon bodily structure; partly upon education, example, and previous habits; and partly upon the state of the health; and it may not be denied, that where these concur, though they cannot justify, they may yet go far to palliate many personal faults of temper. But for Jonah what can be pleaded either in excuse or extenuation? Nothing; at least nothing that is recorded. Nor is it needful that he should be defended; nay, it is just that he be condemned. But while we cast the stone at the prophet, let us carefully examine whether we may not stand under like condemnation. Have we never murmured at our lot? Have we never wished to have it changed? Have we never been unreasonably angry with an adversary? Have we never justified that anger to our own conscience or to others? If we have ever been guilty of these, or any of these things, have we not acted in the very spirit of Jonah; and when we condemn him, are we not literally condemning ourselves? *C.*

# THE BOOK OF THE PROPHET

# MICAH.

This prophet began his predictions a little after Isaiah, and continued prophesying along with him about fifty years. His scope is to convince the Israelites, and especially the Jews, of their wickedness and danger, and so to bring them to repentance, ch. i.–iii. vi. vii. 1–6: and to comfort the people of God with promises of mercy and deliverance, of the incarnation of the Messiah, and the grace of the gospel through him, ch. ii. 12, 13; iv. v. vii. 7–20.

[*Micah* is an abbreviated form of *Micaiah*, the name given to him in Je. 26. 18 (Hebrew), and also of *Micaiyahu*, the full form, which signifies 'who is like Jehovah.' He is called 'the Morasthite,' because he was born at Moresheth-Gath, a village situated in the plain of Philistia, at the foot of the mountains of Judah, and, according to Jerome, a short distance east of Eleutheropolis. In his prophecy he mentions no less than ten towns or villages in the neighbourhood of his home, warning them of the approaching calamities. But while he thus lingers for a time near home, Samaria and Jerusalem form the chief subjects of his prophetic denunciations. *P.*]

## CHAPTER I.

*2 Micah showeth the wrath of God against Israel for idolatry.*
*10 A lamentation for them.*

THE word[a] of the LORD[1] that came to [b]Micah the Morasthite [c]in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw [d]concerning Samaria and Jerusalem.

2 ¶ Hear, all ye people;[2] hearken,[e] O earth, and all that therein is:[3] and let the Lord GOD be[g] witness against you, the Lord from his holy temple.

3 For, behold, [h]the LORD cometh forth[4] out of [i]his place, and will come down, [j]and tread upon the [k]high places of the earth.

4 And [l]the mountains shall be molten[5] under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.[6]

5 For[m] the transgression of Jacob *is* all this, and for the sins of the house of Israel. [o]What *is* the transgression of Jacob? *is it* not Samaria?[7] and what *are* the high places of Judah? *are they* not Jerusalem?[8]

6 Therefore [p]I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and [q]I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And[r] all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned[9] with the fire, and all the idols thereof will I lay desolate: for she [s]gathered *it* of the hire of an harlot, and [t]they shall return to the hire of an harlot.

8 Therefore [u]I will wail and howl, I will go stripped and naked:[1] I will make a wailing like the dragons, and mourning as the owls.[2]

9 For [v]her wound *is* incurable;[3] for [x]it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ Declare[y] ye *it* not at Gath, weep ye not at all: in the house of Aphrah[4] roll[z] thyself in the dust.

11 Pass[a] ye away, thou inhabitant[5] of [6]Saphir, [b]having thy shame naked:[7] the inhabitant of Zanaan[8] came not forth in the mourning of Beth-ezel;[9] he shall receive of you his [1]standing.

12 For the inhabitant of Maroth [c]waited carefully[2] for good; but [d]evil came down from the LORD unto the gate of Jerusalem.

13 O[e] thou inhabitant of Lachish, [g]bind the

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CHAP. I.

*a* 2 Pe. 1. 21. 2 Ti. 3. 16.

1 *Word of the Lord.* See Jonah 1.1.—*C.*

*b* 2 Ch. 36. 15. Je. 26. 18.

*c* Is.1.1.Ho.1.1.Am. 1.1.

*d* ver.5.Am.6.1.

2 Heb. *Hear ye people all of them.*

*e* De. 32. 1. Ps.50.1,7. Is.1.2.Je.22.29.ch.6.2.

3 Heb. *the fulness thereof*

*g* Ps.50.7.Mal.3.5.

*h* Is.26.21;63.4.

4 *Cometh forth*, in visible judgments.

*High places:* the haunts of idolatrous worship, which for various reasons were chosen on high hills and mountains. See ver.5.—*C.*

*i* Ps. 115. 3. Is. 66.1; 64.1,2.

*j* Is.63.3,4.Re.14.19. Ps.110.5,6.

*k* De. 32. 13; 33. 29. Am 4.13.

*l* Ps. 97. 5. Na.1.4,5. Hab. 3. 6, 10. Am. 9.5. Is.64.1,2. Ju.4.4,5.

5 *Mountains molten.* An allusion to volcanic eruptions, which furnish an apt image of great political convulsions.—*C.*

6 Heb. *a descent.*

*n* La. 5. 16. Is. 1.20; lix. Je. 2. 17,19; 4.18; 5. 25;6.19.

*o* Ho.8.5. Je.6.6,7. 2 Ki. 16. 3,4,11,12. 2 Ch. 28.2–4,24.

7 *Is it not Samaria?* Where the calf worship is set up,Ho. 7.1;8.6.—*C.*

8 *Are they not Jerusalem?* Where in my very temple they have set up idolatry. —*C.*

*p* ch. 3. 12. Is. 25.11. Ho.13.16.2 Ki.17.5.

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*q* Eze. 13. 14. Mat. 24. 2, with 1 Ki. 16. 24. Je.51.25.

*r* Is. 27. 9. Le.26.30. Ho.8.6;10.5,6.

9 *Hires. . . . burned.* The rich garments of the idols, purchased with the abominable hire of prostitution in their temples.—*C.*

*s* De.23. 18. Ho.2.5; 12. Je.44.17,18 Re.18. 3,12,13.

*t* Ho. 10. 6. Is. 10. 6. Eze.23.29.

*u* Je. 4.19;9. 1,10,19. Is.21 3;22.4;20.2,3.Job 30.29.Ps.102.6.

1 *Naked.* Having rent and stripped off the upper garment, as was customary with mourners.—*C.*

2 Heb. *daughters of the owl.*

*v* Is.1.5,6,23. Am. 2. 5–16. Ho. 13. 16. 2 Ki. 17.3–6.

3 Or, she is *grievously sick of her wounds.*

*x* Is.8.7,8.2 Ki.18.13. 2 Ch.32.1.Is.10.28–32.

*y* 2 Sa.1.20. Eze.24. 23.Am.5.13;6.10.

4 That is, *dust.*

*z* Je.6.26.Jonah 2.6. Job 2.8;42.6.La.3.29.

*a* Je.4.29; 48.6,9. Is. 10.4;20.4;16.2.

5 Heb. *inhabitress.*

6 Or, *thou that dwellest fairly.*

*b* ver.8.Is.20.4, 47.2, 3.Je.13.22,26.

7 'Naked confusion.'—*Newcome.*

8 Or, *the country of flocks.*

9 Or, *a place near.*

1 Stand or fall as you do.

*c* 1 Sa. 4. 13. Is.59.9, 11.Je.8.15;14.19.

2 Or, *was grieved.*

*d* Is.45.7.Am.3.6.

*e* 2 Ki. 18.14,17. Jos. 15.39.

*g* Ge. 19. 17. Je.4.29. Is.10.31.

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CHAPTER I. Ver. 1. Samaria and Jerusalem, the chief cities, denote the two kingdoms of Israel and Judah. 2–4. Hear, ye Israelites and Jews, nay, the nations around, and even the senseless earth, and let God manifest his indignation against you from heaven, if ye despise this warning. Behold, JEHOVAH cometh to execute his just judgment upon you, and to destroy your proud rulers and strong cities, and irresistibly to spread destruction and misery among all ranks in every place. 5–17. Your idolatry and other wickedness, which prevail in the two capitals, and thence spread through the whole kingdoms, are the cause: and therefore shall the Assyrians render Samaria a ruinous heap, and shall seize upon the idols thereof, and their furniture, as a booty bestowed by their gods to reward the toils of the siege. 12–15. The inhabitants of the distressed cities earnestly longed for some news of deliverance; but the Assyrians marched up to Jerusalem itself. —Lachish, which first admitted the idolatries of the ten tribes, shall be peculiarly miserable.—The hired troops of the Philistines shall betray their trust.—The Assyrians shall plunder Mareshah, and pass on to Adullam, or even to Jerusalem. 8, 9, 16. Make therefore every possible demonstration of grief for the murder and captivity of thy people and the desolation of thy cities.

Ver. 6. This prophecy has been fulfilled to the letter, and the present state of this royal city and its site forms one of the most remarkable testimonies to the divine authority of Scripture which we possess. Samaria was built on the summit and sides of an oval-shaped hill, surrounded by fertile valleys, which were again encircled by loftier ridges. The village which represents the capital of Israel contains about sixty houses, all built of old materials. The only structure of importance is the church of St. John, now in ruins. The rest of the site has been long under cultivation, the stones of temples and palaces have been thrown into heaps, or built up in the rude walls which support the sides of the terraces. On the very summit of the hill in the midst of corn-fields stand fifteen columns, but the building with which they were connected is gone. On the south-western slope are the massive ruins of a gate, and from it runs a double colonnade along the side of the hill eastward for about half a mile. The shafts now rise up lonely and bare amid standing corn and luxuriant vineyards. The houses are all gone; the very foundations have disappeared; and away in the bottom of the valley below are great heaps of building-stones which have been rolled down the hill-side. How striking, therefore, and how graphic are the words of Micah in this verse, when viewed in the light of modern research! *P.*

Ver. 10. *Weep ye not at all.* The calamity may not be averted by any tears—the sin is finished—the cup of doom is full. *C.*

Ver. 15. *An heir.* An enemy that shall inherit all thy accumulated wealth and splendid ornaments. *C.*

Ver. 16. *Make thee bald.* Shave off the hair, as was customary in deep mourning, Job 1. 20; Is. 3. 24; Je. 7. 29.—*As the eagle.* A variety of which has the head totally bald. *C.*

REFLECTIONS.—It is very hard to awaken obstinate sinners. But if they will not hear God's voice, they must feel his hand; and nothing can protect them from his almighty wrath. No judgments are inflicted but what our sins have deserved. And the more wicked persons or places be, the larger share in them must they expect. If great cities will be ringleaders in impieties, they must be made distinguished monuments of ruin. Nor need they expect that ever that which hires or tempts men to sin will long prosper. But even the messengers of God ought never to desire the evil day, but to bewail the punishment of sinners, as well as the sufferings of saints. Nor should we ever gratify with tidings such as make merry with the sins or the sorrows of God's people. Alas! what shame, what contempt, what perplexity, what confusion, what

MODERN CORINTHIAN—IN OLD CORINTH, WHERE ST. PAUL PREACHED, AND FOUNDED A CHRISTIAN CHURCH. [Micah, i:5-6.] "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." This prophecy concerning Samaria contained in the 6th verse has literally come to pass. The stones thereof are poured into the valley, and the foundations thereof are brought to light. Corinth was another city in a heathen land as wicked and as idolatrous as was Samaria, and this city is also in complete ruin. The stones of its temples lie scattered over its site. Above we give a view of a Corinthian soldier taken upon the site of old Corinth.

chariot to the swift beast: she *is* the [h]beginning of the sin to the daughter of Zion; for the transgressions of Israel were found in thee.

14 Therefore[i] shalt thou give presents to[3] Moresheth-gath: [j]the houses of Achzib[4] *shall be* a lie to the kings of Israel.

15 Yet [k]will I bring an heir unto thee, O inhabitant of [l]Mareshah: [5]he shall come unto Adullam the glory of Israel.[6]

16 Make[n] thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; [o]for they are gone into captivity from thee.

## CHAPTER II.

1 *God's judgment against oppression.* 4 *A lamentation.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

WOE to them that [a]devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in[b] the power of their hand.

2 And [c]they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress[1] a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, [d]Behold, against this [e]family do I devise an evil, [g]from which ye shall not remove your necks; neither shall[h] ye go haughtily: for [i]this time *is* evil.[2]

4 ¶ In that day shall *one* take up [j]a parable against you, and lament with a doleful lamentation,[3] *and* say, We be utterly spoiled: [k]he hath changed the portion of my people: how hath he removed *it* from me! turning away[4] he hath divided our fields.

5 Therefore [l]thou shalt have none that shall cast[n] a cord by lot in the congregation of the LORD.

6 Prophesy[o] ye not, *say they to them that*

*n* Ps.16.6,Ho.9.3.De.32.8,9; 23.1,2.Jos.18.4,6,11. *o* Is.30.10.Am.2.12; 7.11,12,16.

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*h* Je. 3. 8. 2 Ki. 17.9; 16.3,4. Eze. 23.11. ver. 5.
*i* Is.7.17–20;8.7,8;30. 1–6;31.1–3.
3 Or, *for.*
*j* Ps.33.16,17;62.9,10; 149.3.
4 That is, *a lie.*
*k* Is.5.25–30; 10. 5, 6, 28–30; 8.7,8; 7.17. 2 Ki 17.4;18.14.
*l* Jos. 15.44,35. 2 Ch. 11.7. 1 Sa.22.1.
5 Or, *the glory of Israel shall come to,* &c.
6 The towns here enumerated, so far as they are known, were situated in the plain of Philistia. Lachish lay between Eleutheropolis and Gaza. Saphir was a few miles farther north; Mareshah stood on a hill about three miles south of Eleutheropolis; Adullam was among the mountains. These places were all familiar to Micah because near his birth-place. —*P.*
*n* Is. 22. 12. Je. 7.29; 48.37; 16.6; 6.26. Job 1. 20. La.4.5–8. Am. 8.10. Is.15.2.
*o* Le.26. 33. 2 Ki. 17. 6. Is.22.3,17.

CHAP. II.

B.C. cir. 730.
*a* Es.3.8,9. Ro.1.30. Ps.36.1,4. Is.5.18. Je.9. 5. Pr.4.16. Ho.7.6. ch. 7.2,3. Is.59.7.
*b* Pr. 3. 27. Ec. 4. 1, with Ge.31.29. De. 28. 32. Jn.19.10.
*c* Is.5.8. 1 Ki.21.2,15. Am.3.9,10; 5.11; 8.4–6. ch.3.2,3;7.2,3.
1 Or, *defraud.*
*d* Ps.18.26. Mat.7.2. Ja. 2. 13. Ps. 50. 21, 22. Je.18.11;14.15.
*e* Je.1.15; 8. 3; 10.23. Am.3.2.
*g* Is.24.17,18. Je. 48. 44. Am.2.14–16; 9.1–4. Zep.1.14–18.
*h* Job 40.11,12. Is.2. 11–17;47.1.
*i* Eze. 7.5. Am.5.13; 8.2,3. Zep.1.14–18.
2 *This time is evil.* Men are guided by evil principles—devising evil plans—forming evil combinations—and fitting themselves for destructive judgments. —*C.*
*j* Job 27. 1. Eze. 20. 49. Hab. 2.6. Jn.16.25, 29. Ps.44.14. Je.24.9.
3 Heb. *with a lamentation of lamentations,* Am.5.7,16. Je. 9.17,18.
*k* ver.10. Am.5.27; 7. 9,11,17. 2 Ki.17. 23, 24. ch.1.15.
4 Or, *instead of restoring.*
*l* ver.2,3.

A.M. cir. 3274.
B.C. cir. 730.

5 Heb. *Drop,* &c. Eze. 20. 46; or, *Prophesy not as they prophesy.*
*b* Zep. 3. 5. Je. 6. 15, or Mat. 7. 6. Is. 8. 16. Eze. 20.30.
*g* Jn. 8. 40. Ro. 2. 17. Tit.1.16. 2 Ti.3.5.
*r* Zec.4.6. Is.59.1,2; 28.21;50.2.
6 Or, *shortened,* Nu. 11.23.
7 *Are these his doings.* Has he authorized you to say, 'Prophesy not?' Nay; the resolution is your own, for his 'law is perfect, converting the soul,' his word is 'able to make wise unto salvation.'—*C.*
*s* Ho. 14. 9. Is. 39. 8. Ps.25.10. Je.15.16. Ro. 8.28.
8 Heb. *upright.*
*t* Is.9.21. 2 Ki.12.20; 14.13. 2 Ch.28.5–8.
9 Heb. *yesterday.*
1 The stripping of travellers is still a common form of robbery in the East. See Wolff's *Researches,* 1831, p. 116.—*C.*
2 Heb. *over against a garment.*
*u* 2 Ch.28.8. Joel 3.6.
3 Or, *wives.*
4 *Women,* &c. Unprotected widows and orphan children sold into slavery, so that they were hopelessly given up to idolatry, and cut off from the covenant of promise.—*C.*
*v* Le. 26. 33. De. 28. 25,41,64. 2 Ki.15.29;17. 6. He.4.5,6.
*x* Je. 31.2; 9.19; 10.18. Le.18.25–28.
*y* 1 Ki.22.21,13. Eze. 13. 3–22. Je. 6.13,14; 8. 10,11; 14.13,14. Phi. 3. 18,19. Ro.16.18.
5 Or, *walk with the wind, and lie falsely.*
6 'In the spirit of falsehood.'—*C.*
*z* ch.4.6,7. Zep.3.19. Is.11.11; 27.12,13. Je.3. 18;23.3; 31.8–13. Ho.1. 10,11; 3.5; 14.4–8. Ro. 11.26.
*a* Is. 43. 6; 49. 12–23; 60.1–22. Eze. 34.11–31; xxxvi. xxxvii.; 39. 25–28.
*b* Zec.9.15; 10.7,8; 8. 19–23; 2.4,11. Ho.1.10.
*c* Zec.12.8. Is.57.14; 62. 10; 42. 16; 49. 10,11. Da.2.34,35,44.
*d* Eze. 20.37. Zec. 9. 14–16; 10.5,12; 12.1–8.
*e* Is.52.12; 9. 6, 7; 49. 10,11. Je. 23. 5, 6. Eze. 34.23,24. Ho.1.11; 3.5. Re.17.14; 19.6,7,11–14.

CHAP. III.

B.C. cir. 726.
*a* ver. 9–11. Ho. 5.1. Je.13.15,18;22.2,29.
*b* Je.5.5. 2 Ch.19.10. De.1.13,15.

prophesy:[5] they[p] shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* [q]named the house of Jacob, [r]is the Spirit of the LORD [6]straitened? *are* these his doings?[7] do[s] not my words do good to him that walketh uprightly?[8]

8 Even[t] of late[9] my people is risen up as an enemy: ye pull off the robe[1] with the [2]garment from them that pass by securely as men averse from war.

9 The[u] [3]women[4] of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise[v] ye, and depart; for this *is* not *your* rest: [z]because it is polluted, it shall destroy *you,* even with a sore destruction.

11 If[y] a man, [5]walking in the spirit and falsehood,[6] do lie, *saying,* I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I[z] will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; [a]I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall [b]make great noise by reason of *the multitude of* men.

13 The [c]breaker is come up before them; [d]they have broken up, and have passed through the gate, and are gone out by it; and [e]their king shall pass before them, and the LORD on the head of them.

## CHAPTER III.

1 *Micah reproveth the cruelty of the princes,* 5 *and the falsehood of the prophets.* 8 *The ill-grounded security of them both.*

AND I said, [a]Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [b]*Is it* not for you to know judgment?

2 Who[c] hate the good, and love the evil; who

*c* Am.5.10, with Ps.139.20,21; 15.4.Ro.12.9.

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anguish and misery, the most delicate sinners are exposed to at last! And by the very sins which themselves introduced, men are effectually driven out of their countries, cities, houses, and property.

CHAPTER II. Ver. 3–5, 10. The Assyrians, and after them the Chaldeans and Romans, shall invade, plunder, and desolate your country, murder, and carry you into captivity, and give your inheritances to others, because of your wickedness. 6. Ye attempt to silence my faithful prophets, who declare to you your transgressions, and warn you of my judgments, that ye may repent; and therefore quickly no more pains shall be taken with you, to render you sensible of your sins. But ye encourage those lying impostors, who, to obtain a good living to themselves, prophesy to you of nothing but peace and plenty, answerably to your luxurious inclinations. 7. Ye who glory in your descent from the patriarch Jacob, but are very unlike to him, can ye stop the revelations of my Spirit? or is the work of threatening a pleasure to me? Do not all my messages work for the real good of penitent and upright persons? 8–10. Lately, you Israelites, under Pekah, fearfully ravaged Judea, without any provocation, plundering the very poor, abusing the very women and children, and, by enslaving and selling them to the heathens around, ye have for ever deprived them of my worship, privileges, and country; therefore shall ye, in a little time, be murdered in, or carried from, your own country, which ye have so much defiled by your wickedness. 12, 13. These verses, as connected with the preceding, seem to import that God would gather the Israelites and Jews into their cities for the slaughter; and that the Assyrians, Chaldeans, and Romans would break into them, and carry them and their kings into a dismal captivity. But taking them as a promise, they mean that God would not only bring back the Jews and Israelites to Canaan, but would render his scattered people one flock under Jesus Christ, who, in consequence of his resurrection and ascension, would, in the apostolic and millennial periods, conquer both Jews and Gentiles, and bring them at last to eternal glory.

Ver. 5. *Cast a cord by lot.* When a man died in Israel, leaving landed property, and four sons, it was divided by 'the cord,' or measuring line, into five lots; of which two, or a double portion, went to the eldest, equal shares to the other three. The prophet declares that dying fathers shall now have no successors. *C.*

Ver 13. *The breaker.* By some translated 'the increaser,' and referred to John the Baptist, or even to Christ himself. But the word translated 'breaker' is scarcely ever taken in a good sense, see Ex. 19. 22–24; Ju. 21. 15; Ps. 17. 4; Je. 7. 11; and, taken in conjunction with what follows, can scarcely be understood of any but an enemy, such as the king of Assyria, whom 'the LORD on the head' sent against an hypocritical nation, Is. 10, 5, 6. *C.*

REFLECTIONS.—In vain do men think that they may do whatever they can, since no power is given for destruction, but for edification. And if covetousness reign in men's hearts, compassion will be banished from it. The more design and deliberation men discover in their sinning, the more will God manifest his wisdom and power in the certainty, severity, notoriety, and answerableness of their punishment. And no injuries does God more fearfully resent than those which are done to the harmless, the fatherless, and widows, who have least help in man. They who have used others fraudulently and violently shall be so used themselves. And nothing can be more dreadful than to be cut off from the church of God and its exalted privileges. They who were most haughty and secure in their prosperity, are generally the most dejected and desperate in their adversity. They who hate holiness hate reproof, and reckon faithful ministers a nuisance and a burden; and being vicious and debauched, they wish to have ministers, and even a god, like themselves. But upright men delight in God's messages, whether promises or threatenings. Blessed be God that Jesus is our chief Shepherd: and, notwithstanding all the rage of hell and earth, he will gather the outcasts of Israel, render his gospel church extensive as the earth, and her members numerous as the sand by the seashore; and without losing one, bring them from sin, from death, and the grave, to the mansions above!

CHAPTER III. Ver. 2, 3. They cruelly oppressed their subjects, and, by exactions and rapine, took all from them that they could, barbarously making their very lives a burden to them. 5–7. Because they, by their flatteries, seduce my people into wickedness, for the sake of their own bellies, and hate and do all the mischief they can to my prophets, and all such as give them nothing, therefore such calamities shall come as will effectually refute their flatteries, and shamefully hinder them from foreseeing anything good, either for themselves or others. 8. Called and inspired by the Spirit of God, I, regardless of all your opposition, faithfully and boldly charge you with your sins, and

pluck[d] off their skin from off them, and their flesh from off their bones:

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron.

4 Then[e] shall they [g]cry unto the LORD, but he will not hear them; [h]he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning [i]the prophets that make my people err, that [j]bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him:

6 Therefore [k]night *shall be* unto you, that ye shall not have a vision;[1] and it shall be dark unto you, that ye shall not divine;[2] and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then [l]shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips;[3] for *there is* [m]no answer of God.

8 ¶ But truly [o]I am full of power by the Spirit of the LORD, and of judgment, and of might, [p]to declare unto Jacob his transgression, and to Israel his sin.

9 Hear[q] this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with [r]blood,[4] and Jerusalem with iniquity.[5]

11 The[s] heads thereof judge for reward, and the[t] priests thereof teach for hire, and the prophets thereof [u]divine for money; yet [v]will they lean upon the LORD, and say,[6] *Is* not the LORD among us? none evil can come upon us.

12 Therefore [z]shall [7]Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

A.M. cir. 3278.
B.C. cir. 726.

*d* Am. 5.11,12. Zep. 3.3. Ps.58.2. Hab.1.2-4. Eze. 22. 7, 12, 13, 27. Is.1. 23. Ps.14. 4. Eze. 11.7.

*e* ch.1.6,9;2.3,10.

*g* Pr.1.28; 28.9. Is.1. 15. Jn. 9, 31. Eze.8.18. Zec.7.13. Ps.18.41.

*h* Is.59 1-15. De.31. 16,17; 32.15-27. Ho. 9. 12. Is.3.11. Ro.2.8,9.

*i* Is.9.16. Je.14.14;29. 8. Eze.22.25. Mal.2.8. Mat.15.14.

*j* Eze.13.10. ch.2.11. Ro.16.18. Is. 56. 10,11. Eze. 13. 18, 19, 22. ver. 11. Ro.2.21.

*k* Eze.13. 9, 23. Zec. 13.4. Mal.2.9. Je.23.12; 14.15. Is.8.20,22. Ps.74. 9.

1 Heb. *from a vision.*

2 Heb. *from divining.*

*l* Zec.13.4. Mal. 2.9. Le. 13. 45. Eze. 24. 17, 22.

3 Heb. *upper lip.* Le.13.45.

*m* Ps.74.9. Am. 8.11. 1 Sa. 28.6;3.1.

*o* Mar. 3. 17. Job 32. 18. Is.50.4;11.2. Mat.7. 29. 1 Co.2.1,4,12.

*p* Je. 1. 18. Is. 58. 1. Eze.16.2;20.4;22.2.

*q* ver. 1. Ps. 58. 1, 2. Ho.5.1. Eze.2.7;3.17.

*r* Eze. 22. 28. Je. 22. 13. Zep. 3. 3. Hab.2.9, 12.

4 Heb. *bloods.*

5 They ornamented the temple and purchased their sacrifices with money obtained by bribes, extortion, cruelty, and oppression.—*C.*

*s* ch.7.3. Is.1.23. Ho. 4. 18. Eze. 22. 12-27. Zep.3.3.

*t* Mal.1.10. 1 Pe.5.2. Jude 11. Tit.1.11. Ro. 16.18, with De.33.10.

*u* ver. 5. Je. 5. 31; 6. 13. Zep.3.4. Zec.13.2.

*v* Je.7.4,8-11. Mat.3. 9. Is.48.2. Ro.2.17.

6 Heb. *saying.*

*x* Je. 26. 18. ch. 1. 6. Ps. 79. 1; 107. 34. Mat. 24.2.

7 Having enumerated the sins of the people, the prophet here in graphic language predicts the doom that would ensue. There is a striking analogy between one part of the sin and the punishment. The rulers took delight in adorning the capital with the fruits of their crimes (ver. 10); and upon that capital is judgment specially pronounced. It is divided into three parts, and against each division a distinct curse is uttered. Zion, the site of the royal palace and citadel, 'shall be ploughed as a field.' The judgment, as I believe, runs away far onward into the distant future. It is fulfilled now. *I have seen* the plough turning over the furrows upon the site of Zion. Jerusalem, where the people dwelt, as distinguished from the palace, 'shall become heaps' of ruin. The greater part is so now. Heaps of rubbish cover the ancient foundations in some places to the depth of 100 feet. 'The mountain of the house,'—Moriah, on which the house of the Lord stood, shall be 'as the high-place of the forest.' For a long period after the destruction of the city by the Romans, the site of the temple was waste; even now a great part of Moriah is desolate.—*P.*

A.M. cir. 3284.
B.C. cir. 720.

## CHAPTER IV.

1 *The establishment of Christ's kingdom:* 3 *the peace of it.* 6 *The restoration,* 11 *and victory of the church.*

BUT in[a] the last days it shall come to pass, *that* the [b]mountain of the house of the LORD shall be established in the [c]top of the mountains, and it shall be exalted above the hills; and people shall [d]flow unto it.

2 And [e]many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and [g]he will teach us of his ways, and we will walk in his paths: for [h]the law shall go forth of Zion, and the word of the LORD from Jerusalem.[1]

3 ¶ And[i] he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks:[2] nation[j] shall not lift up a sword against nation, neither shall they learn war any more.

4 But [k]they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it.*

5 For [l]all[3] people will walk every one in the name of his god, and we [n]will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, [o]will I assemble her that halteth, and I will [p]gather her that is driven out, and her that I have afflicted;

7 And I will make her that [q]halted a remnant, and her that was cast far off a strong nation; and the LORD [r]shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O [s]tower of the flock,[4] the strong hold of the daughter of Zion, unto thee shall it

CHAP. IV.

*a* Is.2.2-4. Da. 2.35, 44. Ho.3.5.

*b* ch. 3. 12. Ps. 68.15, 16. Is.11.9;66.20. Je.31. 23. Eze.17.22-24;20.40. Joel 3. 17. Zec. 8. 3. Mat.5.14;16.18.

*c* Ps.72.16.

*d* Ps. 110. 3. Is. 60. 8, 11.

*e* Is. 2. 3; 43.6; 49.12. Je.31.6; 50.5. Zec.2.11; 8.20-23;14.16-21. Da.7. 14. Re.11.15.

*g* Ho.6.3. Is.11.9; 29. 18;54.13. Je.31.34. Jn.6. 44,45.

*h* Lu. 24. 47. Ac.1.8. Ro.15.19.

1 Having predicted the overthrow and desolation of Zion, the prophet here naturally turns from the type to the antitype. He foretells the rise, prosperity, & final universal dominion of the spiritual Zion—the church.—*P.*

*i* Is.2.4. Ps.68.30; 46. 9;110.2,3,6. 2 Co.10.4,5, with Joel 3. 10. Zec. 9. 10,13. Ho.2.18.

2 Or, *scythes.*

*j* Is.9.7;11.6-9,13;54. 10; 57.19; 60.18; 65. 25. Ep.2.14,16. Col.1.20.

*k* Is.36.16. 1 Ki.4.25. Zec.3.10. Je.23.5,6;31. 10. Ps. 91.1-13; 72, 7, 8. He.4.3. Is.41.10;43.1,2. Ro.8.33-39.

*l* Je.2.10,11. 2 Ki.17. 29-34,40,41.

3 *For all,* &c. 'Though all the people walk every one in the name of his god, yet we will walk,' &c.—*C.*

*n* Is. 2. 5. Ps. 71. 16. Zec. 10. 12. Phi. 4. 13. Col.2.6.

*o* ch. 2. 12. Ps. 38.17. He.12.12,13. Is.35.3-6; 56.8. Je.31.8;3.18. Eze. 34.11-17; 37.21,22. Lu. 19.10;5.32.

*p* Ps.147.2.

*q* Zep.3. 18, 19. Zec. 10.8,9. ch2.12; 5.3,4,8. Ho. 1.10. Is. 49. 18-22; 60. 22; 66. 8. Re.11.11-13,15.

heaps, and the mountain of the house as the high places of the forest.

*r* Da.7.14,27. Ps.2.6. Lu.1.33. Is.9.6,7. Joel 3.17. Is.24.23. Re.11.15;xix.-xxii.

*s* Ps.48.12,13. Zec.2.4. Ne.xi.xii. Lu.24.47. Ac.13.46;3.26.

4 Or, *Edar,* Ge.35.21.

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warn you of approaching judgments. 10–12. Since ye repair the temple and palace, and the houses or walls of Jerusalem, with the money which ye have procured by taking away the lives of the innocent, and then seizing on their estates, and that obtained by bribery; and since, notwithstanding the basest dishonesty in your respective stations, ye expect prosperity, because of the Lord's temple among you, and other external privileges; therefore shall your temple and holy city, for your wickedness, be, by the Chaldeans, and especially the Romans, turned into heaps of rubbish and an absolute desert.

Ver. 1. *Is it not for you to know judgment?* Has not God given you the means of a superior education that you might learn and know his judgments, and raised you to high rank that you might rule in justice and mercy? *C.*

Ver. 2. *Pluck off their skin.* This may be a strong figure for cruelty and oppression, but is much more probably a literal statement—being a species of torture not confined to savages, but found, alas! in the history of nations in which civilization and Christianity had both found a name. *C.*

REFLECTIONS.—Dreadful is the case of nations and churches when they who ought to be chief promoters of religion and virtue become ringleaders in impiety. And they who oppress or seduce others infallibly prepare for themselves misery, contempt, and perplexity. Ministers have great need of a clear call and remarkable qualifications to render them duly faithful and bold, in opposition to universally rampant corruptions. Nor must they respect even the greatest, but in God's name rebuke with all authority. No pretences of piety can consecrate wicked conduct; but often that which is good is rendered profane by the carnality of its principle, manner, and end. And, alas! often the sins of rulers hasten ruin upon both churches and nations!

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CHAPTER IV. Ver. 1–5. In the apostolic and future periods the gospel church, represented by Zion and the temple, shall, in all the kingdoms of the world, be most firmly and visibly established. Then shall multitudes of Gentiles everywhere earnestly excite one another to attend the ordinances and embrace the doctrines of the gospel, issuing forth from Jerusalem in the ministration of the apostles and other Jewish preachers; and, by his gracious influences and government, Jesus Christ shall introduce spiritual peace and holy conversation, and even civil concord, virtuous industry, and safety among the nations, where murderous wars, idleness, and danger had long prevailed.—And though others should follow their idolatrous courses, in which they have been educated, we will constantly persevere in the faith, profession, worship, and obedience of the true God, in his strength, and according to the rule of his word. 6, 7. And not only shall the weak, dispirited, and scattered Jews be preserved, brought back to, and happily re-established in their own land, as the people of God, but the most weak and wretched sinners shall be everywhere gathered to Christ, and the very weakest of saints encouraged by him. 8. And both in the apostolic and future periods multitudes of Jews shall be among the first noted converts to the gospel church. 9, 10. There is therefore no ground of desperate sorrow amidst your distresses by the Assyrians, Chaldeans, or Romans; for after ye have been reduced to the most miserable captivity, bondage, and dispersion, ye shall be marvellously delivered; and the deliverances of the gospel church from her heathen and antichristian persecutors shall take place when her distress is at the greatest, and her case seemingly desperate. 11–13. And however the Gentiles may insult you, O Jewish church and nation, in your distress by the Assyrians, Chaldeans, Syro-Grecians, and Romans, and rejoice in hopes of your utter destruction, God shall, in prosecution of his good will, permit them in sin to be destroyed, even by your means, and their spoils shall be consecrated to pious uses, and many of themselves be turned to the Lord. And however the heathens, antichristians, and Mahometans, insult the gospel church, she shall at last be exalted on their ruins, and true Christians be enabled to destroy and tread under foot all opposition.

Ver. 1. *In the last days.* This prophecy has been considered by some as a quotation from Is. 2. 2, with which it fully corresponds in meaning, though not exactly in words. There is no doubt that one prophet studied the predictions of others, Da. 9. 2; still the difference between Isaiah and Micah is so considerable that the one cannot well be viewed as taken from the other. It is safer therefore to trace the similarity to the one Spirit in both, and the variation to some difference in the objects which the wisdom of God had in view by each prediction. *C.*

**INTERIOR PUBLIC GARDENS, NAPLES—WHERE NERO MURDERED HIS OWN MOTHER, AGRIPPINA.** [Micah, iv:1-2.]—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Twenty-six hundred and six years after the utterance of this prophecy we find its words fulfilled with reference to the most enlightened portions of the earth. Naples, so long a heathen and wicked city, is now a city of churches, and under the influence of Christian civilization.

come, even the [t]first dominion; the kingdom shall come to the daughter of Jerusalem.[5]

9 Now [u]why dost thou cry out aloud? *is there* no[v] king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be[x] in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now[y] shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; [z]there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ [a]Now[6] also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But [b]they know not the thoughts of the LORD, neither understand they his counsel: for he shall [c]gather them as the sheaves into the floor.

13 Arise,[d] and thrash, O daughter of Zion: for I will make thine horn iron, and I will make thy [e]hoofs brass; and thou shalt beat in [g]pieces many people; and [h]I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

## CHAPTER V.

1 *The birth of Christ foretold.* 4 *His kingdom.* 8 *His complete conquest over his enemies.*

NOW gather[a] thyself in troops, O [b]daughter of troops; [c]he hath laid siege against us; they [d]shall smite the judge of Israel with a rod upon the cheek.[1]

2 But thou, [e]Beth-lehem Ephratah,[2] *though* thou be little among the [g]thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be [h]ruler in Israel; whose [i]goings forth *have been* from of old, from everlasting.[3]

3 Therefore[4] will he [j]give them up, until the time *that* she which travaileth [k]hath brought forth; then the [l]remnant of his brethren shall return unto the children of Israel.

A.M. cir. 3284. B.C. cir. 720.

*t* Re.22.5.

5 See † note in second column.

*u* Je.8.19,30.6;50.43. Is.13.8,21,4.

*v* La.4.20. Is. 3.1–7. Ho.13.3,4,13,10.

*x* ver. 9. Is. 66. 7–9. Jn.10.21.2Co.4.17.

*y* 2 Ki.20.18; 25. 4. 2 Ch. 33. 11; 36.20. Eze. 20. 35. Ho. 2. 14; 3.3,4. Re.12.14;xiii.

*z* Ho.1.10.De.32.36. Ge.22.14. Is.44. 23. 28; 45.1–4,13; 43.14; 48.14, 20; 52.9–12. Ch.7.8–15. Zec.2.7–9.Re.7.14.

*a* La.2.10. Is. 5. 25–30; 7.7, 8; 10.5,9.28–30. 2 Ki. xviii. xix. Is. xxxvi.xxxvii. xxii., or 2 Ki. xxiv. xxv. Je. xxxix.lii. 2Ch.xxxvi., or Eze.38.2–17.Da.12. 1.Zec.14.1,2. Ps.35.21. Ob.12.

6 *Now.* Not at the time when the prophet wrote, but at the time of Zion's final redemption from Babylon, when Gog and Magog shall assemble seeking her destruction, but meeting their own, Eze. 38.14–16;39.1–14.—*C.*

*b* Is.55.8. Ro. 11. 33, 34.Je.29.11.Job33.13.

*c* Lu.3. 17. Is. 30. 33; 37. 36. Je.25.26–33; 51. 49. Is.21.10. Joel 3. 11–16. Eze.xxxviii.xxxix. Zec.14.1–3.

*d* De.25.4. Is. 41.15, 16; 14.2; 60 12; 61.5,10. Re.2.26,27. ch. 5.8–15. Je.51.33.

*e* De.33.25.

*g* Da.2.44.

*h* Ps.68.29 72.10; 45. 12.Is.18.7;23.18;60.6,9. Re.21.24–26.Le.27.27. Jos.6.19.

### CHAP. V.

*a* Je.25.9,10;4.7.

*b* Ge.10.9, 10. Je. 51. 20–23. Is.14.6,16 17.

*c* Je.6.3–6.De.28.52–57. Le. 26. 25. 2 Ki.24. 10;25.1–3.

*d* Mat. 27. 30. La.3. 30. Je 39.5-7. Job 16.10.

1 See note * below.

*e* Mat. 2. 6. Jn.7. 42. Lu.2.4,6,7. Ge. 35. 19. Ps.132 6.

2 *Bethlehem-Ephratah* ('the fruitful') was the ancient name, which was well known to the patriarchs, Ge.35.19; 48.7. In after-times the distinctive epithet was forgotten, and another was added (Bethlehem-Juda), to prevent its being confounded with places of the same name in other tribes.—*P.*

*g* Ex.18.21–25. Ju.6. 15.1 Sa.10.19;23.23.

*h* Ge.49.10 Is 9.6,7; 11.1–5. Zec.9.9. Je.23. 5,6. Mat.28.18.

*i* Jn.1.1.Col.1.17.Ps. 90.2; 2.7. Pr.8.22,23. 1 Pe.1.20.

3 Heb. *the days of eternity.*

4 Or, *Nevertheless he will,* Is.30.18. Ho. 2.14.

* It will be observed that there is a note of time here. The time is that of the deepest degradation of Israel. The government was overthrown; the judge was under the rule of others: the rulers of the nation were degraded as well as superseded. At that time, when hope had well nigh gone, Zion's great Deliverer was to appear.—*P.*

*n* Ps. 2. 6; 89. 20–28. Is.40 11. Eze.34.23,24. Mat.28.18; 7.29. Is.50. 4,7,9.

5 Or, *rule.*

*o* Ex.23.21. Ps.45.3–5. Is.40.3. Jn.13.31,32; 10.38 5.22–27,43.

*p* Mat. 16. 18. Jn.10. 28,29. Jude 1.

*q* Ps. 22. 27–31; 72.8–11.Re.11.15.

*r* Ep.2.13–17. Col.1. 20. Lu.2.14. Zec.9. 10. Ps.72. Is.9.6,7.

*s* Is.8.7–10;37.35–37. Ps.110.5,6. Re.xii.xiii. xx.Eze.xxxviii.

*t* Je.6.3;25.34. Is.44. 28.Je.51.27,28.

6 Heb. *princes of men.*

*u* Na. i.–iii. Is. xiii. xiv. xxi. xlvii. Je. l. li. Lu.1.71,74.

7 Heb. *eat up.*

8 Heb. *with her own naked swords.*

*v* 2 Ki. xviii. xix. 2 Ch. 32. 11. 2 Ki. xxiv. xxv. Re.xii. xiii. Eze. xxxviii.xxxix Re.xx.

*x* De.32.2. Ho.14.5–8;6.3. Is.30.25,32.15–18; 44. 3–5; 40. 12–23; lx.–lxii.lxv.lxvi.;19.24;2.3. Ps.72.6; 103.3–5; 68.9.2 Ch. xxx. Ac. ii.–xix. Ro.11.12,15. 1 Co.3. 6. 2 Co.2.15.

*y* Je.14.22. Is. 55.10; 30. 21. Ac. 16. 6, 7, 10. Ro.5.20,21.1 Ti.1.16.

*z* Ps.45.16. Is.41.15, 16. ch.4.13. Ob. 18, 19. Zec. 12. 6. Re. 11. 5, 6. Ps.110.5,6.2 Co.10.4,5. 1 Jn.5.4,5.Ro.8.37.

9 Or, *goats.*

*a* Is.37.22,36;14.1–3; xiii. xiv. xxi. Je. l. li. Eze.xxviii.xxxix. Is. 11.14.Am.9.12. Ob.17–21. ch. 4. 13. Zec.9.13, 16; 10.4–12;12.2–9; 14.2–5. Re. vi.-xi. xii. xiv. xvi.xix.xx.

*b* Ho.1.7; 14.3. Zec. 9. 10; 4. 6. Ps.33.16,17; 20.5–8. Eze.38.11. Ac. 4.12.Je.3.23,24.

† The real and the spiritual Zion are singularly blended in this prophecy. The re-establishment of the former is to be in some way connected with the prosperity of the latter. The prophet seems to foretel in the distant future the restoration of the Jews to their position as an independent nation, and the setting up of their government again in their ancient city. In no other way can this passage be fully or fairly explained.—*P.*

4 ¶ And [n]he shall stand and feed[5] in the strength of the LORD, [o]in the majesty of the name of the LORD his God; and they shall [p]abide: for now [q]shall he be great unto the ends of the earth.

5 And this *man* shall be [r]the peace, [s]when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him [t]seven shepherds, and eight principal men.[6]

6 And [u]they shall waste[7] the land of Assyria with the sword, and the land of Nimrod in the entrances thereof:[8] thus shall he deliver *us* from the Assyrian, when he [v]cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people, [z]as a dew from the LORD, as the showers upon the grass, that [y]tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, [z]as a lion among the beasts of the forest, as a young lion among the flocks of sheep;[9] who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine[a] hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that [b]I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off [c]witchcrafts out of thine hand; and thou shalt have no *more* soothsayers;

13 Thy[d] graven images also will I cut off, and thy standing images[1] out of the midst of thee; and thou shalt no more worship the work of thine hands:

14 And I will pluck up thy groves out of the midst of thee; so will I destroy thy [2]cities.

*j* ch.4.10;7.13.Eze.21.25–27.Ho.3.3,4. Ga.4.27.Re.12.5; 11.11–15.

*k* ch.4.10.Is. 66.7,8, or Is.7.14.Mat.1 21, or

*l* Je.3.18;31.1–9,20, or He.2.11,12.Jn.10.16.Is.11.10.Ep.5.30.

*c* Is.8.19;2.6–8;1.25,27.Re.18.23; 22.15.Ga.3.1.ver.13. Eze.6.8,9; 36.25; 37.27.Ho.2 16; 14.3,8.Zec.13.2.

*d* Is.1.29;2.18–21; 17.7,8.

1 Or, *statues.*

2 Or, *enemies.*

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Ver. 6. *In that day.* That is, in the day when 'we will walk in the name of the Lord our God;' when we walk in him in whom the name of the LORD was; to him that led us in the wilderness; whom, 'manifest in the flesh,' our fathers crucified, but to whom we have returned as the shepherd and bishop of our souls, Ex. 23. 21; 1 Pe. 2. 25. *C.*

Ver. 8. *First dominion.* 'The former' (*Boothroyd*). The dominion of David shall be restored in a purer form, and with ampler possessions and greater glory, in the person of Shiloh, to whom 'shall the gathering of the people (from the nations) be.' *C.*

REFLECTIONS.—Graciously has God set his promises and threatenings the one over against the other. And glorious is our New Testament church, and regularly and firmly founded. What profitable instruction, light and conviction, peace and love, faithfulness, vigour, harmony, holiness, and comfort abound in her! God graciously issues forth comforting promises before distress takes place, that his consolations may be ready for his afflicted people. And the extremity of trouble always issues in marvellous deliverances to the church and her members. Yea, in all her harassments and oppressions her enemies and her God have very different ends. They aim at ruining her and exalting themselves, and God aims at purifying, enlarging, and enriching her, and ruining them.

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CHAPTER V. Ver. 1, 2. Notwithstanding the Chaldeans or others who assemble themselves to destroy the cities and afflict the rulers of Judah, the Messiah, who was from eternity begotten by the Father, and constituted the living head of all believers, shall, in due time, be born in the small city of Bethlehem-Judah, to be the great Ruler and Governor of the church. 3, 4. Nevertheless, the calamities of the Jewish nation shall be often repeated till he be born of the virgin, and multitudes of Gentile converts flow together unto him. Then, to his own and his Father's honour, he shall, in the most powerful manner, gather and govern, establish and perfect, his gospel church. His kingdom shall be extended, and his honour advanced over the world. And not only shall he protect Jerusalem from the Assyrian invaders, but, in every age, shall defend his church from heathen, antichristian, or Mahometan enemies; and, by proper instruments in church or state, shall punish them with a fearful destruction. 7–9. And as at the return from Babylon and their present dispersion the Jews shall be exceedingly blessed and emboldened by God, and made a blessing to multitudes around them, and a terror to their opposers, so shall their preachers, in the apostolic and future periods, be remarkably useful in converting the Gentiles to Christ, but a terrible curse and mean of destruction to are opposition. 10, 11. I will purge them from all their former corruptions, particularly their trusting in carnal confidences, horses, chariots, and fortifications, and from all divinations and idolatries; and terrible shall be the judgment which will be executed upon the Assyrians, Chaldeans, Syro-Grecians, Romans, Antichristians, and Mahometans, who shall have persecuted and murdered them.

Ver. 1. *Now gather,* &c. 'Now assemble thyself, O daughter, in troops.' *Newcome.—He hath laid siege.* The LORD has, for our sins, directed this judgment. See ver. 3. *C.*

Ver. 2. *Among the thousands.* 'Thousands' constituted one of the great civil and military divisions of Israel, 1 Ch. 12. 20, as England was divided into hundreds with correspondent leaders. —*Goings forth have been of old.* Manifestations in time; himself, in his divine nature, being from everlasting, from 'the days of eternity.' *C.*

Ver. 4. *They shall abide.* That is, the children of Israel, ver. 3. *C.*

Ver. 5. *The Assyrian.* A general name for any northern invader, of whom the invasion of Sennacherib was but a mere type. Concerning this formidable enemy, the Jews are constantly warned by the prophets. See Ps. 110. 5, 6; Is. 26. 20, 21; 34. 1; 66. 16; Je. 30. 7–10; Eze. xxxviii xxxix.; Joel 3. 9–14; Ob. 14; Zep. 3. 8; Hag. 2. 22; Zec. 12. 1; 13. 8; Re. 19. 19; 20. 9.—*Seven shepherds.* 'Seven' represents perfect number in succession, the idea being derived from the seven days in the week.—*Eight principal men.* 'Eight' has many scriptural references, among which see Ge. 17. 12; 1 Sa. 17. 12; 1 Ki. 7. 10; 2 Ch. 29. 17; Eze. 40. 31; Jn. 20. 26 It seems, however, to be derived from the 'eight persons' preserved in the ark, 1 Pe. 3. 20, and saved by water, the emblem of the salvation of the Spirit. *C.*

Ver. 7. This prophecy has never yet been realized; but God is

**ENTRANCE TO THE CHURCH OF THE NATIVITY—BUILT UPON THE SITE OF THE INN WHERE CHRIST WAS BORN.** [Micah, v:2] "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." The central point of attraction to the thousands of pilgrims who go to Bethlehem is the Church of the Nativity, which contains the birthplace of our Savior. A silver star, surrounded by lamps which burn day and night, shows the entrance to the grotto where the Savior was born. The manger is exhibited, and stations, all of which are hallowed by some legend, as well as many of the events from David down to Christ, and of the shepherds, the wise men, of Elizabeth, John, Joseph and Mary, and of the good men of the first centuries of the Christian era to the time of Jerome, are all localized here.

15 And [e]I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

## CHAPTER VI.

1 *God's controversy with his people for ingratitude.* 6 *What service is acceptable to him.* 10 *He reproveth them for their injustice,* 16 *and idolatry.*

HEAR ye [a]now what the LORD saith; Arise, contend[b] thou before[1] the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains,[2] the LORD's controversy, and ye strong foundations of the earth: for[c] the LORD hath a controversy with his people, and he will plead with Israel.

3 O[d] my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For [e]I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now [g]what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal;[3] that ye may know the [h]righteousness of the LORD.

6 ¶ Wherewith[i] shall I come[4] before the LORD, *and* bow myself before the high God? shall I come before him [j]with burnt-offerings, with calves of a year old?[5]

7 Will[k] the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall[l] I give my first-born *for* my transgression, the fruit of my body[6] *for* the sin of my soul?

8 He hath [n]showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly[7] with thy God?

9 The LORD's [o]voice crieth unto the city, and *the man of* wisdom [p]shall see thy name:[8] hear ye [q]the rod, and who hath appointed it.

A.M. cir. 3284.
B.C. cir. 720.

*e* Ps. 110. 5, 6. Is. 10. 16–19, 25, 34: xiii.–xxi xxiii Na. i. iii. Je. xxv. xlvi. l. Eze. xxv.–xxxii. xxxv. xxxviii. xxxix. Da. vii. viii xi.; 12. 1. Mat. xxiv. Re. vi. viii. ix. xi. xiv. xvi. xix. xx. See ver. 6, 8, 9. Ps. 149. 7. Is. 26. 11. 2 Th. 1. 8.

CHAP. VI.

B.C. cir. 710.

*a* Ho. 4. 1, 2: 12. 2. Is. 5. 3, 4: 43. 26. Je. 2. 9, 35. Eze. 16. 43: 20. 35, 36. Ps. 78. 8, 59.

*b* Eze. 20. 1, 8. Ho. 2. 2. ch. 1. 2. De. 4. 26: 32. 1. Ps. 50. 4. Is. 1. 2. Je. 22. 29.

1 Or, *with.*

2 *O mountains.*—Sinai, Horeb, &c., where I displayed my presence and power, proclaimed my name, and delivered my law.—*C.*

*c* Ho. 4. 1, 2: 12. 2. Is. 5. 3, 4: 43. 26. Je. 2. 9, 35. Eze. 16. 43: 20. 35, 36. Ps. 78. 8, 59.

*d* Ps. 50. 7. Je. 2. 5, 31. Is. 5. 3, 4. Ps. 51. 4. Ro. 3. 4, 5.

*e* Ex. 12. 51; 20. 2; 14. 30; 15. 20. De. 4. 20; 5. 6. Nu. 12. 2. Ps. 78. 12–55; 77. 14–20. Is. 63. 7–14. Am. 2. 10.

*g* Nu. xxii.–xxv. Jos. 24. 9, 10. Re. 2. 14. De. 23. 4, 5.

3 From the encampment at Shittim (Nu. 25. 1 to that at Gilgal, Jos. 4. 19.—*C.*

*h* Ju. 5. 11.

*i* Is. 58. 2, 3. Jn. 6. 28. Mat. 19. 16. Ro. 10. 2, 3, with Ps. 15. 1; 24. 3.

4 *Wherewith shall I come,* &c. This is not, as some suppose, the inquiry of Balak before Balaam; for both inquiry and answer are totally foreign from their character. But it is the inquiry of 'the people,' ver. 2–5, as alarmed by the terrible predictions the Lord has delivered against them.—*C.*

*j* Le. i. iii.–vi. Is. 1. 13.

5 Heb. *sons of a year.*

*k* Ps. 50. 9; 51. 16. Is. 1. 11–15; 66. 3. Pr. 15. 8; 21. 27.

*l* 2 Ki. 3. 27; 16. 3; 21. 6. Je. 7. 31; 19. 5. Eze. 16. 20, 21; 23. 37.

6 Heb. *belly.*

*n* De. 10. 12, 13. 1 Sa. 15. 22. Ho 6. 6; 12. 6. Is. 1. 16–19. Ec. 12. 13. Ge. 18. 19. Mat. 7. 21. 2 Co. 7. 11. Col. 3. 12. 1 Pe. 5. 6. Ro. 11. 20.

7 Heb. *humble* thyself *to walk.*

*o* Is. 8. 7, 8; 28. 11; 26. 11. Je. 6. 8.

*p* Ho. 14. 9. Ps. 107. 43.

8 Or, *thy name shall see that which is wisdom.*

*q* Is. 10. 5, 6. La. 3. 21, 33. Pr. 29. 15; 22. 15.

A.M. cir. 3294.
B.C. cir. 710.

9 Or, Is there *yet unto every man an house of the wicked,* &c.

*r* Le. 19. 35, 36. De. 25. 13–16. Pr. 11. 1; 20. 10, 23. Je. 5. 27. Am. 8. 5.

1 Heb. *measure of leanness.*

2 Or, *Shall I be pure with,* &c.

*s* ver. 8, 10. Ho. 12. 7. Am. 3. 10; 5. 11, 12; 8. 5. Pr. 11. 1, &c. 16, 23.

*t* ch. 2. 1, 2; 3. 1–3; 7. 2–6. Is. 5. 7. 1–15; 58. 1–3. Je. 5. 27, &c. Ho. 4. 1, 2. Zep. 3. 1–5. Hab. 1. 2–4. Eze. xxii. Je. 9. 2–6, 8. 2 Ti. 3. 13.

*u* Is. 1. 5. Ps. 107. 17, 18. ch. 2. 3; 3. 4, 12; 7. 13.

*v* Ho. 5. 6.

*x* Le. 26. 26. Ho. 4. 10. Hag. 1. 6. Mat. 4. 4.

3 *Thy casting down,* &c. 'There shall be calamity in the midst of thee.'—*A. Clarke.*

*y* Is. 24. 17, 18. Am 2. 13–16; 6. 9; 9. 1–4. Le. 26. 15–39. De. 28. 15–64, 32. 22–27.

*z* De 28. 38–40. Am. 5. 11. Hag. 1. 6, 11. Zep. 1. 13. Je. 12. 13. Hag. 2. 17, 18. Mal. 3. 8, 9.

4 Or, *he doth much keep the.* &c.

*a* 1 Ki 15. 25–33; 18. 4. Ho. 5. 11. 2 Ki. 21. 3. Lu. 7. 30. Is. 9. 16.

*b* *Omri* restored the worship to the golden calves (1 Ki. 16 25), to which 'Ahab' added the worship of Baal, 1 Ki. 16 31.—*C.*

*b* Le. 26. 33–39. De. 28. 15–68. 1 Ki. 9. 8. 2 Ch. 29. 8, 9. Je. 18. 16; 19. 8; 24. 8, 9 25. 9, 11.

6 Heb. *astonishment.*

*c* ver. 12: ch. 3. 1. Is 25. 8. Ps. 42. 10: 89. 50, 51; 44. 13, 14.

7 Or, *peoples.*

## CHAP. VII.

B.C. cir. 700.

*a* Is. 17. 6; 24. 13; 57. 1. Ps. 12. 1: 14. 2, 3.

1 Heb. *the gathering of the summer.*

*b* Is. 28. 4. Ho. 9. 10. Je. 2. 3.

*c* Ps. 12. 1. Is. 57. 1.

2 Or, *godly* or *merciful.*

*d* Ps. 14. 2–4. Ro. 3. 11–18. Ps. 10. 8–10. Pr. 1. 11: 4. 16; 12. 6. Je. 5. 25. Hab. 1. 14, 15.

3 *None upright.* The 'daughter' (ch. 5. 1) is the speaker She laments a time of great defection, as did Elijah when he thought and said that he only was left to acknowledge and serve Jehovah, 1 Ki. 19. 10. And certain it is, that our Lord himself intimates a time of almost universal defection previous to his coming to judgment, Lu. 18. 8.—*C.*

4 *With a net.* 'For his destruction.'—*Newcome.*

10 ¶ Are[9] there yet [r]the treasures of wickedness in the house of the wicked, and the scant measure[1] *that is* abominable?

11 Shall[2] I count *them* pure with [s]the wicked balances, and with the bag of deceitful weights?

12 For[t] the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also [u]will I make *thee* sick in smiting thee, in making *thee* [v]desolate because of thy sins.

14 Thou[x] shalt eat, but not be satisfied; and thy casting down[3] *shall be* in the midst of thee; and [y]thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt [z]sow, but thou shalt not reap: thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For [4]the [a]statutes of Omri[5] are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I [b]should make thee a desolation,[6] and the inhabitants thereof an hissing: therefore [c]ye shall bear the reproach of my people.[7]

## CHAPTER VII.

1 *The church, complaining of her small number,* 3 *and the general corruption,* 5 *putteth her confidence not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises,* 16 *by confusion of the enemies,* 18 *and by his mercies.*

WOE is me! for [a]I am as when they have gathered the summer fruits,[1] as the grape-gleanings of the vintage: *there is* no cluster to eat: my soul desired [b]the first-ripe fruit.

2 The [c]good[2] *man* is perished out of the earth; and [d]*there is* none upright[3] among men: they all lie in wait for blood; they hunt every man his brother with a net.[4]

3 ¶ That[e] they may do evil with both hands earnestly, the prince asketh, and the judge

*e* Pr. 4. 16. ch. 3. 11. Is. 1. 23. Ho. 4 18. Je. 3. 5. Zep. 3. 1–4. Eze. 22. 27. Je. 5. 5, 6; 9. 3.

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true, and it will surely be fulfilled. The predicted destruction of the Assyrian is therefore also future, and is to be referred to the terrible northern enemies by which the church of God is yet to be assailed. *C.*

Ver. 9. *Thine hand.* The address is to 'the daughter,' ver. 1, and the 'cutting off' of horses, cities, &c., is in 'the siege' which the Lord directs against her for her correction and reformation.—This, like the preceding prophecy, is also future. No such event has taken place; but 'the Lord is not slack concerning his promise.' *C.*

Ver. 15. *Heathen.* The destruction of Gog and Magog—the unparalleled overthrow of heathenism. See ver. 8. *C.*

REFLECTIONS.—Behold the n iseries of Israel and the disgrace of the family of Dav i gloriously counterbalanced in the person, incarnation, mediation, and glory of Christ! And grievous distresses and troubles making way for the most glorious benefits of redemption! Behold how extensive, glorious, peaceful, safe, and lasting is his spiritual kingdom! They who attempt to ruin it but hasten their own destruction. Greatly useful were the Jews, and still shall be, in converting others to Christ, whom they have long so heartily hated. And with great readiness and boldness men act for God when animated by his Spirit. Yea, thrice happy are the churches when their enemies are overcome and their internal corruptions removed!

CHAPTER VI. REFLECTIONS.—With solemn earnestness ought ministers to speak on God's behalf, and to inculcate the warnings, threatenings, charges, and promises of God. In fearful controversies God pleads with his own people for their sins. And if he graciously bestow good magistrates and teachers, and disappoint the plots of our enemies, vile and provoking is our ingratitude. Deep convictions of guilt, or fondness of an enterprise, may occasion the most anxious inquiries after peace and pardon. And by the most costly expedients would men willingly procure these blessings. But not all the inventions of men can recommend us to God; and faith in Christ, and in God as our God in him, and a true repentance and real holiness, are preferable to every ceremonial service. Infinite then is the kindness of God in teaching us both by his Word and by his rod of afflictions. And great is the necessity of improving both, to promote our turning to God. Sinners, by their wickedness, infallibly bring multiplied calamities upon their own heads. And wicked rulers are awful plagues to nations and churches; for great multitudes will soon cleave to the very worst laws and customs.

CHAPTER VII. Ver. 1–6. Alas! few upright men are now left in the country with whom I can conscientiously associate; and early religion, and noted progress in holiness, are scarcely to be found. Good and upright men are almost entirely gone out of this world; and almost every one is ready, for self-interest, to murder or oppress the most innocent, or most nearly related. Bent upon doing as much mischief as they can, their very princes and judges even impudently demand bribes, and, without sense of shame, they agree to perpetrate the most shocking mischiefs. The very best of them are mischievous and hurtful; therefore shall God quickly plunge them into just and most inextricable miseries. So terribly treacherous are they become, that no one is safe in trusting even his nearest relations; nay, none are more to be suspected. 7–10. Therefore will I, by faith and patience, wait on the Lord, and pray and look for deliverance and safety from him alone, as my God in Christ; nor shall mine enemies have any reason to rejoice over and insult me, for the all-sufficient JEHOVAH shall support, comfort, and deliver me in all my troubles. I will therefore justify God, and submit to his corrections, as procured by my own iniquity, until he revenge the injuries done to me, and publicly own me as his, and honour me to behold the exertions of his equity, mercy, and faithfulness; and till the Assyrians, Chaldeans, Syro-Grecians, Romans, Antichristians, and Mahometans, who have oppressed us, be altogether disgraced and ruined. 11–13. Though the country shall be desolated, on account of the sins of the inhabitants, yet, whenever the time fixed in God's mind for relieving the nation, rebuilding Jerusalem, or other cities, and for the re-establishment of the churches, comes, all restraints and hindrances shall be entirely taken out of the way, and the gospel preached over all the world; and not only shall the Jews return from all lands in which they have been dispersed, but Gentiles, from all parts of the

**ODEON OF HEROD ATTICUS, FROM ACROPOLIS—NEAR THE PLACE WHERE ST. PAUL PREACHED THE NOTABLE SERMON CONCERNING IDOLATRY ON MARS HILL, ATHENS.**—[MICAH, vi: 16.]—"For the statues of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people." Illustrating this Scripture we give a view above of the Odeon of Herod Atticus from the Acropolis in Athens. The prophet in the sixteenth verse attributes the desolation and ruin of Israel to the influence of the house of Ahab. But the prophecy is of universal application, and we find that ruin and desolation has come to all cities that have had nothing purer to conserve them than the religions of idolatry. The Odeon of Herod Atticus is among the ruins at the base of the Acropolis. It was built by a member of an eminent Roman family who inherited immense wealth which he spent in beautifying the city of Athens.

*asketh* for a reward; and the great *man*, he uttereth his mischievous desire:[5] so they wrap it up.

4 The best of them *is* [g]as a brier; the most upright *is sharper* than a thorn hedge: [h]the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust[i] ye not in a friend; put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For [j]the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore[k] I will look[6] unto the LORD; I will wait for the God of my salvation; my God will[l] hear me.

8 ¶ Rejoice[m] not against me, O mine enemy: when I fall, I shall arise; [o]when I sit in darkness, the LORD *shall be* a light unto me.

9 I[p] will bear the indignation of the LORD, because I have sinned against him, [q]until he plead my cause and execute judgment for me: he[r] will bring me forth to the light, *and* I shall behold his righteousness.

10 Then[7] *she*[8] *that is* mine enemy shall see *it*, and [s]shame shall cover her which said unto me, [t]Where is the LORD thy God? [u]mine eyes shall behold her: now shall she be trodden down[9] as the mire of the streets.

11 *In*[v] the day that thy walls are to be built, *in* that day shall the decree[1] be far removed.

12 *In* that day *also* [z]he shall come[2] even to thee from Assyria, and *from*[3] the fortified cities, and from the fortress[4] even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding,[5] the land shall be desolate[6] because of them that dwell therein, [y]for the fruit of their doings.

14 ¶ Feed[7] thy people with thy rod, the flock of thine heritage, which [z]dwell solitarily *in* the wood, [a]in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 ¶ According[b] to the days of thy coming out of the land of Egypt will I show unto [8]him marvellous *things*.

16 The[c] nations shall see and be confounded at all their might: [d]they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the [e]dust like a serpent, they shall move out of their holes like [9]worms of the earth: [g]they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who[h] *is* a God like unto thee, that [i]pardoneth iniquity, and passeth by the transgression of [j]the remnant of his heritage? he [k]retaineth not his anger for ever, because he [l]delighteth *in* mercy.

19 He[n] will turn again, he will have compassion upon us; [o]he will subd ıe our iniquities: and thou wilt [p]cast all their sins into the depths of the sea.

20 Thou [q]wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

A.M. cir. 3304. B.C. cir. 700.

5 Heb. *the mischief of his soul.*

*g* Is. 9. 18; 55. 13. 2 Sa. 23. 6, 7. He. 6. 8. Eze. 2. 6, 7. 2 Ti. 3. 2-5. Je. 9. 4.

*h* Is. 50. 1, 10. Ho. 9. 8. Je. 14. 15. Eze. 12. 22, 28; 7. 2-15. Am. 8. 2. Is. 8. 21, 22; 10. 3, 4; 33. 14. Ho. 10. 3; 9. 12.

*i* Je. 9. 4. Mat. 10. 16.

*j* Eze. 22. 7. Mat. 10. 21, 35, 36; 24. 10. Lu. 12. 53; 21. 16. 2 Ti. 3. 3, 4.

*k* Ps. 142. 4, 5; 73. 27, 28. Is. 8. 17. Hab. 2. 3. He. 10. 36, 37. Ge. 49. 18.

6 Sense is always looking to man—faith to God: but he that looks to God must patiently wait for God's time, and thankfully accept his manner of answering. —*C.*

*l* Ps. 5. 3; 4. 3; 38. 15; 145. 9; 18. 6; 34. 6; 65. 2.

*m* Pr. 24. 16, 17. Ps. 79. 10; 37. 24. Re. 18. 21. La. 4. 21.

*o* Ps. 27. 1; 112. 4. Is. 50. 10. Ps. 91. 15.

*p* He. 12. 6, 7. 1 Sa. 3. 18. Ps. 39. 9. La. 1. 18; 3. 39.

*q* Is 26. 8. Ps. 35. 1; 43. 1; 7. 6, 8.

*r* Ps. 37. 6. Job 23. 10; 5. 18; 22, 21-29. 1 Pe. 1. 6, 7.

7 Or, *And thou wilt see her that is mine enemy, and cover her with shame.*

8 Assyrians, Chaldeans, &c. Is. 10. 5, 6. Je. 50. 17, 18.

*s* Na. 1.–iii. Is. 14. 11, 15; 37. 36; xiii. xiv. xxi. Je. xlvii.–li. Eze. xxv.–xxxv. Je. 30. 16; 10. 25.

*t* Ps. 79. 10; 42. 3, 10; 115. 2. Joel 2. 17.

*u* Ps. 58. 10. Mal. 1. 5; 4. 1, 3. Is. 41. 2, 3, 15, 16.

9 Heb. *she shall be for a treading down.*

*v* Am. 9. 11. Ezr. 4. 5, 6, 21–24, with 6. 14. Ne. 2. 8, 17.

1 *The decree* for the captivity and dispersion of Israel.—*C.*

*x* Is. 11. 11; 27. 12, 13; 19. 23–25; 43. 6; 49. 12. Je. 3. 18; 23. 3. De. 30. 3, 4. Ps. 72. 8–13, 16, 17, 19.

2 *He shall come.* 'They shall come.' See *Kennicott*, note 300.—*C.*

A.M. cir. 3304. B.C. cir. 700.

3 Or, *even to.*

4 *The fortress*—'Egypt' (*Newcome*). *The river*—'Euphrates.'—*C.*

5 Or, *After that the land hath been*, ch. 3. 12. Je. 25. 11. Le. 26. 33-39. De. 28. 64. Da. 9. 26, 27. Lu. 21. 20–24. 1 Th. 2. 15, 16. Ps. 69. 24, 25.

6 'Notwithstanding the land *had been* desolate.'—*C.*

*y* Pr. 1. 31. Je. 21. 14; 2. 17–19. Is. 3. 11.

7 Or, *Rule*, ch. 5. 4. Is. 40. 11; 49. 10. Eze. 34. 13. Ps. 23. 1–4. Jn. 10. 1–29.

*z* Nu. 23. 9. De. 33. 28. Jn. 17. 6, 16.

*a* Is. 35. 2; 65. 10. Je. 50. 19. Zep. 3. 13. Ob. 19. Joel 3. 18. Je. 31. 10–14. Eze. 34. 13, 14; 36. 35.

*b* Ex. vii.–xiv. Ps. 68. 22. Re. xi. xiv. xx.

8 *Will I show unto him.* The restored Jew. See ver. 12.—*C.*

*c* Is. 26. 11; 24. 23. Ps. 126. 2. Re. 11. 18, ch. 5. 8. Eze. 38. 8, &c.

*d* Is. 11. 14; 52. 15. Job 21. 5; 29. 9.

*e* Ps. 72. 9. Re. 3. 9. Is. 49. 23; 60. 14. Ps. 18. 45.

9 Or, *creeping things.*

*g* Je. 33. 9. Re. 6. 12–17.

*h* Ex. 15. 11. Ps. 35. 10; 89. 6, 8.

*i* Ex. 34. 6, 7. Nu. 14. 18, 19. Ne. 9. 31. Ps. 86. 5, 15; 130. 4, 7, 8; 103. 8–13, 17. Is. 1. 18, 43. 25; 44. 22; 57. 18.

*j* ch. 4. 7; 5. 7, 8. Je. 50. 20. He. 8. 10.

*k* La. 3. 31, 32. Ps. 78. 38; 103. 9. Is. 57. 16. Je. 3. 4, 5, 13, 14.

*l* Ps. 86. 5, 8; 145. 8. Ro. 5. 20, 21. Is. 63. 7, 15.

*n* Je. 31. 20. La. 3. 32. De. 32. 36. Ps. 106. 8, 45.

*o* Ro. 6. 6, 14; 8. 2, 13.

*p* Is. 38. 17. Je. 50. 20. Ps. 103. 12; 85. 2; 130. 4.

*q* Lu. 1. 68–75. Ro. 9. 6, 7; 11. 29, with Ge. 17. 6, 8; 46 4. Ex. 6. 4. He. 6. 17, 18.

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world, shall be persuaded to Christ. 14. Lord, since thy peculiar people must be thus destroyed and scattered, do thou, as their Shepherd, care for, protect, direct, and provide for them, as a nation separated from the world, and bring them back to their wonted habitations and happiness. 15–17. I the Lord will do as great things for them as I did when I brought their fathers out of the land of Egypt. And the Assyrians, Chaldeans, Syro-Grecians, Romans, Papists, or Mahometans, shall, in their turns, be astonished at the wonderful deliverance of my people, and be trampled under their feet, and with terror submit themselves to their power. 18–20. Who is a God like unto thee, in perfections, persons, purposes, relations, or works! Who so ready and abundant as thou art in pardoning the most aggravated iniquities of thy people! Thou wilt, in infinitely tender mercy, return to us, and when we repent of our sins and accept Jesus Christ fully and irrevocably pardon all our iniquities; yea, thou will perform all thy ancient promises which were graciously made to Abraham, and confirmed to Jacob and other patriarchs, when we accept as our Saviour Jesus Christ.

Ver. 11. *Thy walls.* The doctrines of salvation and discipline of holiness are spiritually intended, though the idea of rebuilding the material walls is not to be rejected, Is. 26. 1. *C.*

REFLECTIONS.—Few are the eminently pious amidst the many notoriously wicked in times of general corruption. And where sin prevails what unnatural monsters of violence, fraud, injustice, and everything horrid, are formed by it. But universal contempt and violation of relative duties is a fearful presage of God's awful judgments, and a sad proof of prevalent corruptions. And under divine rebukes nothing is more proper than to consider our ways, repent of our sins, justify God, and look to him alone. His deliverance of his people will quickly issue in the complete overthrow of opposition. And every impediment of his salvation is easily removed in the day of his power and time of his love. Even after the most desolating judgments, he will have mercy upon the penitent. Quickly and graciously he answers those prayers which are presented to him for their re-establishment and prosperity; and marvellous things he performs for their relief. Thrice happy then and pleasant is it when he gets the glory, and men by faith take the comfort, of his perfections, promises, and works.

## CONCLUDING REMARKS ON THE BOOK OF MICAH.

The distinguishing peculiarity of the book of Micah is its discovery of the place where the Saviour should be born; which prediction may be said to lay the foundation of the New Testament. From this book Herod learned the place of Messiah's birth; and, by seeking his life, gave occasion to the flight into Egypt, and the fulfilment of another prophecy. But this prophecy is not less remarkable for the manner in which it delineates our Lord's character and office as Shepherd of his flocks on earth; while it equally reveals his eternal glory with the Father before the world was. That the ancient Jews understood this prophecy to apply to Messiah is certain from the decision of the chief priests and elders, Mat. 2. 6; while the Targum of Jonathan concurs with the Talmud in giving the same view. And if the modern Jews have been led, from their opposition to Christianity, to adopt any other interpretation, it only proves how far prejudice may blind the eyes against the clearest evidence, and induce us the more earnestly to pray, that when Moses and the prophets are read, the Lord would be mercifully pleased to remove the veil from their eyes.

**HARBOR AND SHIPPING, CORFU—ILLUSTRATING THE CIVILIZATION WHICH MICAH SAW WAS TO BE BUILT UP THROUGH THE COMING OF CHRIST, WHO WAS TO PERFORM AND FULFILL THE PROMISE MADE TO JACOB AND ABRAHAM.** [Micah, vii:19-20.]—"He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Twenty-six hundred and six years after the utterance of this prophecy we are able to see how it has been fulfilled in the providence of God through Jesus Christ, not simply to the Jews, but to the human race. Through Christ the iniquities of the people are being subdued. Christian civilization, with all that it contains of commerce and institutions, is but the outgrowth of the love of God expressed to men through Jesus Christ. This picture above of the harbor and shipping of Corfu is an illustration of this prophecy, for it is a scene of Christian civilization.

# THE BOOK OF THE PROPHET

# NAHUM.

This prophet was a native of Elkosh, a city of Galilee, and appears to have prophesied about A.M. 3284, a little before Sennacherib invaded Judea, in order to comfort the Jews with the hopes of the approaching destruction of the Assyrian army before Jerusalem, and afterwards of their empire, and of Nineveh the capital. [See Introduction, ch. iv. sect. x.]

[Josephus places Nahum in the reign of Jotham; others think him contemporary with Hezekiah; but, from ch. 2. 2, it is generally concluded that he prophesied after the captivity of the ten tribes. His principal subject is the downfall of the Assyrian monarchy, of which the capital was Nineveh. This prophecy was remarkably fulfilled about a century after the date assigned to its utterance, and thirty years previous to the destruction of Jerusalem. Ch. 1. 15 is quoted Ro. 10. 15, and ch. 3. 4 in Re. 18. 2, 3. *C.*

The book of Nahum is justly regarded by critics as, in purity of language and sublimity of style, one of the most beautiful in the Bible. It is not inferior even to Isaiah. It seems strange that so little should be known of the author. He calls himself the Elkoshite, doubtless because *Elkosh* was his birthplace. The locality of this town is disputed. There is a village called Elkosh in ancient Assyria, on the eastern side of the Tigris, two days from Mosul, where the tomb of the prophet is shown, and is venerated by Jews and Christians. Some affirm that this is the native place of Nahum. Jerome, however, places Elkosh in Galilee, and mentions it as a well-known place in his day. I feel inclined to adopt his view.

The date of the book is pretty definitely fixed by internal evidence. He refers in ch. i. to the overthrow of the army of Sennacherib. In ch. 2. 13 reference is made to the messengers sent by Sennacherib to Hezekiah; and in ch. 3. 8 to the conquest of No in Egypt. The date of the prophecy therefore must be fixed in the reign of Hezekiah. The great theme of his prophecy is Nineveh; but he denounces it because it was the great foe and oppressor of the Israelites. He seems to look upon it as a type of the enemies of the church of God in every age; and its overthrow he regarded as symbolic of the ultimate overthrow of God's enemies in the world. *P.*]

## CHAPTER I.

*The majesty of God in goodness to his people, and severity against his enemies.*

A.M. cir. 3284.
B.C. cir. 720.

THE [a]burden[1] of [b]Nineveh. The book of the [c]vision of Nahum the Elkoshite.

2 God *is* [d]jealous, and the LORD revengeth;[2] the LORD [e]revengeth, and *is* furious;[3] the LORD will take vengeance on his adversaries, and he [g]reserveth *wrath* for his enemies.

3 The LORD *is* [h]slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD [i]*hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He[j] rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The[k] mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who[l] can stand before his indignation? and who can abide[4] in the fierceness of his anger? his fury is poured out [n]like fire, and the rocks are thrown down by him.

7 The LORD *is* [o]good, a strong hold[5] in the day of trouble; and he [p]knoweth them that trust in him.

8 But with an [q]overrunning flood he will make an utter end of the [r]place thereof, and [s]darkness shall pursue his enemies.

9 What[t] do ye imagine against the LORD? [u]he will make an utter end: affliction shall not rise up the second time.

10 For [v]while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, [w]they shall be devoured as stubble fully dry.

11 There is [v]*one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.[6]

12 Thus[x] saith the LORD, [7]Though *they be* quiet,[8] and likewise many, yet thus shall they be cut down,[9] when he shall pass through. Though [a]I have afflicted thee, I will afflict thee no more.[1]

13 For now will I break his [b]yoke[2] from off thee, and will burst thy bonds in sunder.

14 And [c]the LORD hath given a commandment concerning thee, *that* [d]no more of thy name be sown;[3] out[e] of the house of thy gods will I cut off the graven image and the molten

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CHAP. I.

*a* Is.13.1; 21. 1; 22.1; 23.1 Mal.1.1. Je.23.33. Zec.9.1.

1 *Burden.* See Is. 13.1.—*C.*

*b* Jonah 3.3,10 Ge.10. 11. Zep.2.13–15.

*c* Is 1.1;2.1. Nu 12.6.

*d* Is. 42. 13. Eze. 39. 25. Zec.1.14;8.2. Joel 2. 18. Ex.20.5.

2 Or, *The LORD* is *a jealous God, and a revenger.*

*e* Ps. 94. 1. De.32.35, 43. Ro.12.19.

3 Heb. *that hath fury.*

*g* Ja.5.3. Je.3.5. De. 32.34,35. Is.3.11.

*h* 2 Pe. 3. 9. Job 9.4. Ex.34.6,7. See Mi.7.18. Jonah 4.2. Ps.145.8; 86. 5,15.

*i* Ex.19.16–18. De.5. 22,23. Ps.18.7–15; 97.1, 2; 50.3. Da 7.13. Ps.104. 3. Hab.3.5,11,12. Zec. 9.14. Is.19.1.

*j* Ex.14.22. Jos.3.15, 16. Ps. 106. 9; 114. 3,5. Mat. 8. 26. Is.50.2; 51. 10.

*k* Ps. 68.8. Mi. 1.2, 2 Sa 22.8. Ju.5.4,5. Is.64. 1,2. Ps.97.5;29.6. 2 Pe.3. 10,12.

*l* Mal.3.2. Ps.76.7;90. 11. Re.6.17.

4 Heb. *stand up.* Job 40.2.

*n* De.4.24;32.22. He. 12. 29. Is. 10.17; 33.14; 64.2.

*o* Mat.19.17. Ps.119. 68, with ver.5,6.

5 Or, *strength,* Pr. 18.10. Ps.18.2; 27.5; 91. 1,2. Is.25.4.

* The address is to Judah (ver. 15), and the promise, 'I will afflict thee no more,' is limited to Sennacherib by the succeeding verse.—*C.*

*p* Ps 1.6. 2 Ti. 2. 19, with 2 Ki. 18. 5. 2 Ch. 32.8.

*q* ch. 2.6. Am.8.8; 9. 5. Is.8.7,8. Da.9.26; 11. 10,20,40.

*r* ver.1; ch.2.6. Zep. 2.13–15.

*s* Is.8.22;13.10. Mat. 8.12.

*t* Ps. 2. 1–4. Pr.21.30. Is.8.9,10.

*u* ver. 12. 1 Sa. 3.12; 26.8. Zep.2.13–15. ch.3. 18.

*v* 1 Th. 5. 2,3. Is.8.9. ch.3.11. Je.25.15,16; 51. 39,57.

*x* Ps. 83. 13–15; 58.9; 68.2. Is.9.18; 27.4.

*y* Is.36.7,18,20; 37.10, 24,29.

6 Heb. *a counsellor of Belial,* Is.36.14–20; 37.10.

7 Or, *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away.*

*z* Is. 10. 7–19, 33, 34; 37,36; 14.25.

8 *Quiet.* Secure, prosperous.—*C.*

9 Heb. *shorn.*

*a* Is.8.7,8; 10.5,6; 37. 33–35. 2 Ki.19.32–36.

1 See note * in first column.

*b* 2 Ki. 16. 17; 18. 14. Is.9.4; 10.26,27; 14. 25. Mi.5.5,6.

2 *Break his yoke.* The yoke of the Assyrian, 2 Ki.18.14.—*C*

*c* Is. 13. 3. Je. 18. 6. Am.3.6. Ps.75.7.

*d* Is.14.21,22. Pr.10. 7.

3 That no more kings of Nineveh propagate their own and their city's glory by conquest and national robberies.—*C.*

*e* Ex. 12. 12. Is. 19.1; 46.1,2. Je.50.2. Le.26. 30.

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CHAPTER I. Ver. 2, 3. From a zealous regard to what is right and just, God will not always suffer the wicked to escape his terrible judgments. However long he forbear, he will at last display his infinite power and tremendous equity in the punishment of the wicked, by sudden, perplexing, and unavoidable calamities. 4–6. At his pleasure he divides and dries up seas and rivers, blasts fruitful fields and forests into barrenness, shakes and overturns the mountains by earthquakes, and, by droughts or lightnings, burns up the earth and its inhabitants. What persons, cities, or kingdoms, can then stand before the power of his wrath? It is sufficient to destroy the most hardened and obstinate sinners or the best fortified cities. 7, 8. But in infinite kindness he will protect and provide for his people who trust in him; though with overwhelming, confounding, and desolating judgments, he will destroy the wicked, and will render the very place of Nineveh utterly unknown. 9, 10. In vain do you Assyrians plot and combine to defeat his purposes. While ye are assembled in mighty armies, fortified by powerful leagues, and drunk with pride and carnal security, he will at once and for ever irrevocably destroy your empire and city. 11–14. Sennacherib and his generals now plot and threaten destruction to my people, city, and temple; but his victorious army, now fearless of danger and great in numbers, shall be suddenly destroyed, and his family and idols quickly ruined; yea, the whole Assyrian empire shall be reduced, and the people perish on account of their wickedness, and be buried before Jerusalem, or in the rubbish of their own cities. 12, 13, 15. No more shall the Assyrians afflict you, O ye Jews! no more

**STREET IN POMPEII—A SCENE IN THE HOLY LAND OF PAGANISM.** [Nahum, i:6, 7, 8.]—"Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." Not all wicked cities are punished in the same physical and tangible way as was Pompeii. But while all have not been covered and blotted out with fire as was this wicked city, wickedness, nevertheless, has brought its penalties. In the above picture we have one of the streets of Pompeii shown in which the channels worn by the tires of the vehicles may be seen. The streets are generally narrow, and the houses are small, but are often decorated with exquisite taste and elegance.

image; [g]I will make thy grave, for thou art vile.

15 Behold[h] upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O[i] Judah, keep[4] thy solemn feasts, perform thy vows: for the wicked[5] shall[j] no more pass through thee; he is [k]utterly cut off.[6]

## CHAPTER II.

*The fearful and victorious armies of God against Nineveh.*

HE that dasheth in pieces[1] is come up before thy face:[2] keep[a] the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.[3]

2 For[b] the LORD hath turned away the excellency of Jacob,[4] as the excellency of Israel: for [c]the emptiers have emptied them out, and marred their [d]vine branches.[5]

3 The shield of his mighty men[6] is made red,[e] the valiant men *are* in scarlet:[7] the chariots *shall be* with flaming torches[8] in the day of his preparation, and the fir-trees[9] shall be terribly shaken.[1]

4 The[g] chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem[2] like torches, they shall run like the lightnings.

5 He[h] shall recount his worthies:[3] they shall stumble in their walk; they shall make haste to the wall thereof, and the defence[4] shall be prepared.

6 The gates of the rivers[5] shall be opened, and the palace shall be dissolved.[6]

7 And Huzzab[7] shall be led away[8] captive; she shall be brought up,[9] and her maids shall lead *her* as with the voice of doves, [t]tabering upon their breasts.

8 But Nineveh *is* of old[1] like[j] a pool of water; yet they shall flee away. [k]Stand, stand, *shall they cry;* but none shall look back.[2]

A.M. cir. 3284.
B.C. cir. 720.

*g* 2 Ki. 19. 6–16, 37. ver 11; ch. 3. 1, 4–6.
*h* Is. 52. 7. Ro. 10. 15.
*i* Ps. 50. 14; 107. 1, 8, 15, &c.; 81. 1.
4 Heb. *feast.*
5 Heb. *Belial,* i.e. *Sennacherib,* Is. 37. 38.
*j* ver. 9, 12, 14, with Is. 10. 28–30.
*k* Is. 29. 7, 8.
6 A prophecy of which the destruction of Sennacherib was a typical commencement, but which looks forward to a period still future for its completion.—*C.*

CHAP. II.

B.C. cir. 710.
1 Or, *The disperser* or *hammer,* Is. 14. 6, 16, 17. Je. 51. 20–23; 25. 9.
2 The Babylonian army besieging Nineveh. See ver. 8.—*C.*
*a* ch. 3. 13, 14. Joel 3. 9–11. Je. 51. 11, 12; 46. 3–9.
3 See note * below.
*b* Is. 10. 12. Je. 25. 29. Joel 3. 19. Hab. 2. 8–17. Ob. 10.
4 Or, *revenged the pride against Jacob,* &c.
*c* Ps. 80. 12, 13. Am. 6. 8. Ho. 10. 1.
*d* Am. 7. 9; 6. 11, 14. 2 Ki. 18. 13. Ge. 49. 22. De. 33. 13–17.
5 As Nineveh has wasted Israel, so now shall Nineveh be wasted.—*C.*
6 The Chaldean troops.
*e* Is. 13. 3; 63. 1, 2.
7 Or, *dyed scarlet.*
8 Or, *fiery torches.*
9 Spears.
1 The spear-handles of fir, or the javelins of fir, which are shaken with a quick vibratory motion before they are thrown.—*C.*
*g* ch. 3. 2, 3; ver. 3.
2 Heb. *their show.*
*h* Je. 6. 3, 4, 6; 50. 14, 15, 29, 44; 51. 26, 27.
3 Or, *gallants.*
4 Heb. *covering* or *coverer.*
5 In the third year of the siege the river, in a flood, swept away 20 furlongs of the wall. See ch. 1, 8.—*C.*
6 Or, *molten.*
7 Or, *that which was established,* i.e. *Nineveh.*
8 Or, *taken away,* Je. 48. 15. Ps. 102. 24.
9 Or, *discovered.*
*i* Is. 38. 14; 59. 11. Lu. 23, 27, 48.
1 Or, *from the days* that *she* hath been, Ge. 10. 11.
*j* Je. 51. 13. Re. 17. 1, 15.
*k* ver. 10; ch. 3. 17, 18.
2 Or, *cause* them *to turn.*
* 'The train of thought' in these two verses, says Keil, 'is the following: Asshur

A.M. cir. 3294.
B.C. cir. 710.

will be utterly destroyed by the enemy advancing against Nineveh, for Jehovah will re-establish the glory of Israel, which Asshur has destroyed.' In ver. 2 the reason is given for the curse pronounced with such dramatic power in ver. 1. Then in ver. 3 the prophet proceeds to describe the advance of the enemy against Nineveh.—*P.*
*l* Is. 33. 1. Re. 17. 16. Je. 51. 56.
3 Or, *and* their *infinite store,* &c., ver. 12, 13; ch. 3. 1.
4 Heb. *vessels of desire.*
*n* Zep. 2. 13. ch. 3. 3, 7, 10, 17, 18.
5 So completely has this prophecy been fulfilled, that the very site of Nineveh is mere matter of conjecture—while Jerusalem still abides, and, though she still sit solitary as a widow because of her sin, yet her future glory, when her heart shall return to the Lord, renders her, in the eye of Christian hope, 'the joy of the whole earth.'—*C.*
*o* Is. 13. 7, 8. Da. 5. 6. Je. 30. 6. Joel 2. 6. ch. 3. 13.
*p* ch. 3. 1, 19. Zep. 2. 13–15. Is. 14. 10–12. ver. 10–13. Job 4. 10, 11.
*q* Ps. 34. 10. Job 4. 10, 11. Eze. 19. 2–7, with Is. 10. 6–14; 37. 18, 19, with Je. 4. 7; 25. 38; 49. 19.
*r* ch. 1. 6, 8; 3. 5. Ps. 76. 7; 75. 8.
*s* ch. 3. 3, 13, 15, 18. Jos. 11. 9. Ps. 46. 9.
*t* ver. 9; ch. 3. 1, 12.
*u* 2 Ki. 18. 17, 19. Is. x. xxxvi. xxxvii.

CHAP. III.

*a* Eze. 22. 2, 3; 24. 6–9. Hab. 2. 12.
1 Heb. *the city of bloods.*
*b* Is. 33. 1; 10. 6–14.
*c* ch. 2. 3, 4. Je. 47. 3. Ju. 5. 22. Joh 39. 19–25.
2 Heb. *flame of the sword, and lightning of the spear.*
*d* ch. 2. 10, 13; ver. 15, 18. Je. 51. 49. Eze. 31. 12; 32. 22, 23; 39. 4. Zep. 2. 13.
*e* Is. 23. 16, 17. Eze. xvi. xxiii. Re. 17. 25.
*g* Is. 47. 9, 12. Re. 18. 23.
3 *Witchcrafts.*—False doctrines, flattering to pride; false miracles, deceiving the judgment; false promises, extending into futurity; with all that can excite ambition or foster fanaticism.—*C.*
*h* Je. 1. 15. Am. 3. 2. Zec. 14. 18.
*i* ch. 1. 6, 8; 2. 13. Pr. 21. 30.

9 Take[l] ye the spoil of silver, take the spoil of gold; for *there is* none end of the store[3] *and* glory out of all the pleasant furniture.[4]

10 She[n] is empty, and void, and waste;[5] and the [o]heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where[p] *is* the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The [q]lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, [r]I *am* against thee, saith the LORD of hosts, and [s]I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off [t]thy prey from the earth, and [u]the voice of thy messengers shall no more be heard.

## CHAPTER III.

*The miserable ruin of Nineveh.*

WOE to the [a]bloody city![1] it *is* all full of lies *and* robbery; [b]the prey departeth not;

2 The[c] noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear:[2] and [d]*there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the [e]whoredoms of the well-favoured harlot, the [g]mistress of witchcrafts,[3] that selleth nations through her whoredoms, and [h]families through her witchcrafts.

5 Behold, [i]I *am* against thee, saith the LORD

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shall they tyrannically oppress you; for I will utterly destroy them, that ye may be invited, and have free access to observe your solemn festivals, as a presage of gospel solemnities.

Ver. 2. *Jealous* lest his children transfer their affection to the world, their worship to idols, their service to sin, and so bring ruin upon themselves.—*Revengeth*—not in passion, but in retributive justice; without which he could not be a moral governor. *C.*

Ver. 5. *His presence.* This 'presence' does not refer to the omnipresence of God, but to that local presence and manifestation in which he will judge the world. And this 'burning' refers to the same period in which 'the elements shall melt with fervent heat,' and 'the earth also, and the works that are therein, shall be burnt up.' *C.*

Ver. 7. *The Lord is good.* The prophet here returns to contemplate the character of God as a moral governor and ever-faithful friend. *C.*

Ver. 8. *Overrunning flood.* Supposed by some to be an allusion to the manner in which Nineveh was destroyed. Diodorus Siculus relates that the Euphrates, in a great flood, having swept away a large space of the wall, the king, rendered hopeless and desperate, burned himself, his palace, and all his treasures.—*Place thereof.* Of Nineveh, whose burden he delivers. *C.*

Ver. 11. *One*—most probably Rabshakeh or Sennacherib, 2 Ki. 18. 17; 19. 8–23.—*Out of thee*—out of Nineveh. *C.*

REFLECTIONS.—It is terrible to have God as our enemy, but infinitely happy to have him as our friend. Great and daring provocations of him, and injuries done to his people, will certainly issue in men's great and irresistible destruction; yea, nothing more plainly presages their ruin than carnal security and self-confidence; and their plots against him but hasten it upon themselves and families. Men's pride always lays them low, and shameful sins bring on shameful punishments; but God's people shall be delivered from all their oppressors at last. And in this, but chiefly in the other world, they shall have blessed opportunities of celebrating the praises and performing the solemn services of JEHOVAH their gracious deliverer. And great is the mercy to a land when gospel ordinances have free course and are glorified.

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CHAPTER II. Ver. 1, 2. Ye Assyrians, who have destroyed the kingdom of Israel and repeatedly harassed Judah, may now exert your whole power to protect your own country and cities; for the Medes and Chaldeans, those terrible destroyers of nations, have begun to invade and besiege you. 3, 4. Red in their apparel and armour, and ready to shed your blood, they shall enter your cities amidst torches and flames of fire, and shall, with the most terrible rapidity and fury, destroy whatever they meet with. 5, 6. While the choicest troops of Media and Chaldea shall furiously attack your walls, ye shall exert yourselves for their defence; but the high-swollen river shall open for them an entrance into the city, and assist them in its utter destruction. 7–10. Nineveh and her inhabitants shall be utterly disgraced; her fine ladies and warriors, who thought themselves secure, shall, in great agonies of grief, hasten away, or be led captives; and, notwithstanding all that her generals can do to make them stand in their own defence, the numerous armies and inhabitants shall flee with the utmost precipitation. And while the Assyrians are quite dispirited and overwhelmed with grief, the Medes and Chaldeans shall seize on their wealth, and reduce Nineveh to a heap of ruins. 11–13. The nations around shall rejoice to see Nineveh, in which their oppressive and murderous tyrants had long dwelt securely, and stored up their wealth, utterly destroyed. For I the Lord will abandon their armies to destruction, and give up their ill-gotten wealth into the hand of their enemies; and never more shall their messengers blaspheme my great name, or terrify the nations with their threatenings or oppressive demands.

REFLECTIONS.—Alas! what fearful punishment do injuries done to God's people incur! and at what expense and labour do men destroy one another! But terrible are the weakest nations when God animates them, and pitiful and dastardly the most mighty and numerous when he fights against them. Unavailing are honour, wealth, number, or valour, in the day of his wrath. And it is terrible to have our consciences laden with guilt in an evil day, in which everything dear is taken from us. Awful is it for men to damn their souls by fraudulent attempts to aggrandize themselves and families; and dreadful is the case of oppressors, murderers, and blasphemers, when God rises up to punish them, and when death and hell shut their mouths.

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CHAPTER III. Ver. 1, 4, 10. Woe to Nineveh, whose inhabitants have murdered, deceived, and spoiled the nations around; and by their infernal and artful devices have subjected them to their government, and drawn them into their idolatries. 2, 3, 5–7. The Medes and Chaldeans, many of whom fight on horses and in

**OLD PUBLIC BATHS, POMPEII—NEAR THE PLACE WHERE VIRGIL REPRESENTS AENEAS AS PLUCKING THE GOLDEN BOUGH, AND THEN LED BY THE PRIESTESS OF APOLLO PASSING DOWN TO THE WORLD OF THE DEAD.** [Nahum, ii:13.]—"Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour the young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." This prophecy was uttered with reference to Nineveh, but in a general sense it may be said to be true that the Lord is against all wicked cities and sooner or later will cut them off. We give above a picture of the public baths in Pompeii. These baths are bounded on two sides by doric porticoes. Under the porticoes the bathers waited their turn, somewhat as gentlemen wait their turn in popular barber shops to-day. Amusements were advertised here. An old inscription was found on the wall of this portico after the excavation of the baths, which, when translated, read as follows: "At the dedication of the baths, at the expense of Caucus Alleuis Nigidius Maius, there will be a venatio, athletic contests, sprinkling of perfumes and ointments. Prosperity to Maius, chief of the colony!"

of hosts; and [j]I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

6 And[k] I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee [l]shall flee from thee, and say, [m]Nineveh is laid waste: [o]who will bemoan her? Whence shall I seek comforters for thee?

8 Art[p] thou better than populous No,[4] that was situate among the rivers, *that had* [q]the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?[5]

9 Ethiopia[r] and Egypt *were* her strength, and *it was* infinite; Put[6] and Lubim were thy helpers.[7]

10 Yet[s] *was* she carried away, she went into captivity; [t]her young children also were dashed in pieces at the top of all the streets; and they cast[u] lots for her honourable men, and all her great men were [v]bound in chains.

11 Thou also shalt be [x]drunken:[8] thou[y] shalt be hid; thou also shalt [z]seek strength because of the enemy.

12 All[a] thy strong holds *shall be like* fig-trees with the first-ripe figs; if they be shaken, they shall even fall into the mouth of the eater.

A.M. cir. 3294. B.C. cir. 710.

*j* Is.47.2,3;20.4.Eze. 16. 37. Je. 13. 22, 26. Hab.2.16.Mi.1.11.ver. 6,7.

*k* ch.1.14. Eze.23.25 -29. Mal. 2. 9. Jude 7. [e. 25. 9,11. Zep. 2.13-15.

*l* Re.18.10.

*m* ch.2.9,10;ver.3,18. Zep.2.13-15.

*o* Je. 15. 5; 9. 17, 18. Eze.27.2;30.2.

*p* Am.6.2.Ro.3.9.

4 Heb. *No Amon*, or *nourishing No*. Eze. 30. 14-16. Je. 46. 25,26.

*q* Is.19. 5,6, with 33. -11.

5 *No-Amon*, or 'No of the god Amon, the sacred name of Thebes; so called because of the temple of the god Amon. The ruins are among the finest in Egypt. They are situated close upon the bank of the Nile, whose waters run through the city in the canals constructed for irrigation. 'The sea' here means the Nile. —*P.*

*r* Is. 20. 5. Je. 46. 9. Eze. 30. 5.

6 *Put*. The African nomades; the movable population living in tents.—*C.*

7 Heb. *in thy help*.

*s* Is.8.9,10. Ps.33.16, 17. Is.20.4; 19.16. Je. 15. 2

*t* Is.13.16. Ps. 137. 8, 9. 2 Ki. 8.12. Ho.13,16. Je.9.21. La.2.19.

*u* Joel 3.3.Ob.11.

*v* Is.20.4.Ps.149.8.

*x* ch.1.10. Is.29.9;63. 6. Je. 25. 15-27; 51. 17. Ps.75.8.

8 Condemned to drink the cup of divine judgment.—*C.*

*y* Ho.10.8.1.u.23.30. 1 Sa.13.6.Re.6.15,16

*z* ch.2.1. Je.4.5; 8.14. Is.8.9.

*a* Hab.1.6,9,10. Re. 6.13.Is.30.25.

A.M. cir. 3294. B.C. cir. 710.

*b* Is.19.16. Je. 50. 37; 51.30.

*c* Is.45.1,2.Ps.107.16. ch.2.6.

9 Your cities will open their gates the moment an enemy appears. The timid people can offer no resistance, for they have been effeminated by change.—*C.*

*d* ch. 2.13; ver. 7,15. Ps.147.13.

*e* ch.2.1. Joel 3.9-11. Is.8.9.Je.46.3,4,9.

*g* See ver.13,3. Zep. 2.13. Eze.31.12; 32. 22, 23.

*h* Joel 2.25.

*i* Ps.33.16,17. Pr. 21. 30, with Joel 1.4;3.14.

1 Or, *hired soldiers*.

*j* Hab.1.6-10.ch.2.9, with Joel 1.4.

2 Or, *spreadeth himself*.

3 Princes, or comely youths, La.4.7.ver.15. Re.9.7.

*k* Je.6.3;25.34-36;23. 1.

*l* Ex.15.15,16. Ps.76. 5,6.Je.51.39,57.

4 Rulers given over to sloth and indolence, counting business a grievance and pleasure the business of life.—*C.*

*n* Eze.31.3-17;32.22, 23.Je.50.18.

5 Or, *valiant ones*.

*o* Is.47.1,2. Re.6.15. Eze. 32. 22, 23. Zep. 2. 13.

*p* 1 Ki. 22. 17. Is. 13. 14.Mat.9.36.

*q* Mi.1.9. Eze.30.21, 22.Je.40.11.Eze.31.11-17; 32.22,23. Zep.2.13-15.

6 Heb. *wrinkling*.

*r* La.2.15. Eze.25.6. Is. 14. 4-17. Zep. 2. 15. Re.18.20;19.1-6.

*s* Re.13.7; 17.2; 18.3. Is.10.6-14; 37.18. ch.1. 9, 11; 2. 11, 12, with Is. 14.4-17.

13 Behold, [c]thy people in the midst of thee *are* [b]women: [c]the gates[9] of thy land shall be set wide open unto thine enemies: [d]the fire shall devour thy bars.

14 Draw[e] thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There[g] shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the [h]canker-worm: [i]make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants[1] above the stars of heaven: [j]the canker-worm [2]spoileth, and fleeth away.

17 Thy crowned[3] *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy [k]shepherds [l]slumber,[4] O [n]king of Assyria; thy nobles[5] shall [o]dwell *in the dust;* thy people is [p]scattered upon the mountains, and no man gathereth *them*.

19 *There is* [q]no healing[6] of thy bruise; thy wound is grievous; all that hear the bruit of thee shall [r]clap the hands over thee: for upon whom hath not [s]thy wickedness passed continually?

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chariots, shall rout your armies, enter your cities, and fill your streets with multitudes of corpses; and I will render you utterly miserable and disgraced in the view of all around, without any to pity your case. 8–10. Learn from the fate of No in Egypt what you may certainly expect: though famed for the number of its inhabitants, naturally impregnable, and supported by the huge armies of almost all the north-east parts of Africa, nevertheless you Assyrians sacked it, murdering the infants, carrying captive the rest, and dividing the great men for slaves. 11–15. Ye shall be stupified with overwhelming miseries, rendered quite incapable of helping yourselves, buried in contempt and ruin, and obliged to beg assistance against the Medes and Chaldeans. Your strongholds shall, almost at the first onset, fall into the hands of the enemy; your armies and people shall be dispirited, and desert their stations, leaving all the passages quite open; and all the toilsome reparations of your walls shall be to no purpose; even in your strongholds ye shall be burned by the fire or slain by the sword. 15–19. The prodigious numbers of your troops and of hired soldiers shall but devour your wealth and then shift for themselves. Your tributary kings and mercenary commanders will promise you help, but quickly desert you whenever danger appears. Your generals and noble warriors shall be infatuated, dispirited, or murdered, and your armies and people scattered among the nations, without any one to protect or relieve them; nor shall your capital or empire be ever restored; and all the nations whom you have oppressed shall rejoice to hear of your destruction.

REFLECTIONS.—Enormous wickedness ordinarily attends great confluences of men. And curses, shame, contempt, and destruction are the certain and final issue. Little reason then have men to be proud of what can be so quickly taken from them, or rendered their plague. But if our companions in guilt or grandeur have been ruined, it is time for us to take warning and repent. And if God be against us, who can be for us? Useless are all means of preservation in the day of his wrath. Unstable are the most exalted stations on earth. And they who have rendered others miserable will certainly be themselves reduced to misery at last.

## CONCLUDING REMARKS ON THE BOOK OF NAHUM.

The prophecies concerning Nineveh furnish a striking historical evidence of the divine origin of the Holy Scriptures. It was certainly one of the greatest and strongest cities in the world—it was the capital of a well-organized government—the commercial emporium of the world. The Euphrates and Tigris gave access to the ocean; and the city lay in the most direct track for the caravans of the East. Yet, as the prophet foretold, it is 'empty, and void, and waste.' Lucian, who lived in the second century after Christ, affirms that 'Nineveh was utterly perished; that there was no trace of it remaining; nor could any one tell where once it was situated.'

Opposite to Mosul, which is situated on the western bank of the Tigris! there are no doubt extensive ruins; but this is most probably the site of the Persian and not of the Assyrian Nineveh. What an invitation to the attentive study of prophecy in the light of history! What a conviction to infidels! What an example to commercial and ambitious nations! What a warning to indolent and luxurious rulers! Above all, what a message to the churches of Europe, to beware of the 'witchcrafts' of false doctrine, of worldliness, and of 'covetousness, which is idolatry;' lest the Lord remove their candlestick, and leave them as the seven churches in Asia, 'empty, void, and waste!' *C.*

**STREET FROM THE PALACE, ATHENS—A POWERFUL CITY AT THE TIME HABAKKUK WROTE HIS PROPHECY.** [Habakkuk, i:1.]—"The burden which Habakkuk the prophet did see." About the time the prophet Habakkuk wrote, the laws of the archon Draco were established among the Greeks. These were known as the laws of Raco written with blood. Above we have a picture of a scene in Athens, which was not related to Habakkuk geographically, but was chronologically, for Athens was an important city at the time he wrote. This street we see above passes up to the palace from the eastern side of the Acropolis. St. Paul was in this city during the month of November, A. D. 51. It is a remarkable fact that the lands around the Mediterranean Sea which have contributed most to civilization are Bible lands. Greece more than any other nation furnished the language which became the vehicle of Christian truth.

# THE BOOK OF THE PROPHET

# HABAKKUK.

This prophet might prophesy about the same time with Jeremiah, or perhaps during the reign of Manasseh. After complaining of the wickedness of the Jews and Chaldeans, he is divinely informed of their respective ruin: and in his prayer celebrates the power and majesty of God, and professes his joy in him.

[Habakkuk is generally believed, and apparently with good reason, to have prophesied soon after the fall of Nineveh, inasmuch as he speaks of the Chaldeans, ch. 1. 6, and not of the Assyrians; and when he speaks of the Chaldeans, he speaks of a people little known, as appears from the particular description he gives of their dispositions, habits, and power, ch. 1. 7–10. It farther appears that he prophesied before the captivity of the ten tribes, ch. 1. 5; 2. 1; 3. 2, 16–19. The Jews think he prophesied in the time of Manasseh, and that he describes the wickedness of his reign, see ch. 1. 3, 4. He foretold the destruction of the Chaldeans, as Nahum did that of the Assyrians. His prophecy is quoted or referred to Ac. 2. 4; 13. 41; Ro. 1. 17; Ga. 3. 11; He. 10. 37, 38. *C.*]

## CHAPTER I.

*1 Unto Habakkuk, complaining of the iniquity of the land, 5 is showed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.*

THE burden[a] which Habakkuk the prophet did see.

2 O LORD, [b]how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why[c] dost thou show me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore [d]the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong[1] judgment proceedeth.

5 ¶ Behold[e] ye among the heathen, and regard, and wonder marvellously: for [g]I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, [h]I raise up the Chaldeans,[2] *that* bitter and hasty nation, which shall march through the breadth[3] of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: [i]their judgment and their dignity shall proceed of themselves.

8 Their[j] horses also are swifter than the leopards, and are more fierce[4] than the [k]evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly [l]as the eagle *that* hasteth to eat.

9 They shall come all [n]for violence; [5]their faces shall sup up *as* [o]the east wind, and they shall [p]gather the captivity as the sand.

10 And[q] they shall scoff at the kings, and the princes shall be a scorn unto them; they shall [r]deride every strong hold; for they shall heap dust, and take it.

11 Then [s]shall *his* mind change, and he shall [t]pass over, and offend, [u]*imputing* this his power unto his god.

12 ¶ *Art* thou not [v]from everlasting, O LORD my God, mine Holy One? [w]we shall not die. O LORD, thou hast [y]ordained them for judgment; and, O mighty God,[6] thou hast established[7] them for correction.

13 *Thou*[x] *art* of purer eyes than to behold evil, and canst not look on [8]iniquity: [a]wherefore lookest thou upon them [b]that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping[9] things, *that have* no ruler over them?

15 They[c] take up all of them with the angle, they catch them in their net, and gather them in their [1]drag: [d]therefore they rejoice and are glad.

16 Therefore [e]they sacrifice[2] unto their net,

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A.M. cir. 3324 or 3404. B.C. cir. 680 or 600.

CHAP. I.

*a* Is.13.1; 15.1; 21. 1; 22.1.Pr.31.1.He.1.1.

*b* La.3.8.2Pe.2.8.Ps. 119.136. Job 12.6; 21.7. Je. 12. 1; 20.8. Ps.73.3; 37.1,7.

*c* Je.9.2–6. Mi.7.2–6; 2.1,2;3.2,3. Is.5.7–23;1. 21,23.Eze.22 2–13. Ps. 55.10,11. Zep.3.1–4.

*d* Ec.3.16.Ps.58.1,2. Ho.4.1,2. Is.24.5;59.2–15. Job 12.6;21.7. Je.12. 1.Ps.12.8;94.20.

1 Or, *wrested.*

*e* Ac.13.41.Da.9.12. La.4.12. De.29.18–28. Je.22.9.

*g* Is.29.14.

*h* De.28.49–52. Is.5. 26–30;23.13. Je.1.15,16; 4.7;5.6;6.22,23;12.9–12; 25.9,11.2 Ki.xxiv.xxv.

2 See note [7] below.

3 Heb. *breadths.*

*i* Da. 5. 19. Je. 52.9–11:39.5–7.2Ch.36.6–17.

*j* De.28.49,50.Je.5.6, 15.Is.5.26–29.

4 Heb. *sharp.*

*k* Zep.3.3.Ps.104.20.

* The Chaldeans, called in Hebrew *Kasdim*, a name which is given to the country as well as the people, are supposed by some to have derived their origin from Chesed, the son of Nahor, brother of Abraham, Ge. 22. 22. But this view is opposed to the plain language of Scripture, in which we have 'Ur of the Chaldees' mentioned at an earlier period. The probability is that they were of Cushite origin, and that their earliest seat was among the mountains between the Caspian and Black seas. From thence they migrated southwards, and established themselves on the banks of the Euphrates near the Persian Gulf; and this region was from them called *Kasdim*, or by the Greeks *Chaldea*. They conquered Assyria, and established the Chaldean dynasty in Babylon about B.C. 625. They soon extended their conquests westward, and overran Syria, Palestine, and Egypt.—*P.*

*l* Je. 4. 13. La. 4. 19. Eze.17.3,12. Lu.17.37.

*n* De.28.51,52. Is. 5. 29. Je.4.7,19, 20; 5. 15–17;25.9,38. ch.2.5,8,10, 15,17;ver.13,14.

5 Or, *the supping up of their faces, as,* &c., or *their faces shall look towards the east.* Heb. *the opposition of their faces shall be toward the east.*

*o* Je.4.11,12. Eze.17. 10.Ho.13.15.Is.27.8.

*p* ch.2.5. Je.25.9–26; 27.6,7;52.28–30.ver.15.

*q* 2 Ki.24.11–16;25.6, 7,20,21. Je.25.9,18–26; xlvi.–xlix. Eze. xxv. xxvi.xxix.xxxv.

*r* Is.14.16,17. Je.51. 20–23;32.24;33.4;52.4.

*s* Da.5.20; 4.30; 3.1–20. Is. 14. 13, 14, with 23.13.

*t* 2 Ti.3.13.Je.5.28.

*u* ver.16; ch.2 18,19. Da.3 1–20;5.4.

*v* De.33.27. Ps.90.2; 102.24–28. Is.40.28; 57. 15,16. Ex. 15.11. 1 Sa.2. 2.

*x* ch.3.2. Je.4.27. Is. 10.21,22.

*y* Is.10.5,6.Ps.17.13. Eze.30.25. Je.25.9–26; 51.20–23.

6 Heb. *Rock.*

7 Heb. *founded.*

*z* Ex.15.11. 1 Sa.2.2. Ge.18.25. De.32.4.

8 Or, *grievance.*

*a* Job 12.6; 21.7. Ps. 73.3;37.7. Je.12.1,2.

*b* Is.33.1; 21.2. ch.2. 5,17. Je.25.9,18–26,30–38;xlvi.–xlix.; 50. 7,17, 33.Eze.7.24–27.

9 Or, *moving.*

*c* Je.16.16. See ver. 9; ch.2.5,8,10. Je.25.9, 18–26. Da.5.19. Am.4. 2;9.1–4.

1 Or, *flue-net.*

*d* Je.50.11. La.2. 16. Re.11.10.Pr.10.23.

*e* See ver. 11. Is. 10. 13–15.De.8.17,18.

2 The idolaters of India sacrifice to the implements of their trade.—*C.*

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CHAPTER I. Ver. 2–4. Lord, how long must I complain to thee of the oppression and other wickedness which everywhere prevail, before thou takest any course to restrain it and deliver the oppressed? Why is my lot cast in such times and places in which I must always behold such injuries, oppressions, and groundless contentions? and in which, through delay of just punishment, men harden themselves in their wickedness, and grow worse and worse? Thy law is contemned and disobeyed, and common justice is scarcely ever executed; but the wicked, by their numbers or influence, quite overpower and oppress the godly, and pervert judgment as much as they please. 5–11. Behold, with terror and astonishment, how I, who am now punishing the heathen nations, will shortly punish you with a more tremendous destruction, which ye will never believe till ye feel. By my direction the cruel, fierce, and dreadful Chaldeans, who shall rule everything according to their own will, shall furiously invade your country, seize your wealth, and murder or enslave your persons. Regardless of all the opposition that you can make, they shall destroy or lead captive your princes, and waste your cities; and puffed up by their conquests, Nebuchadnezzar and his subjects shall become more and more insolent, self-confident, and idolatrous, ascribing their victories to their idols. 12–17. O everlasting God, who hast for many ages been the God of the Jews by peculiar covenant relation, and who wilt not utterly destroy us, thou wilt indeed raise up these Chaldeans to correct us, but thy infinite holiness can never permit thee to approve their wicked designs. Why then wilt thou give them success, in treacherously oppressing and destroying thy own people? Alas! why wilt thou permit men to act as stupid and savage animals, which, without any order or government, destroy such as are better or weaker than themselves? And who therefore ascribe all their success, wealth, and honour to their own power and policy? Wilt thou then always permit them to hoard up what they have gotten, and to proceed in their murder and devastations?

Ver. 5. *Behold,* &c. This is the Lord's answer to the prophet's complaint. Newcome translates it thus: 'See, ye transgressors ('despisers,' *Boothroyd*), and behold a wonder and perish' (see the quotation by Paul, Ac. 13. 41); and so read the Septuagint, Arabic, and Syriac. *C.*

Ver. 7. *Their judgment,* &c. In determining their conduct they will have no regard to the law or judgment of God, nor be guided by any regard to his glory, but solely by a view to their own. *C.*

Ver. 8. *Spread themselves.* Baron de Tott describes an army of modern Tartar horsemen dividing into several columns, then subdividing and overspreading Servia, burning villages, corn, &c., and carrying off the inhabitants and cattle. *C.*

and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.[3]

17 Shall they therefore empty[4] their net, and not[g] spare continually to slay the nations?[5]

## CHAPTER II.

*1 Unto Habakkuk, waiting for an answer, 2 is showed that he must wait by faith. 5 The judgment upon the Chaldean for insatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.*

I WILL [a]stand[1] upon my watch, and set me upon the tower,[2] and will watch to see what he will [b]say unto me,[3] and what I shall answer when I am reproved.[4]

2 ¶ And the LORD answered me, and said, Write[c] the vision, and make *it* plain upon tables,[5] that he may run[6] that readeth it.

3 For the vision *is* yet for [d]an appointed time, but [e]at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.[7]

4 Behold, his soul *which* [g]is lifted up is not upright in him: but the [h]just shall live by his faith.[8]

5 ¶ Yea [g]also, [i]because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire [j]as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations,[1] and heapeth unto him all people:

6 Shall not all these [k]take up a parable against him, and a taunting proverb against him, and say, Woe to him[2] that [l]increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall[n] they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because [o]thou hast spoiled many nations, all the remnant of the people shall spoil thee; because[p] of men's blood,[3] and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that [q]coveteth an evil covetousness[4] to his house, that he may set his nest on high, that he may be delivered from the power of evil![5]

10 Thou hast consulted [r]shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For[s] the stone shall cry out of the wall, and the beam[6] out of the timber[7] shall answer it.[8]

12 ¶ Woe to him that [t]buildeth a town with blood,[9] and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall [u]labour in the very fire, and the people shall weary themselves for very [1]vanity?

14 For [v]the earth shall be filled with the knowledge of the glory[2] of the LORD,[3] as the waters cover the sea.[4]

15 ¶ Woe unto him [w]that giveth his neighbour drink, that puttest thy bottle[5] to *him*, and makest *him* drunken also, that thou mayest [y]look on their nakedness!

16 Thou art filled with shame for [6]glory: [z]drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For [a]the violence of Lebanon[7] shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What[b] profiteth the graven image, that the maker thereof hath graven it; the molten image, and a [c]teacher of lies, that the maker of his work[8] trusteth therein, to make dumb idols?

19 Woe[d] unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! [e]behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

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A.M. cir. 3324 or 3404. B.C. cir. 680 or 600.

3 Or, *dainty.* Heb. *fat.*
4 Or, *spread.*
*g* ver.9,10,15; ch.2.5, 8,17. Je.51.20–23; 25.9, 18–26,30–38; xlvi.–xlix. Eze. xxv.–xxx. 2 Ki. xxiv.xxv. Is.14.16,17.
5 It might be matter of question whether the description from ver. 12 did not refer to the Jews; but the 'slaying of the nations' evidently directs to the Chaldeans.—*C.*

CHAP. II.

*a* Is.21.8. Ps. 73. 16, 17.
1 *I will stand:* 'I stood.' *I will watch:* 'I looked to see.'—*Newcome.*
2 Heb. *fenced place.*
*b* With ch. 1. 13–17. Ps.85.8; 102.17; 91.15.
3 Or, *in me*
4 Heb. *upon my reproof* or *arguing*; or, *when I am argued with.*
*c* Is.8.1; 30.8. De.27. 8. Ro.15.4.
5 *Tables.* Either tablets of wood covered with a species of wax upon which the letters were traced, or plates of brass upon which they were engraved.—*C.*
6 *That he may run.* Let the writing be so large and plain that he need not pause in his race who wishes to read.—*C.*
*d* Da.10.14; 8.19; 11. 27,35,36. He.10.37.
*e* Ex. 12. 41. Ps. 102. 13. He.10.37. Nu.23.19. Lu. 18. 7, 8, or Ps.118. 26. Zec.9.9. Jn.6.14.
7 The two Hebrew words rendered 'tarry' are not alike; the second may be translated 'will not exceed,' that is, the appointed time.—*C.*
*g* Ps. 138. 6. Job 40. 11,12. 2 Ki.25.19.
*h* Jn.3. 36. Ro. 1. 17. Ga. 3. 11; 2. 20. He.10. 38. 2 Co.5.7.
8 More literally:—'Behold the proud, his soul is not right within him; but the just, by his faith shall he live.' The words refer to the Jews, and represent two classes of them;—the one, who would haughtily reject the words of the prophet; the other, who would receive it with cordiality.—*P.*
9 Or, *How much more.*
*i* Is.21.5. Da.v.14,40; 5.19,26. Is.14.16,17. Je. 25.9,18–26. ch. 1. 9, 10, 15; ver.8.
*j* Pr.27.20; 30.16. Is. 10.7,13.
1 This lust of conquest, like ch. 1. 17, distinctly points to the Chaldeans. The singular number is used as descriptive of an ambitious and insatiable king.—*C.*
*k* Is.14.4–15. Eze.38. 13; 32.21.

A.M. cir. 3324 or 3404. B.C. cir. 680 or 600.

*g* Je.22.13. Ob.4. Ps. 49.11; 52.7. Ja.5.3,4.
4 Or, *gaineth an evil gain.*
5 Heb. *palm of the hand.*
*r* Pr.22.16. Ps. 52. 5. Is.14.19–22. Ps.28.4.
*s* Ge.4.10. 1 Sa.15.33. Je.51.35. Ja.5.3,4. Re. 6.9,10. Ro.8.22.
6 Or, *piece* or *fastening.*
7 *The beam out of the* (band) *timber*—or the girder from the wall-plate, upon which it rests.—*C.*
8 Or, *witness against it.*
*t* Eze.24.9. Je.22.13. Na.3.1. Mi.3.10.
9 Heb. *bloods.*
*u* Is.50.11. Je.51.58, Mal.1.4.
1 Or, *in vain.*
*v* Is.11.9. Ps.9.16; 58. 10,11; 83.18. Is.5.16; 24. 21–23. Re.19.1,2; 16.5–7.
2 Or, *by knowing the glory.*
3 This was wonderfully verified by the testimony of Nebuchadnezzar, Da. 4. 1–37.—*C.*
4 The idea, and to some extent the language, of this verse is borrowed from Is. 11.9; but it is not introduced in the same way. In Isaiah it is brought in at the close of a description of the triumphs of the Messianic kingdom; here it is said to be secured by the overthrow of the kingdom of the world. There is no real discrepancy; for when Christ's kingdom triumphs that of the world must fall.—*P.*
*w* Je.25.15; 51.7. Re. 17.2. Ge.19.32–35.
5 Or, *poison*, Ho.7. 5. De.32.24,33. Job 6.4; 20.16. Ps.58.4.
*y* Ge.9.22; 42.9,12.
6 Or, *more with shame than with glory*, Is.3.17. Na.3.5. Re.18.2. Phi.3.19.
*z* Je.25.26–29. Is.49. 26; 51. 21, 22; xiii. xiv. xxi. xlvi. xlvii. Je.l. li. Ps.75.8; 28.4.
*a* Je. 50. 28; 51. 11. Zec. 11. 1, or Je. 50. 7, 11, 17, 33; 51. 5, 6, 35, 36, 48, 49, 56. Is. 13. 15–18. Ps.137.8,9. ver.8; ch.1. 9, 10, 15, 17. Ps.55.23.
*l* Either the cutting down, or the burning of the forests of Lebanon, shall be judicially visited upon Babylon. See Zep. 2.14.—*C.*
*o* Je. 50. 2; 51. 17, 18, 52; 10.3–15. Is.46.1,2,6, 7; 44.9–20; 40.19,20; 41. 6,7. Ps.115.4–8.
*c* Je.10.8,14. Zec.10. 2. Ro 1 25. Ps.135.15–18. Jonah 2 8.
8 Heb *the fashioner of his fashion.*
*d* Ps.97.7. Je. 50. 35–39; 51.47,52. 1 Ki.18.26 –28.
*e* Is.46.6,7. Je.10.4,9. Ps.135.15–17, 115.4–8.

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Ver. 9. *Sup up.* The desiccating power of this wind is described by Jackson in his overland journey to India. He had just emerged from bathing in the Tigris when one of these winds passed over him, and in a moment carried off every particle of water on his body and bathing dress. *C.*

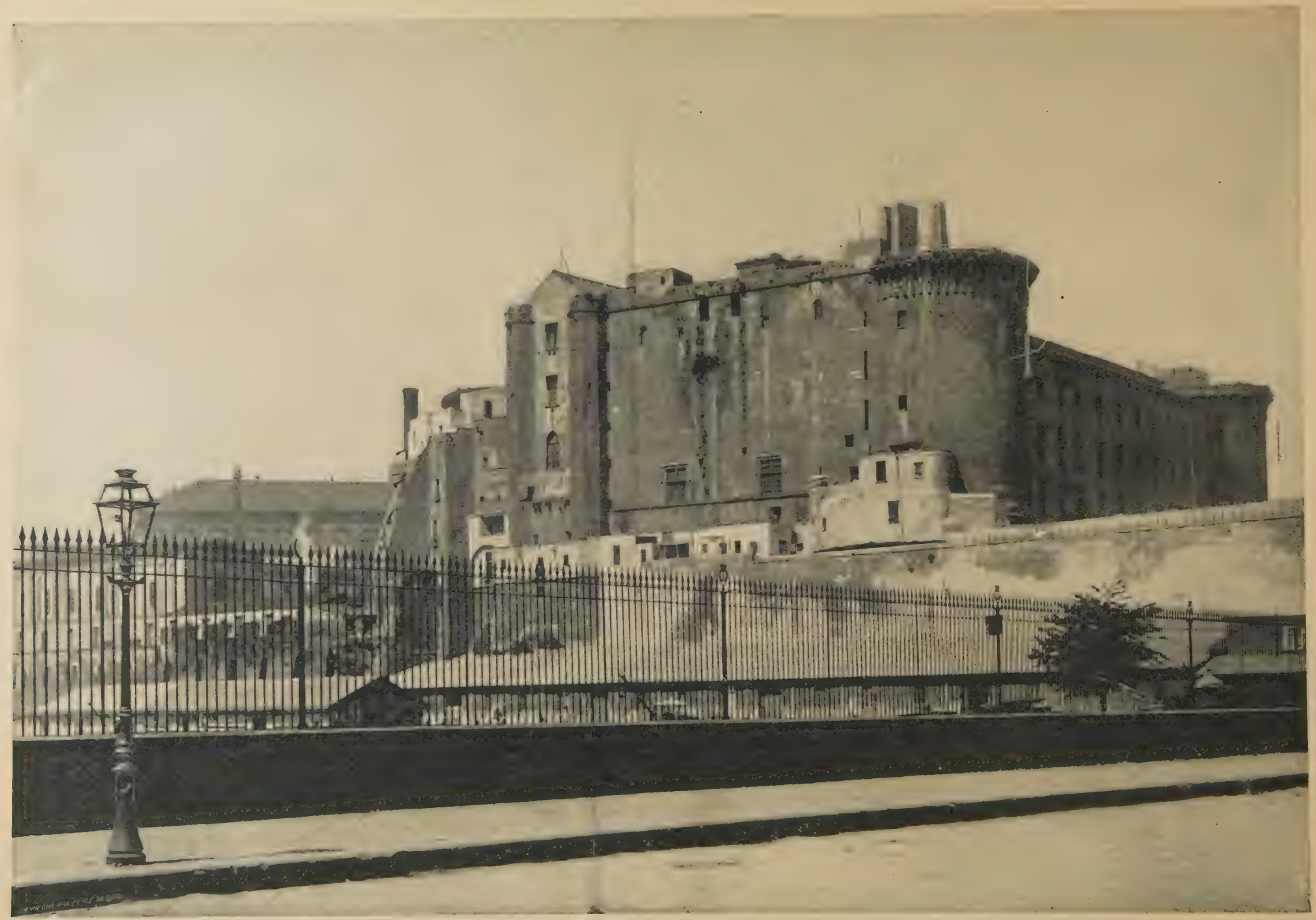
Ver. 10. *Heap dust.* Rather, 'earth'—raising mounds to overtop the walls. *C.*

Ver. 11. 'Then shall their mind change' (then shall the fierce Chaldean degenerate), 'and they shall transgress and be held guilty for imputing their power to their (false) gods.' It is probable the Chaldeans were originally worshippers of JEHOVAH, and that this prediction refers to their perversion to idolatry, on account of which God adjudges them to destruction, ver. 12. *C.*

Ver. 15. The imagery is taken from the various modes of fishing. 'The angle,' properly so called, is confined to fishing with an artificial fly. It is called 'angling,' because the fly is drawn neither directly up nor down the stream, but at an angle.—*The net* seems that in which the fish are caught in the meshes.—*The drag* appears, from Egyptian and Herculaneum paintings, a net extended from the shore, and then drawn circularly to land, enclosing all within its sweep. *C.*

REFLECTIONS.—Faithful ministers must often bear heavy messages of wrath to God's professing people. And it is grievous to them to behold iniquity abound, while they can do nothing to repress it. Especially to see men diabolically turn tormentors of one another. In the most fearful manner judgment follows wickedness; and violence is returned for violence, and fraud for fraud. And success in sin tempts men to become more and more wicked. But happy is it in evil times to have the eternal God our own, and on our side by special covenant; and to live in the firm faith of the holiness and equity of his whole providential dispensations, and that sin shall not always escape unpunished. And it is highly becoming to ascribe due praise to him, let men injure us as they will.—Sound and well-established principles are great supports to a distressed mind; and though God correct his people, yet he will not utterly destroy them. Whatever difficulties we therefore apprehend in God's providences, we must cast all our care upon him, and wait patiently for his salvation. Instruments of God's wrath may for a time bring awful desolation among men. But however little account they make of men's lives, God will at last reckon with such conquerors as the most arrant robbers and most bloody murderers of mankind.

CHAPTER II. Ver. 1–4. I resolved to wait patiently for God's answer to my own bold complaints, that, instructed by him, I might be able to answer others who quarrel with his judgments. And the Lord commanded me to write his declarations in the plainest manner, that every person might receive proper instruction from them; and since they will not be quickly fulfilled, it behoves us patiently to wait for them, as they will certainly be accomplished in their proper season, without so much as a moment's unnecessary delay. And it is by men's patient waiting that their sincerity will be tried. They who despise the vision, discredit the promise, and proudly quarrel with the providence of God; or who, drawing back from him, depend on their own devices, manifest their hearts to be unsound: but they who are justified by faith in Jesus' righteousness shall persevere in their duty, living by faith on his promises. 5–8. The Chaldean kings and their subjects having abandoned themselves to luxury, proud insolence, covetousness of conquest, oppression, and murder of the neighbouring nations, shall be punished in their turn, and be derided by their slaves and tributaries, as ruined by their extent of power and heaps of ensnaring and defiling wealth. For the barbarous Medes and Persians shall quickly and unexpectedly plunder and destroy these Chaldean spoilers and murderers of the Jews and the nations around. 9–11. Dreadful judgments await those who, by unjust acquisitions, think to aggrandize and establish themselves and families, and to build stately palaces and forts for themselves. Bloody cruelty and oppression will issue in the disgrace and ruin of the guilty and their families; and the very materials of their houses, produced by unjust methods, shall cry to God for vengeance against them. 12–14. Dreadful curses shall overtake them who build



CASTLE NUOVA, NAPLES—CLOSE BY THE TOMB OF VIRGIL, WHO WROTE IN THE FIRST CENTURY BEFORE THE COMING OF CHRIST. [Habakkuk, ii:9-12.]—"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and establisheth a city by iniquity." Nero was emperor of Rome from A. D. 54 to 68. Here we are in the neighborhood of his greatest crimes. And there is no better place to consider the words of the prophet quoted above than in this region. Nero himself committed suicide, and the great nation over which he ruled was broken and scattered a few hundred years after his death. The Castle Nuova was commenced in 1283 by Charles I. of Anjou. Here the kings of the houses of Anjou and Aragon and the Spanish envoys successively resided.

20 But [g]the LORD *is* in his holy temple: let all the earth [h]keep silence[9] before him.

## CHAPTER III.

1 *Habakkuk in his prayer trembleth at God's majesty.* 17 *The confidence of his faith.*

A PRAYER of Habakkuk the prophet upon Shigionoth.[1]

2 O LORD, I have heard thy speech,[2] *and* was[a] afraid: O LORD, [b]revive[3] thy work in the midst of the years, in the midst of the years[4] make known; [c]in wrath remember mercy.

3 ¶ God[d] came from Teman,[5] and the Holy One from mount Paran. Selah. [e]His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming* out of his hand:[6] and there *was* the [g]hiding[7] of his power.

5 Before[h] him went the pestilence, and [i]burning coals[9] went forth at his feet.

6 He stood, and [i]measured[1] the earth: he beheld, and [j]drove asunder the nations:[2] and the [k]everlasting mountains were scattered, the perpetual hills did bow: his ways *are* [l]everlasting.[3]

7 I saw [n]the tents of Cushan[4] in affliction:[5] *and* the curtains of the land of Midian did tremble.

8 Was[o] the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst [p]ride upon thine horses *and* thy chariots of salvation?[6]

A.M. cir. 3324 or 3404. B.C. cir. 680 or 600.

*g* Ps.11.4; 115. 3. Is. 66.1. Jonah 2 4,7. Zec. 2.5,11.

*h* Ps. 46. 10; 76. 8, 9. Zep.1.7. Zec.2.13.

9 Heb. *be silent all the earth.*

CHAP. III.

1 Or, *according to variable songs* or *tunes*, Ps.vii title.

2 Heb. *report* or *hearing*, ch.1.5–11; 2. 5–20.

*a* Ps.119. 120. Is. 19. 16.Am.3.8. Da.4.19; 7. 28;8.27,ver.16.

*b* Jn. 10.10. Ps.90.13, 17;85.6.Is.45.11. Ep.2. 10.

3 Or, *preserve alive.*

4 *In the midst of the years.* 'As the years approach,' ch. 2.3.He.10.23.—*C.*

*c* Ex.32.12. Nu.14.17 –20. Is. 12.1. Je.24.6,7. La. 3.32,33. Ps. 78.38.

*d* 2 Co.1.10. De.33.2. Ju.5.4,5. Is.64.2. Ps.68. 7,8.

5 Or, *the south.*

*e* Ex.19.16;20.18; 24. 10,16,17; 13.21. Ps.104. 2.

6 Or, *bright beams out of his side.*

*g* Job 11.7;26.9,14.

7 *Hiding.* 'Manifestation.'—*Kennicott.*

*h* ver.12, 13. De 32. 24. Na.1.3. Ps.18.8, 9, 43–51,55,105.27,36;135. 7–11. Ne.9.10,24.

8 Or, *burning diseases.*

9 *Burning coals.* 'Flashing fire.' See Le. 10. 2. Nu. 11.1; 16. 35.—*C.*

*i* Ac.17.26. De.32.8. Ex. 15, 17; 23. 31. Nu. xxiv.

1 Divided the land among the ten tribes. —*C.*

*j* Ps.135.10,11. Ne.9. 22, 24. Nu. 21. 21–35. Jos.vi.–xii.

2 *The nations.* Mittites, Hivites, &c.–*C.*

*k* Is.64.2. Ps.114.4,6. Ju.5.5. Na.1.5. Ge. 49. 26. De.33.15, with Jos. 2.24;5.1.

*l* Mi. 5.2. Ps.25.10;90. 1;103.17.

3 *Ways everlasting.* Government uniform and unchangeable.—*C.*

*n* Ex.15.15. Nu.22.3; xxxi. Ju.vii.viii.

4 Or, *Ethiopia.*

5 Or, *under affliction* or *vanity.*

*o* Na.1.4. Is.50.2. Ex. 14. 21, 22. Jos. 3. 16,17. Ps.114.3,5.

A.M. cir. 3324 or 3404. B.C. cir. 680 or 600.

*q* Ps. 7. 12, 13; 35. 1. Ex. 14. 25; 15.3–12. Is. 52.10;51.9,10.

*r* Ge.15.18–22; 17. 7, 8. Ps.105. 8–11,42. Ge. 22.17,18. He.6.18.

*s* Ex.17.6. Nu.20.11. Ps. 78. 15, 16; 105.41. 1 Co. 10.4.

7 Or, *the rivers of the earth.*

*t* Ex.19.16–18. Ps.68. 8;77.16; 114.4,6. Ju.5.4. Mi.1.4. Is.64.1,2.

*u* Ex. 14. 21,22. Jos. 3.15,16. Ps. 114.3,5; 74. 13, 15. Is.51.10,15. Ne. 9.11.

*v* Jos.10.12,13.

8 Or, *rhine arrows walked in the light.*

*x* Nu.21.21–35. Jos.vi. –xii. Mi.4.13. Is.41.15, 16. Ne.9.22,24. Ps.44.2, 3;78.55; 105.44; 135.10– 12;136.17–22.

*y* Ps.77.20.2 Sa.5.20, 24.

*z* Ju. 4. 14,15. Ps.18. 37–45;110.6.

9 Heb. *making naked.*

1 'Thou woundedst the head even to the neck in the house of the wicked by laying bare the foundation'—that is, by destroying the first-born, the foundation of houses, in Egypt.—*P.*

*a* Ju.iv.v.viii. 1 Sa.v. vii. Ps. lx. cviii. 2 Ch. xiv.xx.

2 'Thou didst smite through his tribes, the chief of his armies,' referring to Pharaoh and his generals pursuing after Israel.—*C.*

*b* Ps.118.10–13;83.1– 8; 64.2–7; 10. 8, or Ex. 14.5–9; 15. 9,10. Nu.21. 21–35. Jos.x.xi.

3 Heb. *were tempestuous.*

*c* See on ver. 8. Jos. 3.13. Ps.77.19.

4 Or, *mud.*

*d* ver.2. Ps. 119 120. 1 Pe. 4. 17,18. Je. 23. 9. Da.10.8;8.27.

*e* ver.17–19. Is.26.20.

*g* ch. 1.6. Je.25.9,11. De.28.49–52.

5 Or, *cut them in pieces.*

*h* ver. 16. Ps. 142. 4. Phi.4. 11,12. 2 Co.4.8,9.

6 *Labour.* 'Fruit.' —*Newcome.*

7 Heb. *lie.*

9 Thy bow [q]was made quite naked, *according* to the [r]oaths of the tribes, *even thy* word. Selah. [s]Thou didst cleave the earth with rivers.[7]

10 The[t] mountains saw thee, *and* they trembled: [u]the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The[v] sun *and* moon stood still in their habitation: at the light of thine arrows they went,[8] *and* at the shining of thy glittering spear.

12 Thou[x] didst march through the land in indignation, thou didst thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation [y]with thine anointed; thou [z]woundedst the head out of the house of the wicked, by discovering[9] the foundation unto the neck.[1] Selah.

14 Thou[a] didst strike through with his staves the head of his villages;[2] they [b]came out[3] as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou[c] didst walk through the sea with thine horses, *through* the heap[4] of great waters.

16 When I heard, [d]my belly trembled: my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that [e]I might rest in the day of trouble: when [g]he cometh up unto the people, he will invade them[5] with his troops.

17 ¶ Although[h] the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour[6] of the olive shall fail,[7] and the fields shall yield no meat; the flock shall be cut off

*p* Is.19.1.Ex.13.21; 14.19,24. De.33.26. Ps.68.4,17; 18.10; 104.3; 45.4. Re.6.2; 19.11,14.

6 Or, *thy chariots* were *salvation.*

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or fortify Babylon, or any other city, by that which they have gotten by plunder, injustice, or murder: and all their fatiguing labours shall be of no avail when the Persians shall enter by the gates and destroy the inhabitants: for God shall, in the most alarming manner, glorify himself before all nations in the destruction of Babylon, as well as in our redemption thereby prefigured. 15–17. Dreadful miseries shall befall the Chaldeans and others who are instruments of ruining other nations, and who abandon themselves to beastly drunkenness. Their drunkenness, attended by the fearful judgments of God, shall subject them to disgrace, contempt, and misery; and the violence which they committed against God's temple and people shall issue in their own cruel destruction by the barbarous Medes and Persians. 18–20. Nor shall their idols, by which they misrepresent the true God, in the least help them in the day of their distress; yea, their worship thereof shall bring fearful misery upon them. But JEHOVAH, the God of Israel, is in his church and in heaven, always ready to help his people: let men therefore everywhere adore his perfections, and ponder, admire, and submit to his providences.

Ver. 6. *Thick clay.* This seems to be an allusion to the carrying of materials for the formation of brick. There being no stones in the plains where Babylon was built, the prophet most probably represents Nebuchadnezzar as ending his career of conquest in the toils and ambition of architecture (see Da. 4. 30). The words have also been translated, 'How long shall he lade himself with many pledges?' *C.*

REFLECTIONS.—In evil times it is best to wait upon God, believe his word, and watch against temptation. And they who preach his truths should make them as plain as possible. God has fixed the best time for his works; and never does he defer them a moment beyond it. But it is only by faith in his promise we can patiently wait his time of performance: and it is only they who are justified in and live by the faith of Christ, who persevere in their duty.—Nothing more effectually seduces men from God than a proud heart. But with the greatest ease God overthrows the mightiest monarchs and empires; and easily he reduces to ruin the most covetous, imperious, drunken, and murderous of mankind. Alas! that men are often so senseless, that when they have much, they would still have more; and that they often ruin themselves and families by doing injury to others! Yea, often they provoke God to give them up to dishonour by their abominable works. And strange is it that in trouble men will seek anywhere for relief but to God. But if they will not be taught by his Word, he will force them to know and acknowledge his judgments; and, notwithstanding all opposition, will show himself victorious over all his enemies.

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CHAPTER III. Ver 2. Terrified by thine answers to my former complaints, Lord, I beseech thee to support thy people under these calamities, and under their captivity give them some tokens of thy favour, and some mitigation of trouble. 3, 4. How wonderful were thy appearances for thy people on former occasions! At the giving of the law on Mount Sinai the whole firmament shone with the rays of thy glory, and the earth rang with thy praises; and yet that was but a very scanty manifestation of thy power. 5, 6. By divers plagues thou didst destroy the Egyptians and Canaanites; and taking up thy abode in the ark, thou didst expel the latter, and gave their land to thy people. The mightiest giants and best fortified cities were forced to yield; and thy dispensations are, in every age, powerful and gracious. 7. The Midianites, who trembled at the earthquakes occasioned by the descent on Mount Sinai, were afterwards marvellously destroyed by Phinehas and Gideon. 8, 10. Not from any displeasure with the waters, but in love to thy people, didst thou divide the Red Sea and the river Jordan, and conduct them through, marching before them in the pillar of cloud. 9, 11, 12. In fulfilment of thy covenant promise, made to our fathers, thou didst manifest thy power in destroying the Canaanites; and didst even make the sun and moon to stop, move, and shine as was necessary for their effectual destruction. 13, 14. Yea, not only at first, but all along, thou didst assist Joshua, David, and other leaders of thy people, and grant them signal victories over all their enemies who took arms against them. 16–19. Thy intimations of the Chaldean invasion fearfully distressed my spirits, and rendered me deeply concerned for my own and others' protection. But even though they should destroy every outward comfort in my country, I will trust and rejoice in God himself, as my all-sufficient Portion and Saviour, who will enable me to bear up under trouble, preserve me from danger, and bring me again to my own land.

Ver. 3. *Teman* was five miles from Petra, the capital of Edom, in which was Mount Seir. See De. 33. 2. *C.*

Ver. 4. *Horns.* The original signifies also 'rays, or beams, of light,' as in the margin, which is the preferable translation. *C.*

Ver. 9. *Bow . . . quite naked.* In warm climates certain kinds of bows must be carried in a cover to prevent injury—the allusion is to uncovering these for battle. *C.*

Ver. 10. When the rock was smitten for the people and their cattle, the Red Sea divided, Ex. 14. 2, or the Jordan was dried to let the people pass, Jos. 3. 15; 4. 23. *C.*

Ver. 11. *At the light,* &c. 'By their light thine arrows went abroad; by their brightness, the lightning of thy spear' (*Newcome*).

Ver. 16. *That I might rest.* 'O that I might be at rest before the day of trouble, when the invader shall come up with his legions against the people.' *C.*

REFLECTIONS.—Attentive hearing of God's Word animates to prayer. And even under tokens of his wrath, we must never despair of his mercy: there is enough of it in his stores—in his heart. Nor ought we to neglect observing his former providences of mercy or judgment. Even in his most majestic manifestations, he has the salvation of his people chiefly at heart; and all creatures are ready to assist in promoting

from the fold, and *there shall be* no herd in the stalls:

18 Yet[i] I will rejoice in the LORD, I will joy in the God of my salvation.

A.M. cir. 3324 or 3404. B.C. cir. 680 or 600.

*i* Job 13.15. Ps.46.1-5;142.5; 34.1,2; 42.5,11; 43.4;57.1,23; 118.14,28; 149. 2. Is. 61. 10; 29.19. Lu.1.47.2 Co.2.14. *j* Is. 12.2. Zec.10.12. Phi.4.13. Ps.27.1;46.1.

A.M. cir. 3324 or 3404. B.C. cir. 680 or 600.

*k* 2 Sa. 22. 34. Ps. 18. 33;119.32.2 Co.1.10. *l* Ps. iv. vi.viii.,&c., titles 8 Heb. *Neginoth*. Ps. iv.vi.liv.lv.lxvii. lxxvi. titles.

19 The LORD God *is* [j]my strength, and he will make my feet like [k]hinds' *feet*, and he will make me to walk upon mine high places. [l]To the chief singer on my stringed instruments.[8]

it. If he then be our leader, our assistant, no enemies can withstand us. And if God, from regard to his promise, did so much to Israel, what will he not do in the work of our redemption through Christ. Let me therefore never indulge slavish fear. If I enjoy created comforts, let me not fix my heart upon them: and if I want them, let me always rejoice in my unchangeable ALL IN ALL, the great God my Saviour. Thus the worst of times may be the best for my soul.

## CONCLUDING REMARKS ON THE BOOK OF HABAKKUK.

A third part of this prophecy is prayer; and, considered merely as a specimen of Hebrew piety, it presents an important subject for contemplation. It embraces four principal topics: (1) An acknowledgment of fear at God's message of judgment, ver. 2, 16. (2) An earnest petition for mercy and revival to a decaying church, ver. 2. (3) A sublime record of the wonders of Providence in delivering the church and overturning her enemies, ver. 3–15. (4) Unshaken confidence and joy in God in the midst of want and ruin. The last topic is that which comes most practically home to the 'lives and bosoms of men;' and that for two reasons: (*a*) Because times of general calamity are always recurring; and though, in some countries, the intervals may be long, yet still the records of history afford a sufficient warning to all nations to read the words of the apostle in a temporal as well as in a spiritual sense—'Let him that thinketh he standeth, take heed lest he fall.' (*b*) Because, though great national calamities may be 'few and far between,' yet personal or family afflictions are of frequent and daily occurrence—losses, disappointments, sickness, and death are continually treading upon the heels of one another; and under any, or it may be all, of these visitations, what a blessed refuge does the faith of the prophet provide! A refuge in which he not merely bears with resignation and patience, but in which he 'rejoices in the LORD;' yea, 'joys in the God of his salvation.' Happy believer!—by the cross of Christ crucified to the world, the world is also crucified to him!—praying without ceasing; rejoicing evermore; glorying in tribulation; and, in the midst of them all, a conqueror; yea, more than a conqueror, through Jesus that loved him! *C.*

# THE BOOK OF THE PROPHET ZEPHANIAH.

This prophet flourished about A.M. 3390, along with Jeremiah. His scope is to foretell the desolation of Judah and Jerusalem by the Chaldeans, and to point out the causes of it; to denounce God's wrath against the nations which assisted in, or rejoiced over, the calamities of the Jews; and to predict the glory of the Jewish nation after the captivity in Babylon and their present dispersion, and of the gospel church thereby prefigured.

[Zephaniah was contemporary with Jeremiah, and delivered his predictions in the reign of Josiah. From his description of the public disorders of the land, it is evident that he must have prophesied previously to the glorious reformation effected by Josiah in the eighteenth year of his reign; and as he predicts the destruction of Nineveh, which could not have taken place sooner than the sixteenth of Josiah, the utterance of the prophecy must be referred to the commencement of his reign. The prophet foretells the invasion of the Chaldeans, and the utter desolation of Jerusalem and Judea, on account of national sins. Exhorts to repentance; pronounces judgment on the surrounding nations; exhorts to hopeful waiting for the restoration of Israel, and to joy in the salvation of God. The New Testament references to this book are Jn. 4. 21; He. 12. 12; Ja. 2. 5; 5. 1; Re. 19. 17–19. *C.*

One marked characteristic of this book is its comprehensiveness. The prophecies do not apply to one kingdom or people merely, but extend to all those judgments and providential dealings by which God upholds his dominion upon earth. Bucer has well remarked regarding this prophecy that, 'If any person desires to see all the secret oracles of the Old Testament prophets reduced to one short summary, he has only to read the book of Zephaniah. In this respect he differs very widely from all the minor prophets, and is even more extensive in his range than Isaiah himself.' *P.*]

## CHAPTER I.

*God's severe judgment against Judah for divers sins.*

THE word[a] of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah,[1] in[b] the days of Josiah the son of Amon king of Judah.

2 ¶ [c]I[2] will utterly consume all *things* from off the land,[3] saith the LORD.

3 I[d] will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks[4] with the wicked; and I will cut off man from off the land, saith the LORD.

4 I[e] will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem: and I will cut off [g]the remnant of Baal from this place, *and* the name of the [5]Chemarims with the priests;

5 And [h]them that worship the host of heaven upon the house-tops; and them that worship

A.M. cir. 3392. B.C. cir. 612.

CHAP. I.

*a* Is. 1.1. Je.1.2, &c. Eze. 1.1. Ho.1.1, 2 Pe. 1.21.2 Ti.3.16.

1 Hizkiah, or Hezekiah, probably the king of that name. There must have been some good reason for tracing his genealogy so far back, and the only reason seems to be that Hezekiah was a man of high rank. It is no decisive argument against this that Hezekiah is not called 'king of Judah.' —*P.*

*b* Je. 1. 2. 2 Ki. xxii. xxiii.

*c* 2 Ki.22.16,17;xxiv. xxv. Je.9.11,16,22.

A.M. cir. 3392. B.C. cir. 612.

2 Heb. *By taking away I will make an end.*

3 Heb. *the face of the land.*

*d* Ho. 4. 3. Je. 4. 23-27,29;12.4;9.10.

4 Or, *idols*, Mat.13. 41.Eze.14.3,4,7,19.

*e* Je. 4. 5, 7,16;13.13, 14,19;15.1-9;16.16.

*g* 2 Ki.23.4,5. Je.3.6. Ho.10.5.Eze.44.10.

5 *Chemarims* — translated 'idolatrous priests,' 2 Ki. 23. 5. They are so called from wearing black garments, the customary dress of the idolatrous priests of many nations.—*C.*

*h* 2 Ki. 23. 12. Je.19. 13;32.29.

CHAPTER I. Ver. 3–6. Idols, and other occasions of sinful courses, are here called *stumbling-blocks*. Notwithstanding Josiah's care to reform Judea, some continued to worship Baal; and the *Chemarim*, or black ones, were the idolatrous priests. Some mingled the worship of JEHOVAH and Malcham or Molech together: and some, who had been zealous in Josiah's reformation, had apostatized to idolatry. 7. The slaughtered Jews were the sacrifice to righteous judgment; and the Chaldeans took it upon themselves not only to slay them, but to feed upon and devour their wealth and substance. 9. They who *leap on the threshold* are either idolatrous priests, who jumped over the thresholds of their temples; or rather servants, who insolently entered the houses of pretended malefactors to plunder them for their masters. 12. God will manifest and punish the most secret abominations, particularly of those who, from atheistical principles, are become hardened and secure in wickedness. 14–18. These expressions denote the terrible, confounding, ruinous, and desolating nature of the Chaldean and Roman invasions.

Ver. 5. *Malcham*. The same as Molech, the god of the Ammonites. The persons threatened are those who combine the worship of the true God with idolatry. *C.*

*and* [h]that swear by the LORD,[6] and that swear by [j]Malcham;[7]

6 And them that are [k]turned back from the LORD; and *those* that [l]have not sought the LORD, nor inquired for him.

7 Hold[m] thy peace at the presence of the Lord GOD; for the [o]day of the LORD *is* at hand: for [p]the LORD hath prepared a sacrifice, [q]he hath bid[8] his guests.[9]

8 And it shall come to pass in the day of the LORD's sacrifice, that [r]I will punish[1] the princes, and the king's children, and all such as are clothed with [s]strange apparel.

9 In the same day also will I punish all those that leap on[2] the threshold, which [t]fill their masters' houses with violence and deceit.

10 And it shall come to pass [u]in that day, saith the LORD, *that there shall be* [v]the noise of a cry from the [w]fish-gate, and an howling from the second,[3] and a great crashing from [y]the hills.

11 Howl,[z] ye inhabitants of [4]Maktesh,[5] for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will [a]search Jerusalem with candles, and punish the men that are settled[6] on their lees;[7] that say in their heart, [b]The LORD will not do good, neither will he do evil.

13 Therefore[c] their goods shall become a booty, and their houses a desolation: they shall also build houses, but [d]not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The[e] great day of the LORD [g]*is* near, *it is* near, and hasteth greatly, *even* [h]the voice of the day of the LORD: [i]the mighty man shall cry there bitterly.

15 That day *is* [j]a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A [k]day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men,[8] that[l] they shall walk like blind men, [n]because they

A.M. cir. 3392.
B.C. cir. 612.

[i] Ho. 4. 15. Je. 7. 31; 19.5;32.35.1 Ki.18.21.2 Ki. 17.33,41. Ne.13.24. Re.3.16.Is.48.1.

6 Or, *to the LORD.*

[j] Jos.23.7.1 Ki.11.33.

7 See note * below.

[k] Is.1.4.Je.15.6.He. 10.38.Ho.4.16;11.2,7.

[l] He.2.3. Ho.7.7. Is. 43.22.Ps.9.17;10.4.Ro. 3.11.

[m] Hab.2.20. Zec. 2. 13.Ps.76.8,9;39.9. 1 Pe. 5.6.

[o] See ver.14.Phi.4.5.

[p] Is. 34. 6 Je. 46.10. Eze.39.17.Re.19.17.

[q] Mat. 22. 2, &c. Hab. 1 6-10. Je. 25. 9. De.28.49.

8 Heb. *sanctified* or *prepared*,Col 1.12.

9 *His guests.* The Chaldeans.—*C.*

[r] Is.39.7.2 Ki.23.32-37; 24.1,12; 25.7. Je.22. 18,19;28.39.6.

1 Heb. *visit upon*

[s] De.22.5. 2 Ki.10.22. Is.3.18,&c.

2 Or, *leap over*,1 Sa. 5.5.

[t] 1 Sa.2.15.Ac.16.19.

[u] ver. 7-9,12,14. Je. 39 2.

[v] Is.22.4. Je.4.19,20, 31.Is.59.11.Am.8.3.

[x] 2 Ch.33.14.Ne.3.3.

3 *From the second.* From the new town. 2 Ki.22.14. 2Ch. 34.22. —*The hills:* Zion and Moriah.—*C.*

[y] 2 Sa.5.7,9. 2 Ch. 3. 1.Am.8.3.

[z] Ja.5.1-5.Re.18.11, 12.

4 The merchant-street or exchange

5 *Maktesh.* The lower town, situated in the valley or basin that separated old and new Jerusalem. —*C.*

[a] Ob.6. Je. 16.16,17 Am.9.1-3. Is.24.17,18. Ps.90.8.

6 Heb. *curded* or *thickened*, Ps. 119. 70. Je.48.11. Am. 6.1. Re. 2.23.

7 *Settled*, &c. 'Surrounded with their store-houses and treasures.'— *Houbigant.*

[b] Ps. 14. 1; 10.11,13; 94.7. Eze. 8.12;9.9; 12. 22.Is.5.19;28.15.

[c] ver.9. De. 28.29-33, 49-52. Le. 26. 32. Is.6. 11; 24.1-3. Je.4.7,20; 5. 6,17;9.11,19;12.10-13.

[d] De.28.30,39. Am.5. 11.

[e] Je.30.7. Joel 2.1,11, 30. Mal.4.5. Re.6.17.

[g] Am. 8. 2. Eze.7.2-13;12.23,25.2 Pe.2.3.

[h] ver. 10. Is. 22. 4,5. Mi.1.8.

[i] Re.6.15-17. Is.15.4. Je.25. 34.48.41.

[j] Is.22.5. Je.30.7. Joel 2.2,11. Am.5.18.Is.2.12 -21. ver.7;ch.2.2. Re.6. 17.

[k] Je.4.19,20;6.22-25; 8.16. Hab.1.6-10.

8 Not knowing how to escape danger—where to seek for safety.—*C.*

[l] De.28.28,29. Is. 59. 10;10.3;8.22;22.5.

[n] Is.3.11-59.1-15;24. 5,6. Je. 2.17,19; 4.18; 6. 19.ch.3.1-7.

* Two classes of idolaters are here mentioned:—1. Those who worshipped the heavenly bodies on the house-tops, going up there that they might have full view

A.M. cir 3392.
B.C. cir. 612.

of the objects of their adoration. 2. Those who endeavoured to combine the worship of the true God with idolatry.—*P.*

[o] Ps.79.2,3. Je. 9. 21, 22;15.3;21.9;16.6.

[p] ver.11-13. Pr.11.4. Eze.7.19.

[q] ch.3. 8. Le. 26. 30-33. De. 28.52; 29.23-28; 31.17;32.22-24. Is.xxiv. Je. 4. 26, 29; 6.11,21; 7. 20,29,34;9.9-11,21.

CHAP. II.

B.C. cir. 610.

1 *Gather.* 'Gather (shake)the straw from yourselves.' That is, sift, search, examine. —*C.*

[a] Joel 1.14;2.12-18.

[b] Ps. 119.119. Is.1.3, 4,10-15;5.7-23. Je.9.1-5.

2 Or, *not desirous*, Ge. 31, 30. Ps.84.2. Is. 36.8,9.

[c] 2 Ki.22.16,17;23.26, 27.Eze.12.22,25. Ec.8. 11.

[d] Job 21. 18. Ps. 1 4. Is.17.13.Ho.13.3.

3 'Before the decree be executed that your day pass away as chaff.'—*Newcome.*

[e] 2 Ki. 22. 13, 17; 23. 26. 2 Ch. 36. 16, 17. Ps. 50.21,22;95.7,8. Mal.4. 1.

[g] Am. 5.4-6,8,14,15. Is.6.13;1.16-19. Ho.14. 1-4.Je.3.13,14;29.13.

[h] Zec.8.19. Ps.149.4; 22. 26. 1 Pe.5.6. Mat.5. 5.

4 *Seek righteousness*—even 'Jehovah your righteousness.' —*C.*

[i] 2 Sa. 12. 22 Joel 2. 13,14. Am.5.15. Jonah 3. 9. Je. 36. 3. Is. 26.20. Ps.32.7;91.1.

[j] Am.1.6,8.Is.14.29-31. Je. 25. 9,20; 47 1-7. Eze.25.15-17. Zec.9.5-7,with Ju.3.3. Jos 13.3.

[k] Je.6.4;15.8. Ps.91.6.

[l] Eze.25.16.

5 The Philistine people have long been extinct. The rich plain along the sea-coast, which was once so densely peopled by them, is now almost deserted. A few mud-cottages, occupied chiefly by shepherds, stand upon the sites of once proud cities.—*P.*

[n] ver.14,15. Is. 17.2. Eze.25.5.ver.14,15.

[o] Is.14.30;11.14. Ob. 19. Zec.9.7. Ac.8.26,40.

[p] Is. 11. 11. Mi. 4. 7. Hag. 1.12;2.2.

6 Or, *when*, &c.

[q] Lu.1.6,8. Ps.126.1-4. Mi.4.10. ch.3.14-20. Is.14.1. Je.3.18;23.3;29. 14; 30.3,18. Ezr.i.ii.vii. viii.

[r] Je. 48. 27, 29. Eze. 25. 3, 6, 8. Am.1.13. Je. 49.1. Eze.36.2.

[s] Is. xv. xvi.; 25. 10; 11.14. Je.xlviii.; 49.1-6. Eze.25.1-11. Am.1.13-15;2.1-3.

[t] De.29.23. Is. 13.19; 34. 13. Je. 49.18; 50.40. Ps.107.34. Is.5.6. Eze. 47.11.

7 As complete a ruin as either Sodom or Gomorrah.—'A deserted place for the thorn, and a place of digging for salt' (*Newcome*).—*C.*

have sinned against the LORD: and [o]their blood shall be poured out as dust, and their flesh as the dung.

18 Neither[p] their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but [q]the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

## CHAPTER II.

1 *An exhortation to repentance.* 4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.*

GATHER[1] yourselves[a] together, yea, gather together, O [b]nation not desired;[2]

2 Before[c] the decree bring forth, *before* the day pass [d]as the chaff,[3] before[e] the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek[g] ye the LORD, all ye [h]meek of the earth, which have wrought his judgment; seek righteousness,[4] seek meekness: [i]it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For[j] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod [k]at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coast, the nation of the [l]Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.[5]

6 And the sea-coast shall be [n]dwellings *and* cottages for shepherds, and folds for flocks.

7 And [o]the coast shall be for [p]the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; [6]for the LORD their God [q]shall visit them, and turn away their captivity.

8 ¶ I have heard [r]the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore, *as* I live, saith the LORD of hosts, the God of Israel, [s]Surely Moab shall be as Sodom, and the children of Ammon [t]as Gomorrah,[7] *even* the breeding of nettles, and salt-

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Ver. 8. *Strange apparel.* The forbidden interchange of male and female apparel, as customary in the worship of several idols, De. 22. 5. *C.*

Ver. 9. *Leap on,* &c. 'Leap *over* the threshold.' Those who do not tread on the threshold, in remembrance of Dagon, 1 Sa. 5. 5, or those marauding servants who ride into houses for purposes of plunder—a custom still prevalent among the Arabs, Persians, &c.; on account of which, in many places, the people, and especially the Jews, make the entrance of their houses so low, that a man must enter on his hands and knees, and sometimes so intricate, that it is difficult for a stranger to obtain an entrance at all. *C.*

REFLECTIONS.—The wrath of God makes fearful havoc in a nation or kingdom, and burns hottest against apostate professors and hypocrites. These refusers of Christ's atoning sacrifice must themselves fall a sacrifice to the provoked judgment of God: nor can any rank or station save them from his stroke. Yea, every sin, secret or open, is taken into his account, as a ground of their punishment. Gaudy apparel and ill-gotten gains speedily help on their destruction. Alas! how terrible is it to fall into the hands of an angry God! How awakening to infidels themselves, who had racked their wits to silence their consciences that they might enjoy their guilty pleasures undisturbed! But if periods of judgment be so dreadful, what must be the great day of the Lord! How will it strike sinners dumb with horror, and consume them as with fire! And all earthly enjoyments will be then altogether ineffectual for their relief.

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CHAPTER II. Ver. 1–3. O nation, careless about, and odious to God, search yourselves diligently, and assemble together in solemn fasting, before the appointed day of his judgment overtake you, which shall unavoidably hurl you out of your land, and miserably destroy you. Ye poor, afflicted, and humble souls who have obeyed his laws and observed his ordinances, implore his favour, and supplicate increase of grace and holiness:—thus, it may be, ye shall not perish with your wicked countrymen. 4–7. The Philistines' strong cities shall be utterly destroyed, and the inhabitants murdered by the Chaldeans, Greeks, and others; and at last the Jewish Maccabees shall reduce the whole country, and dwell therein. 8–11. For their insolent behaviour towards the Israelites, the country of the Moabites and Ammonites shall be made an utter and lasting desolation, and at last become the property of the Jews;—and in the apostolic and future periods, idolatry shall be banished from it, and a glorious gospel church established there, as in other heathen countries. 12–15. The Ethiopians on the south, and Assyrians on the north-east, shall also be murdered by the Chaldeans and other instruments of judgment. And the now famous, fearless, and haughty city of Nineveh shall be reduced to a heap of ruins, to the astonishment and joy of the nations which they have oppressed.

Ver. 4. The third and fourth verses are closely connected, although the third refers to the Jews and the fourth to the Philistines. The reason is this: A common enemy was about to desolate both. The Chaldeans when invading Judah would also overrun Philistia. The prophecy also glances down into the distant future, and predicts the state of the great cities of Philistia as they exist at present. I was especially struck with the doom of Ashkelon:—'It shall be *a desolation.*' No word could more graphically portray its state. Every building within its walls has been overthrown; and the very site is almost entirely obliterated by the drifting sand. *P.*

Ver. 7. This prophecy, no doubt, began to be accomplished on

**ANCIENT CASTLE OF NAPLES—NOT FAR FROM THE CLASSIC LAKE OF THE DEAD, WITH ITS MEMORIES OF CHARON AND HIS CREW.** [ZEPHANIAH, i: 12-13.]—"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards but not drink the wine thereof." Reference has often been made in the descriptions of these pictures to the fact that the same laws which were at work among the Jews to bring confusion and ruin if violated were at work also among the heathen nations by which they were surrounded. No better illustration of this truth can be found in any of the cities about the Mediterranean Sea than in Naples. This old castle is one of the ancient landmarks of this city which has sinned so openly and suffered so deeply in the past

pits, and a perpetual desolation· [u]the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have [v]for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he[x] will famish[8] all the gods of the earth; and *men*[y] shall worship him, every one from his place,[9] *even* all the isles of the heathen.

12 ¶ Ye[z] Ethiopians also, ye *shall be* slain by my sword.

13 ¶ And [a]he will stretch out his hand against the north, and destroy Assyria; and [b]will make Nineveh a desolation, *and* dry like a wilderness.

14 And [c]flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant[1] and the bittern shall lodge in the upper lintels[2] of it: *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover[3] the cedar-work.

15 This [d]*is* the rejoicing city that dwelt carelessly; that said in her heart, I *am*, and *there is* none beside me: [e]how is she become a desolation, a place for beasts to lie down in! [g]every one that passeth by her shall hiss, *and* wag his hand.[4]

## CHAPTER III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel,* 14 *and to rejoice for their salvation by God.*

WOE to her that is filthy[1] and [a]polluted, to the oppressing city!

2 She [b]obeyed not the voice; she received not correction;[2] she [c]trusted not in the LORD; she drew[d] not near to her God.

3 Her[e] princes within her *are* roaring lions; her judges *are* evening wolves;[3] they gnaw not the bones till the morrow.

4 Her [g]prophets *are* light *and* treacherous persons: her [h]priests have polluted the sanctuary, they have done violence to the law.

5 The[i] just LORD *is* [j]in the midst thereof; he will not do iniquity: every morning[4] doth[k] he bring his judgment to light, he faileth not; but the[l] unjust knoweth no shame.

6 I[n] have cut off the nations: their towers[5] are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, [o]Surely thou wilt fear me, thou wilt receive instruction: so their dwelling should not be cut off, [p]howsoever I punished them: but they [q]rose early, *and* corrupted all their doings.[6]

8 ¶ Therefore[7] wait[r] ye upon me, saith the LORD, until the day that [s]I rise up to the prey; for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the [t]earth shall be devoured with the fire of my jealousy.

9 For then will I turn to[8] the people a pure language,[9] that[u] they may all call upon the name of the LORD, to serve him with one consent.[1]

10 From[v] beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.[2]

11 In that day shalt thou [z]not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them [y]that rejoice in thy pride; and thou shalt no more be haughty because of my holy[3] mountain.

12 I[z] will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The[a] remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for [b]they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing,[c] O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath [d]taken away thy judgments, he [e]hath cast out thine enemy: the king of Israel, *even* the LORD, *is* [g]in the midst of thee: thou [h]shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, [i]Let not thine hands be slack.[4]

17 The LORD thy God in the midst of thee

A.M. cir. 3394.
B.C. cir. 610.

*u* ver.7; ch. 3.13. Is. 11. 14. Mi.4.7;5.8. Joel 3 19.
*v* See ver.8. Is.16.6. Je. 48. 29. Eze. 36,2,3. See ver.8.
*x* De.32.38.Ho.2.17. Mi. 5. 13,14. Zec. 13.2. Is.2.18–20; 17.7,8; 30.1, 2.
8 Heb. *make lean.*
*y* Ge. 49. 10. Ps.2.8–12;22.27–30;72.8–11.Is. 2.2–4;11.9,10;24.14–16. Zec.2.11; 8.20,23; 14.9–21. Mal.1.11. Jn.4.23.1 Ti.2.8.
9 *From his place.* 'In his place,' comp. Mal.1.11. Jn.4.21.—*C.*
*z* Is.xviii.:20.4,5. Je. 25. 9, 19 ;24; 47.9,10. Is. 43.3.Eze. 30.4–6,9.
*a* Na. 1. 8, 12; 2. 11. Eze.xxxi. Je.50.18. Is. 10.5,12,16.
*b* Jonah 3.3,4. Na.1. 8–10; 2. 10,11,13; 3.6,7, 15,18,19.
*c* See ver.6. Is.13.21, 22;34.11,14.ver.6,15.
1 Or, *pelican.*
2 Or, *knops* or *chapiters,* Am.9.1.
3 Or, *when he hath uncovered.*
*d* Is. 47. 8. Re. 18. 7, with Na.2.8; 3.4. Is.10. 12–14.
*e* Is.14.4–6. Re.18.9–19.
*g* Ps. 52.7. Eze.27.3, 6. Job27. 23. La. 2.15. Na.3.19.
4 The descriptions of Layard, Loftus, and Rawlinson prove how wonderfully these terrible judgments have been executed. The site of Nineveh is desolate. Shepherds and their flocks roam over it. Wild beasts are the only inhabitants of its once gorgeous palaces. Ancient ruin and modern excavations have laid bare the cedar-chambers. The magnificence of the decorations, and the completeness of the ruin, have caused all who pass through Assyria to wonder at the judgments which have fallen upon a great nation.—*P.*

CHAP. III.
B.C. cir. 600.
1 Or, *gluttonous.* Heb. *cruu,* Le.1.16.
*a* ver. 2–4. Is. 1.ii.iv. lix.Je.ii.–xiii.Eze.viii. xvi.xxii.xxiii. Mi ii.iii. vi.vii.
*b* Le. 26.14,15,21,23, &c. De. 28. 15; 31. 16. Ne.9.26.Is.1.3–5. Je.5. 3;7.28.
2 Or, *instruction,* Ps. 50. 17. Pr 5.12. Je. 32.33;35.13.
*c* Ps.78.22.Is.30.1–3, 15.16;28.15;31.1. Je.17. 5.
*d* Is. 43.22–24; 29.13. Ps.10.4;69.18.
*e* Eze.22.27. Hab.1. 8.Mi.3.9,10.Je.5.6. Pr. 28.15.
3 The wolf often destroys the whole fold before he begins to eat, restraining his appetite till the havoc is completed; afterwards he gnaws the bones.—*C.*
*g* Je.23.11,32. La. 2. 14.Ho.9.7.Mi.3.11.
*h* Eze. 22.26. Ho.4.6 –8.Mal.2.8.
*i* Ec. 3.16,17. Ge.18. 25. De. 32. 4. Ps.5.4,6. Hab.1.13.
*j* Mi.3.11.ver.15,17.
4 Heb. *morning by morning,* Ps. 101. 8. Je.21.12.
*k* 2 Ch.36.15,16.Je.5. 3;6.15;3.3.Mi.2.6.

A.M. cir. 3404.
B.C. cir. 600.

*l* Je.3.3;6.15;8.12.
*n* 2 Ki.xvii.Is.x.xv.xvii.xix.; 37.36.Na.i.–iii.,&c.1 Co.10.6.
5 Or, *corners.*
*o* Is.5 4.Je.8.6.Is.63. 8. Ps.81.13,14. Je.36.3. Mat. 22. 37. Lu.19.42–44.
*p* 2 Ch.28.6–8;32.1,2; 33.11;36.3,6,10.
*q* ch. 1.4,5; ver. 2–5. Mi. 2.1,2;7.3,4.Is.59.1–15;5.7–23; 43.22–24. Je. ii.–xiii. Eze. viii. xiv. xvi.–xxiii.
6 'I said, Surely she will fear me, and receive instruction, so her habitation shall not be cut off. Yet in whatsoever manner I punished them, the more diligently they corrupted all their doings.'—*Boothroyd.*
7 Or, Nevertheless, Je.5.2. Mi.5.3. Is.30.18.
*r* Pr.20.22. La. 3.25, 26. Is. 8.17; 30.18. Job 35.14. Mi 7.7–10.
*s* Mi. 4. 12; 5.5,6. Is. xxiv. xxxiv. Je. xxv. xlvi.–li. Joel 3. 2, 9–16. Mat. 25.32. Re.vi.xiv. xvi.ver.13. Is 19.16–18.
*t* 2 Pe.3 10.
8 *Turn to.* 'Pour out upon.'—*Newcome.*
9 Heb. *lip.*
*u* Ac.2.4. Ps. 113. 3. Mal.1.11. Je.3.18; 31.6. Zec.2.11;8.20–23.
1 Heb. *shoulder.*
*v* Is. 11. 11; 27.12,13; 43. 6; 49. 12–26; 18 1,7; 60. 4, 6, 7, 9. Mal.1.11 Ps.72.8–11; 87.4; 68.31. Ac. ii.–xix.; 8.27. Ja.1. 1.1 Pe.1.1
2 The rivers of Ethiopia, or Cush, as it is in the Hebrew, are the Nile and its tributaries. The verse may be rendered thus:—'From beyond the rivers of Cush will they bring my worshippers, the daughter of my dispersed, as a meat-offering to me.' The meat-offering is represented as presented to God by converted Gentiles. The meaning of the whole may be thus stated in the words of Keil:—'The most remote of the heathen nations will prove that they are worshippers of Jehovah, by bringing to him the scattered members of his nation, or by converting them to the living God.' It is the same idea which is brought out in Ro.xi.—*P.*
*x* Ps.49.5. Joel 2. 26, 27.Is.54.4,5. ver.15,19, 20. Is. 61. 7, 9,10. Eze. 36. 15, 31; 16. 63, with Am.3.2.Mi.6.16.
*y* Je. 7. 4,9,10. Mi.3. 11.Eze.24.25;7.20. Ro. 2.17;3.1,2;9.4,5.Mat.3. 9.
3 Heb. *in my holy.*
*z* Is. 10. 20. Eze. 20. 36,37. Is. 11.4; 14.32; 61. 1. Zec. 11. 11. Mat.5.3; 11.5.1 Co.1.26,27. Ja.2. 5. Ac 14.22. He.12.6,7. 1 Pe.1.7.
*a* Mat.13.41.Eze.20. 30.Is.35.8;60.21. Joel 3. 17,21. Zec.14.21. Is. 63. 8. ver. 9. 1 Jn.3.9; 5.18. Re.14.5;21.27.
*b* Eze. 34. 13–15, 25, 28. Mi. 4. 4; 5.4,5; 7 14. He. 4. 3. Re. 7. 15–17; xxi.Is.lx.
*c* Ps.14.7;126.2,3. Is. 30.29; 35. 10; 25. 1; 12.1–6;54.1;26.1. Zec.2.10;9. 9.
*d* Is.40.2;51.22.
*e* Ro.8.33,34. Re.12. 10.Is.xiii xiv. Je.l.li.
*g* ver. 5, 17. Is.4.5,6. Eze.48 35;40.9,10. Re. 7.15;21.3.
*h* Is.35.10;51.22. Joel 3.17. Re.21.4;22.3.
*i* Is.35.3. He.12.12. Lu.1.74,75.1 Co.15.58.2 Ti.2.1. Ep.6.10.
4 Or, *faint.*

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the return of Judah and Benjamin from Babylon; but its complete realization is still future. *C.*

Ver. 11. *Famish all the gods.* When it is recollected that the bull, the dog, the crocodile, &c., were among the gods of the heathen, there will be no difficulty in understanding how they might be literally 'famished.' *C.*

REFLECTIONS.—Sin renders the highest professors useless and odious before God. And there is great need of self-examination, and solemn humiliation and prayer, when his judgments hang over our head. How terrible are the corrections of God's own people! But little reason have their enemies to rejoice thereat, for their calamities will issue in the ruin of their injurers. Pride, insolence, and carnal mirth must at last give place to debasement, anguish, death, and ruin! Yea, sinners are often fearfully recompensed in this world, and their places of abode marked with wrath. What then must be their eternal misery at last.

CHAPTER III. Ver. 1–4. Dreadful miseries await Jerusalem, which is quite filled with wickedness, violence, and oppression. Most of the inhabitants pay no regard to God's laws, warnings, or corrections: they trust not in him, but in their heathen allies and idols: and regardless of his spiritual relation to them, they neither pray to nor worship him. Their princes and judges are rapacious and cruel oppressors. Their prophets are light, frothy, and treacherous to God and men. Their priests profane the sanctuary, and pervert the law, by their false glosses or bad examples. 5–7. Though I, who in infinite righteousness am a hater of all iniquity, am among them in mine ordinances to observe their conduct: and though I have long and repeatedly warned them by my prophets, and by making examples of impenitent sinners, yet still they continue impudent and obstinate in their sin: and though, for their warning, I have executed my desolating judgments on other nations, that so I might not be obliged to destroy them, yet, instead of repenting, they have become more wicked. 8–13. Nevertheless, wait ye on me, till by desolating judgments I have destroyed the wicked from among you, and have even destroyed the wicked nations from the world; for after that I will, by my grace, effectually renew your heart and life, and make you unanimously concur in worshipping me. Gathered from the most distant countries, ye shall humbly present to me your thanksgivings; and, returned to your own land, no more shall ye undergo the reproach and punishment of your former sins. They that prided themselves in their peculiar relation to God, and their outward privileges and ordinances, shall be cut off; and, in their stead, I will raise up a generation of persons, meek and humble under their troubles,

PUBLIC SQUARE, NAPLES—NEAR THE FAMOUS PHLEGRÆAN FIELDS, WHERE, ACCORDING TO HEATHEN POETS, THE GODS AND THE GIANTS HAD THEIR BATTLES. [Zephaniah, ii:11.]—"The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, everyone from his place, even all the isles of the heathen." At the time this prophecy was uttered by Zephaniah the country where Naples now stands belonged to the heathen nations by which the Jews were surrounded. Zephaniah declares that the Lord will famish all the gods of the earth, and the heathen gods once worshiped in this beautiful city are all destroyed. It is to-day a city filled with Christian churches. In the above picture we have a view of Naples near the palace. We see a fountain which makes this place very attractive in hot weather. From the days of the Volci, the Samnities, the Oscans, the Campanians, the Apulians, the Lucanians, the Calabians, the Bruttians, and the Siculians, till now, this region of almost unbroken summer has been the scene of intrigue and bloodshed.

STRADA MARINA, NAPLES—THE SITE WHERE SOME OF THE MOST DREADFUL CRIMES THAT HAVE DISGRACED HUMANITY WERE COMMITTED. [Zephaniah, iii:1-3.]—"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not the correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow." While the above declaration was not uttered with reference to Naples, yet in no city of the prominesd land has it been more thoroughly fulfilled than in this beautiful city of Italy by the sea. The fires under the earth have not been more constant in their rumbling in this neighborhood than the fires of human passion have been terrible in their expression above it. In the above picture of the Strada Marina we are facing the west. The long hill before us, with its private residences and ecclesiastical structures, with tapering trees on the summit, its bared rocks, and wooded slopes is the hill through which the famous old tunnel passes, leading the traveler from Naples to Puteoli, where St. Paul landed in Italy.

*is*[j] mighty; he will save, he [k]will rejoice over thee with joy; he will [l]rest[5] in his love, he will joy over thee with singing.

18 I [m]will gather *them that* [o]*are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.[6]

19 Behold, at that time I [p]will undo all that afflict thee; and [q]I will save her that halteth, and gather her that was driven out; and I will get them praise[7] and fame in every land where they have been put to shame.[8]

20 At that time [r]will I bring you *again*, even in the time that I gather you: for I will make you [s]a name and a praise among all people of the earth, [t]when I turn back your captivity before your eyes, saith the LORD.

A.M. cir. 3404. B.C. cir. 600.

*j* Ps.24.8,10.Ge.17.1; 18.14.He.7.25.Is.9.6.
*k* De. 30. 9. Is. 62. 5; 65. 19. Je. 32. 41; 31.20, 25.
*l* Ho.14.4.Jn.13.1.Is. 54.8.Ep.2.4,7.
5 Heb. *be silent.*
*m* Je.23. 3. Ho. 1. 11. Ro 11.25,26.ver.20.
*o* La 2.6;1.4,7.Ps.137. 3;43. 5;42.4.
6 Heb. *the burden upon it* was *reproach.*
*p* Is.25.10; 49. 26; 43. 17.Joel3.2,9-14.Je.l.li. Eze.xxxviii.xxxix.

A.M. cir. 3404. B.C. cir. 600.

*q* Mi. 4. 6, 7. Eze.34. 16.Je.31.8.
7 Heb. *I will set them for a praise,* Is. 60.21;62.7.
8 Heb. *of their shame.*
*r* Is. 11. 11,12; 27.12. Je. 50.8. Eze.28.25; 34. 13. Am.9.14.
*s* ver.11,19. Is.60.15, 20; 61. 9, 10; 62. 7, 12. Mal.3.12.
*t* Is.11.12.Eze.37.21. Je.3.18;23.3;29.14.

who shall trust in my promises, believe on my Son, and, being renewed in their hearts, shall detest falsehood and all other wickedness, and shall be encouraged to an upright and holy conversation by the protection which I will afford them. 14–19. Rejoice greatly, O Jews, take courage, and abound in piety, for I the Lord will remove your troubles, and destroy your Chaldean and other enemies. I will, as your God and King, take pleasure in saving and perpetually showing favours to you. I will bring you, who were burdened with the want of my solemn ordinances, and with the scoffing of the Chaldeans at them, to your own land, notwithstanding your weakness and want of courage; and by glorious appearances for your preservation and deliverance, will render you famous and honoured in all the countries where you have lived in disgrace.—But these promises chiefly relate to the conversion of multitudes of Jews and Gentiles, and their noted harmony, purity, comfort, peace, and honour in the gospel church, especially in the coming age. [See Introduction, ch. iv. sect. xvii.–xix.]

Ver. 9–20. This prophecy is still future, and describes the period of that glorious restoration of Israel, and final outpouring of the Spirit upon all flesh, which it is one of the chief objects of all the prophets to describe for our comfort and growth in grace. *C.*

REFLECTIONS.—Alas! what terrible wickedness against God and men abounds among apostate professors! And it is truly lamentable when they who ought to have been the principal patterns of and encouragers to piety, become the most obstinate ringleaders in wickedness of every kind. Churches and nations, obdurate in guilt, must be made monuments of wrath. But where sin has abounded, how grace much more abounds! An almighty God can easily pardon and reform his people, and cut off their enemies. And when taught and drawn by him, how pleasantly they flock to Jesus Christ and his church: and their very troubles contribute to engage their hearts. In his times of promise and days of power, God graciously puts an end to his people's troubles, bestows the tokens of his presence, delights in them to do them good, comforts their mourners, recovers their weakest captives, and restores with advantage their wonted honours.

## CONCLUDING REMARKS ON THE BOOK OF ZEPHANIAH.

Zephaniah, like most of the other prophets, was raised up in a time of general corruption and disorder. These he reproves with great plainness of speech, proclaiming against them the wrath of an offended God. And there is good reason to believe that his warnings were not in vain; but that, on the contrary, they contributed largely to that reformation and revival that took place in the days of Josiah, —thus affording an encouragement, in the worst of times, to be 'always abounding in the work of the Lord;' persuaded 'that our labour shall not be in vain in the Lord.' *C.*

# THE BOOK OF THE PROPHET HAGGAI.

The thirteen preceding prophets had flourished before or during the Jews' captivity in Babylon. This and the two following prophesied after their return to Canaan. Haggai began his public work in the sixteenth year after their return; and his scope is to encourage them to proceed in rebuilding the temple of God. He continued prophesying about four months, ch. 1. 1, 15; 2. 1, 10, 20.

[Haggai is generally believed to have been one of the captives that returned with Zerubbabel in consequence of the edict by Cyrus. The building of the temple had been interrupted for about fourteen years, in consequence of the misrepresentation of the neighbouring governors, addressed to the Persian monarch; and, most probably, also from the coldness, doubts, and fears of the people themselves. In the second year of Darius Hystaspes the edict of Cyrus was, however, providentially renewed, and Haggai was divinely commissioned to encourage the rulers, and stir up the zeal and energies of the people. He accordingly reproves their delay, and exhorts them to proceed. Their ready obedience is encouraged by a renewed message from God. He comforts the old men who wept at the diminished magnificence of the second temple, by assuring them of its surpassing glory in the advent of MESSIAH. He shows how God had smitten the earth with a curse on account of their sins, and promises them fruitful harvests from the day the foundation of the temple was laid; and predicts the prosperity of MESSIAH'S kingdom. Haggai is quoted in the New Testament, Mat. 28. 20; Ro. 8. 31; He. 12. 26. *C.*]

## CHAPTER I.

1 *Haggai reproveth the people for neglecting the building of the house.* 7 *He inciteth them to the building.* 12 *He promiseth God's assistance to them, being forward of themselves.*

IN the[a] second year of Darius the king,[1] in the sixth month,[2] in the first day of the month, came the word of the LORD, by[3] Haggai the prophet, unto Zerubbabel[4] the son of Shealtiel, governor[5] of Judah, and to Joshua the son of Josedech, the high-priest, saying,

2 ¶ Thus[b] speaketh the LORD of hosts, saying,

A.M. cir. 3484. B.C. cir. 520.

CHAP. I.
*a* Ezr.4.24;5.1,2;6.2. 2Ch.3.17,19.Zec.1.1 4. 6–10;3.1. Ezr.1.8;2.63. ch.2.21.1 Ch.6.15.
1 The Darius here referred to must not be confounded with the Darius of Da.5. 31. The latter was a Mede, and reigned at an early period of the captivity. This Darius was a Persian, the son of Hystaspes, and reigned B.C. 521-486, and consequently after the return of the Jews from exile under Cyrus.—*P.*
2 Elul, the sixth month of the ecclesiastical year, answering to a part of August and September.—*C.*
3 Heb. *by the hand of.*
4 *Zerubbabel* was the descendant of David, and consequently prince of Judah. See Ezr.1.8, where he is called 'Sheshbazzar,' and Mat.1.6–12.—*C.*
5 Or, *captain.*
*b* 2 Pe.1.21. 2 Ti.3.16.

CHAPTER I. REFLECTIONS.—Lukewarm professors are easily checked in their reforming attempts. If civil powers do not encourage them, they imagine it is not a proper season: and it will require both prophets and plagues to stir them up to their duty. Uncertain, unsubstantial, and unsatisfying are all the enjoyments of wealth: and it is very unlike saints to prefer temporal advantages to the honour of Christ and welfare of his church. But none ever gain by withholding from pious uses: nor can reformation be ever expected till men consider their ways. It is pleasant to be employed in that work in which God delights. And if he direct us by his Word, awe our conscience and animate our heart by his Spirit, we shall then cheerfully apply to it: and the more negligent we have been, the more diligent we ought to be. God will graciously work with such as readily apply themselves to their duty. And if he be with us, we need wish no more.

This people say, [c]The time is not come,[6] the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, [d]to dwell in your ceiled houses, and this house *lie* waste?

5 Now, therefore, thus saith the LORD of hosts, [e]Consider[7] your ways.

6 Ye have [g]sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag [8]with holes.[9]

7 ¶ Thus saith the LORD of hosts, [h]Consider your ways.

8 Go up to the [i]mountain, and bring wood, and build [j]the house; and [k]I will take pleasure in it, and [l]I will be glorified, saith the LORD.

9 Ye[n] looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow[1] upon it.[2] Why? saith the LORD of hosts. Because of mine house that *is* waste,[3] and ye run every man unto his own house.[4]

10 Therefore[5] the[o] heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then[p] Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did [q]fear before the LORD.

13 Then spake Haggai, the [r]LORD's messenger, in the LORD's message unto the people, saying, [s]I *am* with you, saith the LORD.

14 ¶ And the LORD [t]stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; and they came, and did [u]work in the house of the LORD of hosts, their God,

15 In the [v]four and twentieth day of the sixth month, in the second year of Darius the king.

A.M. cir. 3484.
B.C. cir. 520.

*c* Pr. 26. 16; 24. 33, with Ezr.4.21, 24; 5. 1; 6.1.

6 They either thought the 70 years not completed, or being very busy rearing and ornamenting their own houses, invented this excuse for their neglect of the house of God.—*Note*, If any think such invention improbable, let them only consider the nature of the excuses pleaded for neglect of family prayer; of attendance at the Lord's table; for violation of the sabbath, &c., and they will have little difficulty in admitting that the assertion of the Jews may have been a mere invention likewise.—*C.*

*d* Phi.2.21. Zep.2.14. 2 Sa.7.2. Ps.132.3-5.

*e* ver. 7. La. 3. 40. 2 Co.13.5. Ps.4.4; 106.6, with ver.6,9; ch. 2. 15, 16.

7 Heb. *Set your heart on.*

*g* De.28.38. Mi.6.14, 15. Am. 4. 9. Ho.4. 10. Zec.8.10. ver.9. Mal.3. 8–11:2.2.ch.2.16.

8 Heb. *pierced through.*

9 In fact the blessing of God was withheld because of sin, and without it no amount of worldly prosperity, no abundance of food and raiment, could give peace or joy to the soul.—*P.*

*h* Phi. 3. 1. Is. 28.10. ver.5. Ps.119.59,60.

*i* Ezr.3.7, 1 Ki.5.6.

*j* 1 Ki.8.29,30:9.3.

*k* 2 Ch.7.16. Ps. 132. 13,14.

*l* Is.60.7. Ex.29.43.

*n* See ver.6, 11; ch. 2. 16, 17. Mal.2.2; 3.8–11.

1 Or, *blow it away.*

2 The grain was so ill ripened, it was blown away with the chaff.—*C.*

3 No man visited the ruinous site of the temple of the Lord.—*C.*

4 The selfish spirit stands here opposed to the devoted spirit.—*C.*

5 Heaven and earth fought against them. What a study for philosophical infidelity, ever seeking its solutions of events in second causes! while the prophet, by divine authority, ascribes them immediately to the will of Almighty God.—*C.*

*o* Ho.2.9. Le. 26. 19, 20. De.28. 23, 24. 1 Ki. 17.1. 2 Ki.8.1. Je.14.1–6. Joel 1.18–20. ch.2.17. Am.4.7.

*p* Ezr.5.2. ver.14. Is. 55.10,11. Je.23.28,29. 1 Th.1.5;2.13.

*q* Ec. 12. 13. Ps. 111. 10. Pr.1.7. He.12.28.

*r* Is.44.26. Mal. 3. 1; 2.7. 2 Co.5. 20. Eze. 3. 17.

*s* 2 Ch.15.2. Is.41.10. Ro.8.31. Re.2.1. ch.2. 4. Jos.1.5. 1 Sa. 12. 22. Mat.28.20.

*t* 1 Co. 12. 4–11. Ps. 110.3. Is.26.12. Zec.10. 12. Phi.2.13.

*u* Ezr.5.2,3,8. Ne.3. 5. 1 Co. 15. 58. He. 12. 28.

*v* With ver. 1; ch. 2. 1, 10, 20.

* There is a serious and, as I think, insuperable grammatical difficulty in translating this passage as it is in our English version, and in referring the Hebrew word rendered 'Desire' directly to the Messiah. The difficulty may be stated thus:—The Hebrew word for 'desire' is *feminine singular*, while the verb for 'shall come' is *plural* and *masculine*. Such a noun cannot in my opinion be applied to Christ at all; and even if it could be, the verb is not in grammatical concord with it. I am compelled, therefore, to admit, with most modern critics, that the ordinary interpretation of this passage is erroneous. I agree with Henderson, that 'the only practicable solution warranted by grammatical usage, consists in assuming *khamdah* to be a collective noun, conveying a plural idea, the gender of which not having yet presented itself to the mind of the prophet when he enunciated the verb (which comes first in Hebrew, he naturally expressed it in the masculine as the more worthy gender. The construction in such cases is not formal, but logical.' The proper translation of the clause, therefore, will be: 'And then *the things desired* by all nations shall come.' Though this particular word does not refer to the Messiah, yet the prophecy is still Messianic. *The things desired* are the blessings of the new covenant, the redemption work of Christ; the peace, joy, and salvation of the gospel.—*P.*

## CHAP. II.

*a* With ch.1.15; ver. 10,20.

1 Heb. *by the hand of*, ch.1.1,2 Pe.1.21.

*b* Ac.4.20. He.13.21

*c* ch.1.1,15. Ezr.1.18; 2.63.

*d* Ezr.6.21.

*e* Ezr.3.12; 6.3. Zec. 4.10.

*g* Zec.4.9; 8.9. 1 Co. 16.13.2 Ti.2.1. 1 Ch.22. 13,16. Jos.1.6. Ep.6.10.

*h* 1 Co.15.58. Ro.12. 11. Ec.8.11.

*i* See ch.1.13.

*j* Ex.29.45,46.

*k* Ne.9.20. Ps.51.11, 12. Is.63.11,14. Ro. 8. 26. Zec.4.6. Jn. 14. 16, 17. La.4.6.

*l* He.12. 26. Eze. 21. 27. Da.2. 39, 40; 7.5–7, 20, 23; 8.3–26; 11. 2–35. Zec.1.18–21; 9. 1–8, 13–15. Is.63.1–4. Joel 3. 9–16. ver.21,22.

2 I will effect great political and religious revolutions (comp. ver.6,7 and ver. 21,22. Mat.24.29. He. 12. 26–28. See Is.13.10–13,17–22.)—*C.*

*m* Ge.3.15; 22.18; 49. 10. De.18.15. Is.7.14;9. 6. Je. 23. 5. Eze.34.23, 29. Da. 9. 25. Mi. 5. 2. Zec.9.9. Mal.3.1. Jn.1. 14.1 Ti.3.16.

3 See note * in first column.

*o* Mal. 3. 1. Ps. 24. 7. Lu.2.22,27,46. Jn. 2.13 –23; 5.14; 7.14; 8.2; 10. 23.

*p* 1 Ch. 29. 14. Is. 60. 17. Ps.50.10,12.

*q* ver.7. Jn.1.14. 2 Co. 3.9,10. 1 Ti.3.16. Ps.24. 7. Is.9.6,8.

*r* Ps. 85. 8. Is. 9. 6,7; 11.6–9. Mi.5.5. Ac.10. 36. Lu.2.14. Ep. 2. 14. Mat. 3. 17; 17.5. Is.42. 21.

*s* ver.20, with 1; ch. 1.1,15.

*t* De.33.10. Le.10.10, 11. Eze.44.23. Mal.1.7; 2.7. Tit.1.9.

*u* Le.6.27,29; 7. 6, 7, 15. Mat. 23. 19. Ex.29. 17.

A.M. cir. 3484.
B.C. cir. 520.

## CHAPTER II.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.* 10 *Under the type of holy things and unclean he showeth their sins hindered the work.* 20 *God's promise to Zerubbabel.*

IN the [a]seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by[1] the prophet Haggai, saying,

2 Speak[b] now to Zerubbabel the son of Shealtiel, [c]governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 Who *is* [d]left among you that saw this house in her first glory? and how do ye see it [e]now? *is it* not in your eyes in comparison of it as nothing?

4 Yet [g]now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech, the high-priest; and be strong, all ye people of the land, saith the LORD, and [h]work: for [i]I *am* with you, saith the LORD of hosts:

5 *According to* the [j]word that I covenanted with you when ye came out of Egypt, so [k]my Spirit remaineth among you; fear ye not.

6 For thus saith the LORD of hosts, [l]Yet once, it *is* a little while, and I will shake the [2]heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, and [m]the desire of all nations shall come:[3] and [o]I will fill this house with glory, saith the LORD of hosts.

8 The[p] silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The[q] glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place [r]will I give peace, saith the LORD of hosts.

10 ¶ In the [s]four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, [t]Ask now the priests *concerning* the law, saying,

12 If one bear [u]holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If [v]*one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, [x]So *is* this people, and so *is* this nation before me,

*v* Nu.19.11,22, with Le.19.28.

*x* Ezr.3.2,3, with ver.12; ch.1.2,4, with ver.13,16,17; ch.1.9–11.

CHAPTER II. Ver. 6, 7, 21, 22. Not only was the Jewish church and state repeatedly *shaken* by manifold disasters, but the nations around were *shaken* and overturned by the rise and fall of the Persian, Grecian, and Roman empires, to make way for Christ's incarnation and gospel church. And they will be further shaken by the fall of the Antichristian and Mahometan powers, to make way for his universal reign on earth. 7. Christ is the *desire of all nations;* infinitely desirable in himself, and desired and embraced by all that know him; and his presence filled the second temple with glory. 8. If I regarded outward splendour, I could easily furnish gold and silver to render this temple magnificent. 12–14. As legal holiness is not so easily communicated as legal uncleanness, so your sacrifices do not sanctify you; but your sinful hearts, and neglect to build my temple, debase your offerings, and bring a curse on your labours. 23. Zerubbabel, but chiefly Christ, is a *signet*, God's precious favourite, who is intrusted with all power, and sealed as the head of his church, and who seals it to the day of redemption.

Ver. 3. Some of the oldest men who returned might perfectly remember the first temple. The foundation of the second temple was laid in the second year of Cyrus, fifty-three years after the destruction of the first; and this prophecy was uttered fifteen years after the laying of that foundation; in all sixty-eight years: so that there might be several who had been familiar with the first temple, from twelve to thirty years, or even upwards. *C.*

HARBOR OF THESSALONICA—WHERE ST. PAUL ESTABLISHED A CHRISTIAN CHURCH, TO WHICH HE WROTE TWO EPISTLES FROM ATHENS. [Haggai, ii:7.]—"And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." The desire of all nations as expressed in this verse is generally considered as referring to Christ. We give as an illustration of this prophecy the harbor of Thessalonica, one of the cities in which St. Paul founded the Christian church. This was an ancient city of Macedonia. It was first called Thessalonica after Thessalonica, the wife of Cassander. It is now a city of perhaps 75,000 people. No city on the coast of Asia Minor presents a more attractive and thrifty appearance from the ships in the harbor than this. This is a very important trade point. As in the ages past, so today it continues to have a large number of Greeks among its inhabitants.

saith the LORD; and [y]so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, [z]consider from this day and upward, from before [a]a stone was laid upon a stone in the temple of the LORD.

16 Since[b] those *days* were, [c]when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I[d] smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet [e]ye *turned* not to me, saith the LORD.

18 Consider[g] now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that [h]the foundation of the LORD's temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the [i]vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: [j]from this day will I bless *you*.[4]

20 ¶ And [k]again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to [l]Zerubbabel, governor of Judah, saying, I will [m]shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;[5] and [o]I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet;[6] for I have [p]chosen thee, saith the LORD of hosts.

A.M. cir. 3484. B.C. cir. 520.

*y* Tit.1.15. Pr. 15. 8; 21.4,27; 28. 9. Is. 1. 11–15;66.3.

*z* ch. 1. 5, 7. Ps. 107. 43. Ho.14.9. Is.5. 12. 1 Co.11.32.

*a* Ezr.3.10.

*b* Ezr.4.5–24.

*c* ch. 1. 6, 9–11, with Zec.8.10,12. Mal. 3. 9, 10;2.2.

*d* De. 28. 22. 1 Ki. 8. 37. Am.4.6–9.ch.1.9.

*e* Je.5.3. Is.1.5;42.25. Am.4.6–11.2 Ch.28.22.

*g* ver.15. De. 32. 29. Ps.107.43. Ho.14.9.

*h* ch.1.14,15. Ezr. 5. 2. Zec.8.9,12.

*i* Hab.3.17,18.

*j* Mat.6.33. Zec.8.11–15. Mal.3.10.

4 In granting you a fruitful year.—*C.*

*k* ver.10.

*l* 1 Ch.3.17–19. Mat. 1. 12. Lu. 3. 27. ch.1.1, 14. Ezr. 1. 8; 2. 2; 5. 2. Zec.4.6–10.

*m* See ver. 6,7. Eze. 26.15; 38.19. Joel 3. 16. He.12.26,27.

5 This promise was not fulfilled in the days of Zerubbabel; for the rebellion, reduction, and dismantling of Babylon in the days of Darius Hystaspes, cannot be interpreted as 'destroying the strength of the kingdoms of the heathen.' The prophecy is evidently identical with the destruction of Gog and Magog, Eze.38. 1–23, comp. specially Hag. 2. 22, with Eze. 38. 21, and Joel 3. 9–17. The promise, 'In that day I will take thee, O Zerubbabel, &c., is, therefore, to be understood as verified in Christ his descendant, of whom Zerubbabel, in the rebuilding of the temple, was an eminent type and forerunner. —*C.*

*o* Mi.5.10. Zec.4.6;9. 10. Ps.46.9;76.6. Da.2. 44. Re.11.15. Mat.24.7. Re.vi. xi. xiv. xvi. xix. xx. Eze.xxxviii. xxxix.

6 Chiefly in Christ thy seed, Eze. 34. 23, 24. Is.42.1;52.13. Mat. 28 18, with Ge. 41. 42 Es. 3.10; 8. 2. Je.22.24. Ca.8.6.

*p* Is.28.16;49.1–3;42. 1. Ps.89.19. 1 Pe.1.20;2. 4.

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Ver. 7. *The Desire of all nations.* Before, and at the time of, our Lord's appearing, the Jews were accustomed to apply this title to MESSIAH, as appears from the Rabbies Aquila and Jarchi. He is truly 'the Desire of all nations;' even of those that know him not, and of those who reject him—for all nations desire pardon of sin and redemption from death, and are ever longing for liberty—all which are in JESUS CHRIST, and in him alone. This glorious title seems to refer to Jacob's prophecy, Ge. 49. 10—'to him shall the gathering of the people be'—which was literally exemplified in the commencement, when, in expectation of the kingdom of Messiah there were assembled at Jerusalem so many 'devout men out of every nation under heaven,' Ac. 2. 5. *C.*

Ver. 9. There was in 'the former' (Solomon's) temple, great architectural glory; besides, it was totally overlaid with gold. But its chief glory lay in the fire from heaven, the Urim and Thummim, the anointing oil, the Shekinah, or visible glory, and the Spirit of prophecy (*Toanith*, fol. 56. 1), all which were wanting in the latter temple. In nothing, therefore, could the 'latter' exceed the 'former' but in the presence of him who was the true Shekinah, whom angels announced with 'peace on earth'—who came and preached peace, and who finally, 'having made peace through the blood of his cross,' now pervades the hearts of all true believers with 'the unity of the Spirit in the bond of peace.' *C.*

REFLECTIONS.—The peculiar time of God's messages and mercies ought to be remarked, and beautiful is every one in its season.—If we be hearty in God's work, he will give us all necessary encouragement.—If, amidst external discouragements, we act for him with vigour, we cannot but succeed. If Christ and his Spirit be with us, nothing need discourage us. He will work all our work in us, and perfect that which concerneth us. He will provide all our necessary expenses. He will shake and overturn nations, in order to establish his church and her privileges. He will extirpate idolatries, that himself, and his oracles and ordinances, may be ALL IN ALL: and his presence will secure peace and tranquillity. God's ministers must assist not interfere with, one another. For it will require great pains to render men duly sensible of their spiritual maladies, and the proper remedies for them. Sinful pollution is much easier communicated and spread than holiness. It is not living among saints that will render us holy in God's sight: and our inward corruptions, and sinful misconduct, often render our works, which are materially good, unacceptable to God. The more we expect from creatures, the more we shall be disappointed: but the more firmly we expect from the new kingdom, the more shall we enjoy. If we take no care of God's interest, we cannot expect that he will take care of ours; but if we make conscience of duty, we may look for his gracious rewards. If we honour him, he will favour, protect, and honour us. Nor need we be dismayed at the ruin of the wicked, since it is but the earnest of deliverances to the church.

## CONCLUDING REMARKS ON THE BOOK OF HAGGAI.

It is undeniable that the Jews, in consequence of this prophecy, ch. 2. 7, did expect MESSIAH to appear in this temple, until it was destroyed by Titus the Roman, when, in order to evade its application to JESUS OF NAZARETH, they applied it to a third temple, which they expect to see erected at some future period. For the same purpose the Jewish writers (who are followed, not in the purpose, but in the interpretation, by some modern commentators), contend that the word translated 'Desire,' being in construction with a plural verb, should be changed to 'desires;' which they understand of desirable things, the silver, gold, and rich presents of all nations, such as were presented to Solomon by the queen of Sheba. But this change is not sanctioned by any MS., and the word was unquestionably read in the singular number by the Targum and the Vulgate. Others have insinuated that this prophecy cannot be applied to Messiah, inasmuch as the temple in which JESUS OF NAZARETH appeared was not the second, the temple of Zerubbabel, but the third, the temple of Herod. But whatever repairs and additions Herod made, it is unquestionable that, for all religious purposes, a temple existed during the forty-six years the temple of Herod was in progress. In fact, no nominal distinction was ever made by the Jews between the temple of Zerubbabel and that of Herod; and Josephus himself, upon one occasion, mentions only two temples—a former in the days of Solomon, a latter in the days of Cyrus; and in the *Chronicon Hebræum*, the temple is said to have been destroyed 440 years after it was built. To nothing less than the advent of Messiah, therefore, can this glorious prophecy be referred; and nothing less than the presence of 'God manifest in the flesh' could fulfil the prediction, and render 'the glory of the latter house greater than of the former.' *C.*

# THE BOOK OF THE PROPHET ZECHARIAH.

Zechariah was one of the captives who returned with Zerubbabel from Babylon, and, from an expression in ch. 2. 4, there is reason to conclude that he was called to the prophetic office when a young man. He began to prophesy in the second year of Darius Hystaspes, in the eighth month of the ecclesiastical year, and consequently two months after Haggai, and was a powerful assistant to that prophet in promoting the building of the temple. His prophecy, after a solemn call to repentance, contains nine visions with which God was pleased to favour him, ch. i.–vi.; followed by three discourses enforcing godly practice, with predictions of the trials and deliverances of his people, and of the entire gospel church to the end of the world, ch. vii.–xiv. *C.*

DOG RIVER, BEYROUT—NEAR THE ROCK TABLETS CONTAINING THE CARTOUCHES OF RAMESES II. OF EGYPT, PLACED HERE IN THE FOURTEENTH CENTURY BEFORE CHRIST. [Zechariah, i:15.]—"And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction." At the time Zechariah wrote his prophecy Beyrout was in the bounds of a heathen country. It is a very old place, and is spoken of in history before the time of Alexander the Great. This place was entirely destroyed in the second century before Christ in consequence of a rebellion against Antiochus VII. After the destruction of Jerusalem, Titus is said to have caused numerous Jews to enter the lists against each other at Beyrout. The picture above of the bridge over the Dog river is about six miles north of the city in sight of the Bay of St. George. The Dog river has its source in Mount Jebel Sunnin.

## CHAPTER I.

*1 Zechariah exhorteth to repentance. 7 The vision of the horses and their angelic riders. 12 At the prayer of the angel, comfortable promises are made to Jerusalem. 18 The vision of the four horns and the four carpenters.*

IN the[a] eighth month, in the second year of Darius,[b] came[c] the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet,[1] saying,

2 The LORD [d]hath been sore displeased[2] with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, [e]Turn ye unto me, saith the LORD of hosts, and [g]I will turn unto you, saith the LORD of hosts.

4 Be ye not [h]as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, [i]Turn ye now from your evil ways, and *from* your evil doings: [j]but they did not hear, nor hearken unto me, saith the LORD.

5 Your[k] fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of[3] your fathers? and they returned and said, [l]Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat,[4] in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a [n]man riding upon a red horse, and he [o]stood among the myrtle-trees that *were* in the bottom; and behind him *were there* [p]red horses, speckled,[5] and white.

9 Then said I, O my lord, [q]what *are* these? And the angel [r]that talked with me[6] said unto me, I will show thee what these *be*.

10 And the [s]man that stood among the myrtle-trees[t] answered and said, These *are they* whom the LORD hath [u]sent to walk to and fro through the earth.

11 And they answered the [v]angel of the LORD that stood among the myrtle-trees, and said, [w]We have walked to and fro through the earth, and behold all the earth sitteth still, and is [y]at rest.

12 ¶ Then [z]the angel of the LORD[7] answered and said, O LORD of hosts, [a]how long wilt thou not have mercy on [b]Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* [c]good words *and* comfortable words.

14 So the [d]angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts, I am [e]jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* [g]at ease: for I was but [h]a little displeased, and they [i]helped forward the affliction.

16 Therefore thus saith the LORD, [j]I am returned to Jerusalem with mercies: [k]my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, [l]My cities through prosperity[8] shall yet be spread abroad; and the LORD shall yet [m]comfort Zion, and shall yet [o]choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four [p]horns.[9]

19 And I said unto the angel that talked with me, [q]What *be* these? And he answered me, These *are* the horns which have[r] scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four[s] carpenters.[1]

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have [t]scattered Judah, so that no man did lift up his head: but these are come to [2]fray them, to cast out the horns of the Gentiles, which [u]lifted up *their* horn over the land of Judah to scatter it.[3]

## CHAPTER II.

*1 God, in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of God's presence.*

I LIFTED[a] up mine eyes again,[1] and looked, and behold [b]a man[2] with a measuring line in his hand.

A.M. cir. 3484. B.C. cir. 520.

CHAP. I.

*a* Hag.1.1,15;2.1,10, 20.Ezr.5.2;6.14.
*b* Ezr.2.5;5.5;6.1,15. Es. i. Hag.2.3. ch.7.1; ver.12.
*c* Ezr.5.1.Mat.23.35. 2 Pe.1.21.2 Ti.3.16.
1 Zechariah was thus of priestly descent. His grandfather Iddo was the head of one of the families which returned from the captivity with Zerubbabel. In Ezr. 5.1 he is called 'the son of Iddo' because Iddo was a man of note.—*P*
*d* Ps. 60.1 Isa.1.15. Da.9.12. Je.44.6. 2 Ch. 36.14–20.
2 Heb. *was wroth with displeasure.*
*e* Ho.14.1–4. 1s.31 Je. 18. 11; 25. 5; 35 1 Eze.33.11.Mal 3.7
*g* Ho. 14. 4. Je. 3. 14, 22. Ja.4.8,10. Lu.15.20–22. 2 Ch.15.2; 30.6. Mi. 7.19,20.
*h* 2 Ch.36.15,16. Ac. 7.51. Je.44.4,5.ch.7.11–13.Ps.106.6.
*i* Is.31.6. Je.3.13; 18. 11.Eze.18.30. Ho.14 1. ver.3.
*j* 2 Ch.36.16. Ne.9.5, 30–35. Je.7.23–26.ch.7. 11–13.
*k* He. 9. 27. Ec.12.7. Eze.18.4. Je.28.16,17.
3 Or, *overtake*, Da. 9. 11, 12. Ps. 50. 21, 22. Eze.12.28. Ho.6.5.
*l* La.1.18;2.17. Is.55. 10,11. Ps.cvi. Eze.xvi. xx. xxiii. Je. xxxix. lii. 2 Ch.xxxvi. 2 Ki.xxiv. xxv
4 *Sebat* — corresponding to parts of January and February. The word is Syriac or Chaldee.—*C.*
*n* ver.11,12. Re.1.13 –16. Jos.5.13. Eze.1.26; 40.3. Da.7.13. Ps.45.4. Is.63.1–3.Re.6.4.
*o* Ps.109. 31. Ca. 6. 2. Is.41.10. Mat.28.20.
*p* ch. 6. 2, 5. Re. 6. 4. Ps.103.20. He.1.14.
5 Or, *bay.*
*q* Pr.2.2–5; 4.7. Ja.1. 5. Da.7.16;8.15.
*r* Ge.31.11. Da.7.16; 8.16;9.22;10.11,17.
6 *The angel that talked with me* was distinct from the leader represented in ver. 8; see also ver. 13.—*C.*
*s* ver. 8. Jn. 1.14. ch. 13.7. Is.7.14; 9.6. Ga.4. 4. Ro.8.3.
*t* Zep.2.12. Ps.72.12, 13. Is.55.13;61.3;43.19.
*u* Ps.103. 20, 21. Da. 10. 13, 20, 21. Ps. 91.11. He.1.14.ch.6.7.
*v* ver.8,10. Mal. 3. 1. Is.63.9;42.1.

* These cannot represent any powers that have yet arisen; for none has yet 'cast out the horns (power) of the Gentiles,' who still continue to tread down Jerusalem and scatter Judah. *C.*—A great truth, however, is here set forth; namely, that God will in his own time, and by his own agents, overthrow every power in the world which ventures to oppose his kingdom or oppress his people. Christ, our king, is now head over *all things* to the church. —*P.*

A.M. cir. 3484. B.C. cir. 520.

*x* Ps. 68. 17. ch. 6. 7. Da.10.20.
*y* ver.15.1 Th.5.3.
*z* ver. 8,10,11. Is. 63. 9. Ez.1.3; 6.3. Ne.1.3; 2.3;8.17;7.4. He.7.25.
7 The Angel of the Lord' is JEHOVAH, God manifested to the senses. (See Ju. 6.12, comp. with ver. 14,27. Ho.12.3–5.) This appeal represents the Son interceding with the Father. See ch. 2.8.—*C*
*a* Re. 6. 10. Ps. 13. 1. Da.12. 6 He. 4. 15. Ps. 103.13.102.13.
*b* ch. 7.1, 5. Da. 9. 2. Je.29.10;25.11,12.
*c* Je.29.10. Mat.3.17. Jn.11.42. Is.ac.1,2,ver. 14,16,17.
*d* ver. 9, 13. Re. 1. 1, 17.
*e* ch.8.2,3. Joel 2.18. Is.9.7; 59.17; 63.15. Na. 1.2. Ho.11 8. Ps.78.38.
*g* ver. 11. 1 Th. 5. 3. Am.6.1.
*h* Is. 47. 6; 54. 8. Ob. 5,17. Re. 3.19. Am. 3. 2. He.12.6,7.
*i* Ps. 69. 26; 83. 2–5. Job 31.13. Is.47.6; 10.7. Ezr.iv.
*j* Is. 12.1;54.8–10. Ho. 2.19,20;5.15;6.1.
*k* Hag. 1.14. Is.44.26, 28. Je.30.18. ch. 2. 2, 4. Ezr.6.15. Ne. ii.–vi.xi. xii.
*l* Is. 44. 26. Je.30.18. Ne.11.25–35.
8 Heb. *good.*
*m* Is. 40.1,2; 51. 3,11, 12;60.19,20;52.1,9.
*o* 2 Sa.12.13. 2 Ch. 6. 6.ch.2.12; 3.2. Is.6.5–7; 14.1
*p* Ezr.4.4–10;5.3. Ne. 4.7, or Da.2.37–44; 7.3 –7,17; 8.9–14,23–25; 11. 28–35.
9 Most probably the Babylonian, Medo-Persian, Grecian, and Roman monarchies. *C.*—The horn is the emblem of power, and usually of political power. The horns here symbolize those earthly monarchs who were instrumental in overthrowing the kingdoms of Israel. The number four may not refer to the exact number of the kings; but rather to the four quarters of the heaven from which they came.—*P.*
*q* See ver. 9. Mat. 7. 7.
*r* Da.12.7.ch.8.13.
*s* De.33.25;32.36. Ge. 22.14. Ob. 21. ch. 9.12–16;12.2–4.
1 Rather, 'mechanics,' as the word is alike applicable to any workman in stone, metal, or wood. It may also be rendered 'watchers' or 'overseers.'—*C.*
*t* Da.12.7.
2 *Fray*—to affright. —*C.*
*u* Ps.75.4,5. Zep.2.8.
3 See note * in first column.

CHAP. II.

*a* ch.1.8,18.
1 This forms a third vision, in which some of the parties in the former vision appear in new employments. —*C.*
*b* ch.1.8. Eze.40.3,5; 47.4. Re.11.1; 21.15,16. ch.1.16.
2 *A man.* An angel in, or of, human form, ver.3.—*C.*

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CHAPTER I. Ver. 5, 6. Your wicked ancestors and false prophets have, according to my threatenings, perished in their sins. 8–10. The *man riding on a red horse* denotes Christ God-man redeeming us to God by his blood, and ready to execute his judgment on all who reject his mercy. The *red*, *speckled*, and *white* horses that attend him represent his angels and ministers as employed in executing or declaring his works of wrath or mercy. The *myrtle-trees in the bottom* denote the Jews and other saints preserved in debasement and trouble. 18–21. The *horns* may represent the Samaritans, Arabians, Ammonites, and Philistines; or the four empires of Chaldea, Persia, Greece, and Rome; and the *carpenters* may denote Joshua, Zerubbabel, Ezra, Nehemiah, and other Jewish deliverers or protectors; or even the four empires which destroyed one another.

Ver. 3. *Turn ye unto me*, &c. From this and similar expressions some have concluded that the work of spiritual salvation must begin with man; but facts concur with Scripture in attributing the whole work of grace to God. When a house is on fire and the inmates asleep, who begins the work of temporal salvation—the people who awake, or the man whose voice awakes them? Even so the Lord calls to the sleeping sinner; and when he hears and arises, surely the work of spiritual salvation began not with the sinner, but with 'God that showeth mercy.' *C.*

Ver. 8. *A man.* The Son of God appearing as the leader or 'Captain of God's hosts.' Comp. ver. 11; see Jos. 5. 13, 14.—*Riding:* to denote the subserviency of the creatures, the celerity of his providential movements, and the irresistible power of his government. See Ps. 45. 4; Re. 6. 2; 19. 11, 14.—*Red:* an emblem of war.—*Stood:* at rest, but ready for action.—*Myrtle-trees:* emblems of peace.—*Bottom:* valley.—*Red, speckled, white:* various conditions of war—mingled war and peace—followed by the reign of righteousness. *C.*

REFLECTIONS.—The law must be preached as an introduction to the gospel. The past judgments of God upon sinners ought to be improved by us as warnings to avoid imitation of their sins; and the view of his almighty power ought to animate us to a speedy and serious repentance. It is happy to have him for a friend, but terrible to have him our adversary. No pattern ought to be copied in contempt of or disobedience to him; and no safety can be expected in obstinate wickedness. No unbelief can falsify God's word. If we receive not his promises, he will execute his threatenings upon us. But how closely Jesus Christ cleaves to his people in all their debasement and distress! He is ready to teach his servants, or employ his angels or ministers, for their relief. And while most of mankind remain unconcerned under the curse of God and the power of the devil, seasonably and effectually he intercedes for his people. Hereby is ensured to his church the destruction of all their cruel and brutal enemies, and comfort and happiness to themselves. And let Satan find as many and as powerful agents to oppress the church as he will, Christ will find enough to resist and destroy them.

TAKING FREIGHT, VATHY, SAMOS—THE BIRTHPLACE OF PYTHAGORAS, THE PHILOSOPHER. [Zechariah, ii 10, 11]—"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee." Not merely the rebuilding of the temple is here signified, and the re-establishment of ordained worship at Jerusalem, but also the incarnation of Christ and His perpetual presence in the church in all countries. Vathy, Samos, is one of the cities on the coast of Asia Minor that is now sharing the benefits of the commerce which has grown out of Christian civilization, which is destined to embrace all nations.

2 Then said I, Whither goest thou? And he said unto me, [c]To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that [d]talked with me went forth, and another[3] angel went out to meet him,

4 And said unto him, Run, speak to this young[e] man, saying, [g]Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein.

5 For I, saith the LORD, [h]will be unto her a wall of fire[4] round about, and will be the glory in the midst of her.

6 ¶ Ho,[i] ho, *come forth*, and flee from the land of the north, saith the LORD: for [j]I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver[k] thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, After the [l]glory[5] hath he sent me[6] unto [m]the nations which spoiled you; for he that [e]toucheth you toucheth the apple of his eye.

9 For, behold, [p]I will shake mine hand upon them, and they shall be a spoil to their servants: and [q]ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing[r] and rejoice, O daughter of Zion: for, lo, I come, and I [s]will dwell in the midst of thee, saith the LORD.

11 And [t]many nations shall be joined to the LORD in that day, and shall be my people: and I will [u]dwell in the midst of thee: and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall [v]inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be[w] silent, O all flesh, before the LORD: for he is [y]raised up out of [7]his holy habitation.[8]

A.M. cir. 3484.
B.C. cir. 520.

*c* ver. 4; ch. 1. 16. Is. 44. 26, 28. Je. 30. 18; 31. 38, 39; 32. 45. Ne. iii. Re. 21. 15, 16.

*d* ch. 1. 9, 13, 14.

3 Or, *the other*, ch. 1. 8, 10–12.

*e* Je. 1. 6. Da. 1. 17.

*g* Is. 26. 1, 2. Eze. 36. 10, 11. ch. 1. 17. Je. 31. 27; 33. 18. Am. 9. 14. Is. 49. 19–22; 54. 2, 3; 60. 4, 11, 22.

*h* ch. 9. 8. Is. 4. 5; 10. 17; 60. 18, 19; 26. 1; 25 4. Ps. 3. 3. Re. 21. 10, 23. ver. 10–12.

4 *A wall of fire.* A literal allusion to the custom, in forest countries, of kindling a line of fires around an encampment to keep off wild beasts. —*C.*

*i* Ge. 19. 17. Is. 56. 8; 48. 20; 52. 11, 12. ch. 9. 11, 12; ver. 7. Re. 18. 4. 2 Co. 6. 17, with Je. 3. 18.

*j* De. 28. 64. Am. 9. 9. Je. 31. 10. Eze. 11. 16, 17; 17. 21. Je. 15. 4.

*k* See ver. 6. Is. 48. 20; 52. 11. Ec. 8. 11. Ge 19. 17, 22. Mi. 4. 10. Je. 51. 6, 45; 50. 8.

*l* Is. 60. 12. ch. 1. 16, 17; ver. 4, 5.

5 'After glory.' The construction is difficult: but the meaning appears to be, that God had promised the glory of his presence and blessing to the Jews in Jerusalem; *after* that glory had been given, after the promised blessing had been poured out, *then* the Angel of the Lord who here speaks had a commission to perform among the nations —*P.*

6 *Sent me.* The Angel of the LORD—'the WORD of the Lord.' See Jonah 1. 1, and comp. ch. 6. 9 with ver. 15.—*C.*

*n* 2 Ki. 24. 2. Ne. 4. 7. Je. 50. 18, 34; 51. 35.

*o* De. 32. 10. Ps. 17. 8; 105. 15. Ac. 9. 4. ch. 1. 15. Mat. 25. 35–45. 2 Th. 1 6.

*p* Is. 11. 15; 19. 16; xiii. xiv. xxi. xlvii.; 46. 11; 14. 2. Je. l. li.; 25. 14; 27. 7.

*q* ver. 8; ch. 4. 9; 6. 15. Je. 28. 9.

*r* Is. 12. 6; 35. 10; 51. 11; 54. 1; 66. 10. Zep. 3. 14.

*s* Le. 26. 12. Eze. 37 27. Jn. 1. 14. Gal. 4. 4. 2 Co. 6. 16. Re. 2. 1; 21. 3. Mat. 28. 20.

*t* ch. 8. 21, 22. Is. 2. 2–5; 11. 9, 10; 54. 1–3; xlix. lx.–lxii. lxv. lxvi. Ps. 22. 27–30; 72. 8–11, 16, 17, 19; 87. 4. Ac. ii.–xix. Re. 11. 15. Ex. 12, 49.

*u* 2 Co. 6. 16. Re. 21. 3.

*v* Is. 41. 9. De. 32. 9. Ps. 135. 4. Ex. 19. 5, 6. 1 Pe. 2. 9.

*x* Hab. 2. 20. Zep. 1. 7.

*y* Zep. 3. 7. Ps. 12. 5; 78. 65.

7 Heb. *the habitation of his holiness*, De. 26. 15. Is. 57. 15; 66. 1.

8 More literally, 'For he has risen up out of his holy habitation;'—he has risen for the purpose of saving his people, and taking vengeance upon their enemies.—*P.*

A.M. cir. 3484.
B.C. cir. 520.

## CHAPTER III.

1 *Under the type of Joshua, the restoration of the church,* 8 *Christ the Branch is promised.*

AND he[a] showed me [b]Joshua the high-priest standing before [c]the angel of the [1]LORD, and [2]Satan [d]standing at his right hand to resist him.[3]

2 And the [e]LORD said unto Satan, [g]The LORD rebuke thee, O Satan; even the LORD that hath [h]chosen Jerusalem rebuke thee: *is* not this a [i]brand plucked out of the fire?

3 Now Joshua was clothed with [j]filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, [k]Take away the filthy garments from him. And unto him he said, Behold, I have [l]caused thine iniquity to pass from thee, and I will [m]clothe thee with change of raiment.

5 And I said, Let them set [o]a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD [p]protested unto Joshua, saying,

7 Thus saith the LORD of hosts, [q]If thou wilt walk in my ways, and if thou wilt keep my charge,[4] then thou shalt also [r]judge my house, and shalt also keep my courts; and I will give thee [5]places [s]to walk among these that stand [6]by.

8 ¶ Hear now, O Joshua the high-priest, thou and thy fellows that sit before thee: for they *are* men wondered at;[7] for behold, I will bring forth my servant, the [t]BRANCH.[8]

9 For, behold, the [u]stone that I have laid before Joshua; upon one stone *shall be* [v]seven eyes: behold, I will [x]engrave the graving thereof, saith the LORD of hosts, and I [y]will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall

CHAP. III.

*a* ch. 2. 3; 1. 9, 13.

*b* Hag 1. 1. Ezr. 5. 2. ch. 6. 11; ver. 8.

*c* ch. 1. 8, 10, 12, 13. Ex. 14. 8. 1 Jn. 2. 1. Mal. 3. 1.

1 *Angel of the Lord.* See ch. 1. 12. —*C.*

2 That is, *an adversary.*

*d* Job 1. 6; 2. 1. Ps. 109. 6. Re. 12. 10.

3 Heb. *to be his adversary.*

*e* Ge. 3 15. 1 Jn. 3. 5, 8. Ps. 109. 31.

*g* Jude 9, 23. Re. 12. 9, 10. Ro. 16. 20.

*h* See ch. 1. 17; 2, 12. 2 Ch. 6. 6.

*i* Am. 4. 11. Da. 12. 1. Re. 14. 1. Ro. 11. 5. Jude 1, with Ex. 3. 2.

*j* Mat. 22. 11. Re. 7. 13, 14; 19. 8. Is. 64. 6. ver. 4, with Ezr. 9. 2, 11, 12. Ro. 8. 3. 2 Co. 5. 21.

*k* Is. 6. 7; 43. 25, with 64. 6; 6. 5.

*l* Ro. 6. 23. 2 Sa. 12. 13 Is. 6. 5–7. Mat. 1. 21. Mar. 2. 7, 10. Jn. 1. 29. Ps. 32. 1. Is. 44. 22.

*m* He 1. 3; 2. 8–10. Is. 61. 10. Re. 19. 8. Lu. 15. 22 Mat. 22. 11, 12. Ec. 9. 8.

*o* Ex. 28. 2, 4; 29. 6. ch. 6. 11. Le. 8. 9. He. 2. 8, 9. Re. 19. 12.

*p* Ge. 43. 3. 1 Sa. 8. 9.

*q* De. 30. 15–20; 28. 1–14. 1 Ki. 11. 38. Mat. 3. 15. Lu. 24. 26. Jn. 17. 4, 6.

4 Or, *ordinance.*

*r* Lu. 1. 74, 75. Tit. 2. 11, 12. Le. 10. 10. De. 17. 12. Je. 15 19. Mal. 2. 7.

5 Heb. *walks.*

*s* ch. 4. 14. Mat. 19. 28; 24. 47. Lu 22. 29, 30. Jn 14. 2. He. 12. 22.

6 I will give thee an inheritance in the heavenly places among the hosts that now stand with me. See ch. 1. 8–11.—*C.*

7 Heb. *men of wonder* or *sign*, Ps. 71. 7. Is. 8. 18. 1 Co. 4. 19, or Is. 20. 3. Eze. 12. 7, 11, 12; 24. 24; 4. 2.

*t* Is. 53. 2; 4. 2; 11. 1. Eze. 34. 29. Je. 23. 5; 33. 15. ch. 6. 12. Lu. 1. 78.

8 Most commentators, Jewish as well as Christian, admit that the Messiah is here foretold. The same symbolic name is used in other parts of the Old Testament, Is. 4. 2. Je. 23. 5. It denotes the Messiah in his origin from the stem of Jesse, from the family of David—a branch or sprout, which will grow up from the humble state of its earthly family, to a heavenly state of glory and power. —*P.*

*u* Ps. 118. 22. Is. 28. 16. 1 Pe. 2. 4, 6.

*v* Re. 5. 6. Is. 11. 2–4; 61. 1–3. Col. 2. 3. Jn. 3. 34, or Mat. 3. 17; 17. 5. Is. 42. 1. 1 Pe. 2. 7. Mat. 4 11. Jn. 1. 51. 1 Ti. 3. 16. He. 12. 2.

*x* Jn. 1. 14; 3. 34. Col. 1. 15, 19; 2. 9. He. 1. 3.

*y* Is. 53. 4–12. Da. 9. 24. Jn. 1. 29. He. 9. 12–15; 10. 12–14, 17, 18.

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CHAPTER II. Ver. 4, 5. Multitudes of houses shall be built without the walls, and all live in peace and safety, as God himself will effectually protect them; and his presence in his ordinances will be their distinguished honour. 6–9. Ye who yet remain scattered here and there in Chaldea, hasten to your own country; for scarcely shall my glory have taken possession of the temple at Jerusalem when I will further revenge the injuries done to you upon the inhabitants of Babylon, and reduce them into a state of bondage to the Medes and Persians, who were lately their tributaries.

REFLECTIONS.—The more we have seen of divine things the more we should search into them. Nor need we fear that room for new converts will ever be wanting in the church. Yea, thrice happy is it when multitudes are joined to the Lord, and have him for their protector and glory! Alas! that such multitudes, through unbelief, should be so averse to leave their bondage and share the liberty of Christ! But no dispersion or slavery can hinder his redressing the grievances of his people, or avenging their injuries. Infinitely tender is his sympathy towards them in their distress; and plainly he marks his and his servants' mission in the seasonable fulfilment of his promises and threatenings. Nothing on earth can more rejoice gracious souls than to behold the church restored to her privileges, enlarged by the accession of multitudes, and blessed with the presence of God. And in everything, especially in his great works, we ought silently to adore and wait for him.

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CHAPTER III. Ver. 1, 2. Satan laboured, by accusations and other means, to render Joshua's ministrations for himself and his people unsuccessful. But Christ, in his Father's name, rebuked the devil, and defended Joshua and the returned remnant of the Jews as persons graciously preserved under, and delivered from, manifold dangers and trials of affliction. 3–5. Joshua's filthy garments represented the sinfulness and miseries of himself and his people; and his *change of raiment* the pardon of, and reformation from, their sins, and their advancement to glory and honour. 7. If Joshua conducts himself well the high-priesthood shall be continued with him and his descendants, and he shall be highly respected by his fellow-ministers, and at last admitted to the blessed fellowship of angels and glorified saints. 8. Joshua and his fellow-priests were monuments of God's marvellous deliverance from captivity, and were typical of Christ, who, as man, growing up amidst weakness, and bringing forth glory to God and happiness to men, is called The BRANCH. 9. This stone represents Christ as the only foundation laid in Zion, regarded by beholders unnumbered, endowed by God with all eminent gifts and graces, and made perfect by sufferings and glory, that he may be the source of the justification and sanctification of the whole church, and of all the happiness and safety of the world.

Ver. 1. *To resist him* in his attempts at reforming the idolatrous and immoral practices of priests and people. *C.*

Ver. 2. The use of Jehovah, the incommunicable name of God, is worthy of special note here. In the first clause it is given to 'the Angel of the Lord,' before whom both Joshua and Satan stood. In the second clause it is applied to God the Father. We are justified in concluding from this that the 'Angel of Jehovah' is the co-equal of Jehovah himself; or, in other words, that the Messiah, Christ, God's Son, is divine. *P.*

Ver. 4. The filthy garments are not washed, but totally removed, while new and clean garments are supplied. The emblem of regeneration, in which old things pass away and all things become new. *C.*

Ver. 8. *Men wondered at.* Typical men—signs, by their present deliverance, of God's future purposes of mercy and restoration to his people. *C.*

Ver. 9. *Upon one stone*, &c. 'From out of one stone shall be seven fountains; behold, I will open the orifice thereof' (*Boothroyd*). A reference, however, to ch. 4. 10, will, most probably, lead to the conclusion that 'seven eyes' is the preferable translation; then, for exposition, let it be recollected that 'seven' is the emblem of perfection in successive workings, terminating in rest; even as the six days of creation were closed by the hallowed Sabbath; that the 'seven eyes' represent the 'seven spirits' of Christ the Lamb, Re. 1. 4; 5. 6, and that these are not seven created spirits, but the seven infinite endowments of the Holy Ghost, Jn. 3. 34, whereby our Lord was fitted for the mediatorial office, Is. 11. 2; see also Zec. 4. 10. *C.*

REFLECTIONS.—Satan never fails to resist and dis-

BAY OF ST. GEORGE—AT THE FOOT OF THE LEBANON MOUNTAINS, FROM WHICH THE CEDARS WERE CUT WHICH ENTERED INTO THE BUILDING OF THE TEMPLES IN JERUSALEM. [ZECHARIAH, iv:9.]—"The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of Hosts hatn sent me unto you." In the above picture we are in the city of Beyrout, overlooking the Bay of St. George. We are at the foot of the Lebanon mountains, from which the cedars were brought used in the construction of the first and second temples at Jerusalem. The bay is called after St. George, concerning whom there are many legends. The old story of St. George and the dragon is familiar to all. Tradition says that near this bay the dragon was killed, and that afterwards St. George washed his hands in its waters. Beyrout is in the midst of the silk-growing regions, and now occupies the place in the commercial world that Tyre, its ancient neighbor, formerly did.

ye [z]call every man his neighbour under the vine and under the fig-tree.

## CHAPTER IV.

1 *By the golden candlestick is foreshowed the good success of Zerubbabel's foundation;* 11 *by the two olive-trees the two anointed ones.*

AND the[a] angel that talked with me came again, and [b]waked[1] me, as a man that is wakened out of his sleep;

2 And said unto me, [c]What seest thou? And I said, I have looked, and behold [d]a candlestick all *of* gold, with a bowl[2] upon the top of it, and his seven lamps thereon, and seven [e]pipes to the seven lamps,[3] which *are* upon the top thereof;

3 And [g]two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, [h]What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, [i]No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [j]Not by might,[4] nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, [k]O great mountain?[5] before Zerubbabel *thou shalt become* a plain: and he shall bring forth [l]the headstone *thereof* [m]*with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The[o] hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou [p]shalt know that the LORD of hosts hath sent me unto you.

10 For [q]who hath despised the day of small things? [6]for they shall rejoice, and shall see the plummet[7] in the hand of Zerubbabel *with* those seven:[8] they[r] *are* the eyes of the LORD, which run to and fro through the whole earth.[9]

11 ¶ Then answered I, and said unto him, What *are* these [s]two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive-branches, which [1]through the two golden pipes[2] empty the golden[3] *oil* out of themselves?[4]

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two [5]anointed ones,[6] that [t]stand by the LORD of the whole earth.[7]

## CHAPTER V.

1 *By the flying roll is showed the curse of thieves and swearers.* 5 *By a woman pressed in an ephah, the final damnation of Babylon.*

THEN I turned,[1] and lifted up mine eyes, and looked, and behold a flying [a]roll.

2 And he said unto me, What seest thou? And I answered, I see a [b]flying roll; the length thereof *is* [c]twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* [d]the curse that goeth forth over the face of the whole earth:[2] for [e]every one that stealeth shall be cut off *as* on this side according to it;[3] and every one that sweareth[4] shall be cut off *as* on that side[5] according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall [g]enter into the house of the thief, and into the house of him [h]that sweareth falsely by my name: and it shall remain in the midst of his house, and [i]shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel [j]that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* [k]an ephah[6] that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [7]talent[8]

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A.M. cir. 3484. B.C. cir. 520.

*z* Mi.4.4. Is.2.4. Ho. 2.18. Is. 36. 16. 1 Ki.4. 25.

CHAP. IV.

*a* ch.1.9,13; 2.3; 3.5, 6.

*b* Je.31.26. Da.8.18; 10.9,10,18.

1 The prophet seems to have been overwhelmed in a deep reverie, meditating on the vision of spiritual agencies which he had just witnessed.—*C.*

*c* ch.5.2. Je.1.11,13.

*d* Ex. 25. 31–40. Re. 1.12. Col.2.3. Jn.1.9,14; 8.12. Mat.5.14–16. Phi. 2.15,16. Mat.25.1–4.

2 Heb. *with her bowl.*

*e* Re.4.5;5.6;1.4.

3 Or, *seven several pipes to the lamps*, &c

*g* ver.11,14. Re.11.4.

*h* Pr.4.7. Ja.1.5. Mat. 16.17. 2 Co.3.5. Mat.7. 7,8.

*i* Pr.30.2,3. Ps.73.22. Da.4.18. Ge.41.16.

*j* Ho.1.7. 1 Co.1.27.2 Co.10 4,5. ver.12.

4 Or, *army.*

*k* ver.9. Is.40.4. Lu. 3.5. Da.2.35. Re.16.14. Je.51.25. Mat.21.21.

5 *Great mountain.* The many obstructions to the building of the temple which the enemies of the Jews cast in Zerubbabel's way. See Ezr. 4.5. Ne.4.6.—*C.*

*l* ver.9. Ezr.6.15.

*m* Ezr.6.16,17; 3.10, 11. Ps.118.26; 122.6–8; 51.18.

*o* Ezr.3.8–13;6.14,15. ch.6.12,13. Mat.16.18. He.12.2;1.3.

*p* ch.2.9,11. 1 Co.2.4, 5. 1 Th.1.5;2.13.

*q* Ezr.3.12. Hag.2.3. ch.2.9,11;6.15.

6 Or, *since the seven eyes of the LORD shall rejoice.*

7 Heb. *stone of tin.*

8 See ch.3.9.—*C.*

*r* ch. 3. 9. 2 Ch.16.9. Pr.15.3. Ps. 34. 15. Je. 31.28.

9 Or, 'For they rejoice' when they see the plummet in Zerubbabel's hand, those seven:—they (the seven) are the eyes of Jehovah which sweep through the whole earth.' The reference is to the seven eyes mentioned in the previous vision; they contemplate with pleasure the construction of the temple; and they can aid it, for their influence extends throughout the whole world.—*P.*

* I think the whole scope of the passage shows that 'the two anointed ones,' or as the Hebrew idiom has it, 'the two sons of oil,' are Joshua and Zerubbabel, who were specially commissioned to carry

A.M. cir. 3484. B.C. cir. 520.

out the work of the Lord; and who are here rightly represented as deriving all their power and grace directly from on high.—*P.*

*s* ver.3. Re.11.4.

1 Heb. *by the hand of.*

2 Two principal ones, ver.2.

3 Heb. *the gold.*

4 Or, *empty out of themselves* oil into *the gold.*

5 Heb. *sons of oil.*

6 Ex.29.7. 1 Sa.10.1. Hebrew priests and kings, but chiefly Christ, *as* represented by them and his ministers, Re.11.4.

*t* ch.6.5. De. 10. 8. 1 Ki.17.1. Jos.3.11.

7 See note * in first column.

CHAP. V.

1 This presents the sixth vision.—*C.*

*a* Is. 8. 1. Je. 36. 1. Eze.2.9.

*b* ver. 1. Mal. 3. 5. Zep.1.7,14.2 Pe.2.3.

*c* Ge.6.1. Re.18.5.

*d* ch.8.17. De.11.29; 28.15, &c.; 30.19. Mal. 4.6. Re.14.10. Is.3.11.

2 *Whole earth*—whole land of Judea. —*C.*

*e* Ho. 4. 2. Pr. 29.24; 30.9. Mal.1.8;3.8,9. Ne. 13. 10, 11. Ex. 20. 7,15. ver.4.

3 Or, *every one of this* people *that steal-eth, holdeth* himself *guiltless, as it* doth.

4 *Every one that stealeth—and every one that sweareth.* Sins very prevalent among the Jews in the days of our Lord. See Mat. 5. 33–36; 23. 14,16–22. Lu.11.52. Jn. 10.8,10. Ro.2.21.—*C.*

5 *This side* and *that side.* The roll was written on both sides, as in Eze. 2. 10; one side containing the curses against robbers, the other against blasphemers. —*C.*

*g* Ps.110.4. He.4.14–16;7.24,25.

*h* Le.19.12.

*i* Le.14.45. Job 18.14, 15;20.23. Lu.19.44.

*j* ch.2.3;4.1;1.14.

*k* Mat 23.32. Ge.15. 16, with Am.8.5.

6 *An ephah*—a measure much in use among the Jews, Ex. 16.36. Le.19.36. Ru.2. 17, resembling the common bushel in shape, and containing about seven gallons.—*Their resemblance:* the emblem of the Jews as traffickers in all lands. —*C.*

7 Or, *weighty piece*, Mat. 18. 24. Am. 2. 13. Is. 43. 24. Eze. 16. 43. Ge. 13. 13, or Is. 13. 1; 15.1;17.1,19.1; 21.1; 22. 1;xxiv.1lx.

8 *A talent*—125 pounds.—*C.*

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courage as far as he can the faithful ministers and worshippers of God. But Christ is our present helper in time of need. And he will be graciously pitiful to our infirmities, and ready to relieve. With him narrow escapes from imminent danger are preludes of, and may be pleas for, further favours. No sinful or distressing pollutions can break his covenant with us. And if our hearts be upright with him, he will bear with our infirmities, and reward our services done in faith. There is sufficient virtue in him to change both our state and nature; and great and lasting will be the honours of his faithful servants.—But how infinitely marvellous are the incarnation, person, and office of our Redeemer! Infinitely marvellous were God's preparations of him for his debased and honorary work, as the only Saviour of men. And infinitely delightful are the pardons, sanctification, peace, rest, and holy fellowship which his people enjoy through him.

CHAPTER IV. Ver. 2, 3, 11, 14. The *candlestick* denotes the church curiously framed, pure, precious, and durable; the *seven lamps*, her ministers and members; the *two olive-trees*, Christ in his natures or offices, or he and his Spirit in their new-covenant stations; the *oil*, gifts and graces; and the pipes for conveying it, the ordinances of the gospel. 6–10. Not by human but divine assistance, shall Zerubbabel, notwithstanding all the attempts of the heathens to hinder him, happily and triumphantly finish the building of the temple; and even you who have had low thoughts of the beginning of this work, shall rejoice when you see him carrying it on prosperously, and marvellously assisted by my all-seeing, all-preserving, and governing providence. And in like manner shall Jesus Christ, notwithstanding all the opposition of hell and earth, from age to age build up his gospel church, though by weak instruments, to the great comfort of his people.

Ver. 6. *Not by might*, &c. The natural light of the sun is not supplied by man's 'might or power,' but by God's good pleasure. The tree is planted and tended by man's hand, but yet the growth of the tree, and the provision of oil for artificial light, is as much the work and gift of God as is the light of the sun. So Zerubbabel shall be God's agent to build his temple, but his light to work and his assumed success are totally independent of human power, and must proceed from the grace and energy of the Holy Spirit. *C.*

Ver. 14. *The two anointed ones.* The Mosaic and Christian dispensations, that stand up before the Lord as his witnesses through the whole earth; and through whose prayers and ordinances God has dispensed and will dispense the graces of his Spirit throughout all ages. Comp. with ch. 6. 5, where 'standing before the Lord' refers not to individuals, but monarchies or dispensations. *C.*

REFLECTIONS.—Not only must the Holy Ghost exhibit to us divine things, but must also make us observe them. And it is desirable to understand God's manifestations of himself in his Word, ordinances, and providences; yea, great is the shame that we are so slow of heart to conceive of them. Yet in parables we may often understand their scope, though we should not clearly understand every circumstance of them. No want of human helps can hinder God's work. Nay, they are often withheld, that his power and grace may have all the glory. Silent progress will issue in triumphant shoutings. What takes its rise from may safely be committed to the care of his grace. He will never forsake the work of his hands. And while fulfilment of predictions attests their divine original, the smallest beginnings of his work ought never to be despised. It is inexpressibly comfortable to see magistrates and ministers active in building the church, and God himself making all his providences to concur for her welfare, while Jesus and his Spirit, by ordinances and oracles, pour down their influences upon her ministers and members.

CHAPTER V. Ver. 6–11. The *ephah*, a large measure, denotes that they would fill up a very large measure of iniquity everywhere before God would execute his judgments upon them. The woman *sitting* in the ephah denotes the Jewish nation awfully abandoned

TOMB OF SHEIK ISLAM, DAMASCUS—ONCE THE CAPITAL OF THE KINGDOM OF SYRIA, UNDER THE DYNASTY OF THE HADODS. [ZECHARIAH, vi.]—Zechariah wrote in the year B. C. 519 At that time Damascus was a wealthy city, having its seaport town at Tyre. Twenty-four hundred and fifteen years after the time that Zechariah wrote we still find Damascus a prosperous and wealthy, though a wicked and ill-governed city. It was in this city that St. Paul was converted, and Christians have always lived here since his time, but for many hundred years it has been one of the principal cities of the Mohammedan religion. The term sheik means elder or eldest. It has a title of dignity belonging to the chiefs of the Arabian tribes. It is also a title of a religious person who preaches in the Mosques. The same form of government by which the sheik could speak with authority has existed since the time of Abraham. Especially among the Moslems the dead who have been distinguished in life by piety are greatly honored.

of lead: and this *is* a [l]woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he [n]cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there [o]came out[9] two women, and the wind *was* in their wings; for they had wings[p] like the wings of a stork; and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, [q]To build it an house in the land of Shinar:[1] and it shall be established, and set there upon her own base.[2]

## CHAPTER VI.

1 *The vision of the four chariots.* 9 *By the crowns of Joshua the high-priest are showed the church and kingdom of Christ the Branch.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came [a]four [b]chariots out from between two mountains; and the mountains *were* [c]mountains of brass.

2 In the first chariot *were* [d]red horses, and in the second chariot [e]black horses,

3 And in the third chariot [g]white horses, and in the fourth chariot [h]grizzled and bay[1] horses.

4 Then I answered and said unto the angel that talked with me, [i]What *are* these, my lord?

5 And the angel answered and said unto me, These [k]*are* the four [l]spirits[2] of the heavens,[3] which go forth from [k]standing before the LORD of all the earth.

6 The black horses[4] which *are* therein go forth into the north country;[5] and the white go forth [l]after them: and the grizzled go forth toward the south country.[6]

7 And the [n]bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have [o]quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, even of Heldai, of Tobijah, and of Jedaiah, [p]which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take [q]silver and gold, and make [r]crowns, and set *them* upon the head of [7]Joshua the son of Josedech, the high-priest,

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold [s]the man whose name *is* the BRANCH: and he shall grow[8] up out of his place,[9] and [t]he shall build the temple of the LORD:

13 Even he shall build the temple[1] of the LORD; and he shall [u]bear the glory, and shall sit and rule upon his throne; and he shall be a [v]priest upon his throne: and the [z]counsel of peace shall be between them both.[2]

14 And the crowns shall be to [y]Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for [z]a memorial in the temple of the LORD.

15 And they *that* [a]*are* far off[3] shall come and build in the temple of the LORD; and [b]ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, [c]if ye will diligently obey the voice of the LORD your God.

## CHAPTER VII.

1 *The captives inquire of fasting.* 4 *Zechariah reproveth their fasting.* 8 *Sin the cause of their captivity.*

AND it came to pass [a]in the fourth year[1] of king Darius, *that* [b]the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they[2] had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD,[3]

3 *And* to speak [c]unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I [d]weep in the [e]fifth

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A.M. cir. 3484. B.C. cir. 520.

*l* Eze. xvi. xxiii. Je. 3.1,2. Is.xlvii. Ps. 137. 8. Re.xvii.

*n* Ps.38.2–8. Pr.5.22. La.1.13,14. Je.2.17,19; 48.44;16.16;5.3. Is.24. 17,18. Am.9.1–4.

*o* Eze. 12. 22. Zep.1. 7. Mal.3.5.2 Pe.3.1,3.

9 *There came out.* 'There went forth' (*Nevocome*).—*Two women:* the two nations of Assyria and Babylon.—*Lifted up the ephah:* carried the unjust and blasphemous people captive.—*C.*

*p* De.28.49. Ho.8.1. Je.49.22.2 Ki.15.19,29; 17.3; 18.9–11; 24.1,10–15; 25.1–11. Je.50.17. Da.9.26, 27. Lu.19.43,44; 21.20, 24. Mat.22.7.

*q* Is. 2.3. Je. 28. 59. Ho. 3. 4. Lu.21.24, with Je. 2.3,28.

1 Chaldea, Ge. 10. 10;11.2,9;14.1; or *shaking out*, De.28.64–68. Le 26.33–39. Lu.21.24.

2 *Her own base.* The distinctive character of the Jewish nation shall remain firm as the pedestal of a statue, or foundation of a building, during the entire period of their dispersion.—*C.*

*N.B.* If this vision relates to Babylon, see Is. xiii. xiv. xlvii. Je.l.li.

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CHAP. VI.

*a* Da. 2.32,33,37–40; 7.3–7,17,19. ch.1.13,19.

*b* 2 Ki.6.14. Ps.68.17. ch.10.3. Is.21.7,9.

*c* Is. 14. 24,26,27; 46. 10, 11. Pr.19.21. Ps.33. 11.

*d* ch.1.8. Je.50.17;51. 34. Hab. 1. 6–10; 2. 12. Re.6.2–5.

*e* Re.6.5. Ezr. 4.4,5, &c. Ne. iv.; 9. 36, 37. Da.7.5;8.3,4;11.2.

*g* Da.2.32,39;7.6;8.5 –8;11.3–35, with Re. 6. 2.

*h* Da.2.33,40–43;7.8, 11,19–26;11.36–45. Re. vi.viii.xii.xiii.xvi.

1 Or, *strong.*

*i* ch.1.9,19,21;5.10.

*j* ch. 1.10; 3.4. Ps.68. 17. He.1.14. Da.10.13.2 Ki.6.14. Da.7.2.

2 Or, *winds*, Da.7.2.

3 *Spirits of the heavens.* Characteristic spirits of the four governing powers that move the affairs of the world, and are raised above their subjects, and are therefore called 'heavens.'—*C.*

*k* He.1.14. ch. 3. 7. 1 Ki.22.19. Lu.1.19. Da. 7. 10. Mat. 18. 10, with ch.4.14.

4 Why are the 'red' not mentioned? Because the Assyrio-Babylonish empire was gone, and the Medo-Persian now erected on its ruins.—*C.*

5 Chaldea, Je. 1. 14, 15; 4. 6; 6. 1; l.li. Is.xiii. xxi.xlvii.xiv.

*l* Da.7.5–7;11.3,4.

6 Egypt, Arabia, &c., Da.11.5,6,40; 7.7, 19,24.

*n* Job 1.7. Re.8.5–12; 12.3,15;13.1;17.3. Da.7. 7,19,24. ch.1.10.

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A.M. cir. 3484. B.C. cir. 520.

*o* Eze.5.13; 16.42,63. ch.1.15. Je.50.17,25,29, 34. Is.1.24;51.22,23; 48. 14.2 Sa.21.14.

*p* Ezr.ii.viii.; 7.16; 8. 25,26. See ver.15.

*q* Ezr.8.24,30. Hag. 2.8,9.

*r* Le.8.9. Ex. 28, 36; 29.6. Re.19.12. He.2.8, 9.Ca.3.11.ch.3.5.

7 *Joshua.* The same as JESUS, a Saviour, of whom this Joshua is an eminent type.—*Crowns:* two crowns, indicating that Christ should wear two crowns, as King and High-priest of his people. See ver. 13.—*C.*

*s* ver.13,17. Mal.3.1. Is.9.6. Jn.1.14,15. 1 Ti. 3.5.ch.3.8. Is.4.2; 11.1; 53.2. Je.23.5;33.15.

8 *And he shall grow.* 'Even he shall grow.'—*C.*

9 Or, *branch up from under him*, Is. 53.2. Mat.2.1,23.

*t* 1 Co.3.9. Ep. 2. 20–22. 1 Pe.2.4,5. ch.4.6,9. Mat.16.18. He.3.3.

1 The temple to be built by the BRANCH is the temple of the body which he took, and of the church which he redeemed, Jn.2.19,21; 1 Co.3.16. 2 Co.6.16. 1 Pe.2.6.—*C.*

*u* He.2.8–10. Phi.2.7 –11. Is. 9. 6, 7; 11.1–10; 22.24; 42.1–8; 45.22–25; 49. 1–8. Ps.cx. xxi.22. 22–30; lxxii. xlv. Eze. 34 23–29. Je.23.5,6; 33. 15, 16. Da.7.13,14. Re. 3.21; 5.11–13. Ep.1.22.

*v* Ps.110.4. He.3.1;4. 14–16; 7. 24,25.

*z* Ro.5.1. Col.1.2. Ps. 89.3,4;40.6–8. Is.52.10; 42. 6, with Ep.2.13–16. Col.1.20.

2 *Between them both.* Between God the Father as 'LORD of hosts' (ver.12), and God the Son as 'the Angel of the LORD,' ver.13.—*C.*

*y* Same as ver.10.

*z* 1 Sa. 2. 30. Jos. 22. 27,28. Mar.14.9.

*a* Ep.2.13,19. Is.56.8; 57.19;60.10. Ac.2.39.

3 *They that are far off.* The Gentiles, Ep. 2.13–22.—*C.*

*b* ch.2.9,11;4.9.

*c* Ro.16.26.ch.3.7; 8. 16, 17. Is.3.10. 1 Co.15. 58.

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CHAP. VII.

B.C. cir. 517.

*a* ch.1.1. Ezr.6.15.

1 Nearly two years after the foundation of the temple had been laid (Hag. 2. 10, 18), and two before it was finished, Ezr. 6. 15.—*C.*

*b* He.1.1,2 Pe.1.21.2 Ti.3.16. Eze.2.7;3.17.

2 The Jews remaining in Chaldea, ch. 6. 10. Ezr.viii.

3 Heb. *to entreat the face of the LORD.*

*c* Mal.2.7. De.33.10; 17.9–11. 1 Pe.4.11.

*d* Joel 2.15.ver.5;ch. 8.19.

*e* 2 Ki. 25.8,9. Je. 52. 12,14.ver.5;ch.8.19.

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to wickedness. The *talent of lead*, for covering the mouth of the ephah, denotes the dreadful and unavoidable weight of their calamities. The *two winged women*, who carried the ephah, denote the Roman armies destroying the Jews, and carrying them into a miserable and lasting captivity. Their *fixing an house* for it in the *land of Shinar* imports that the dispersion of the Jews by the Romans would be as miserable, and much more lasting, than the captivity in Babylon.

REFLECTIONS.—Fearful is the curse which all men are under by nature; and which will find them out, go where they will, if they continue without Christ. Thieves and profane swearers, those brethren in sin, are infamous and self-destroying wretches. And unavoidable, insupportable, and lasting is the wrath of God, which falls upon obstinate transgressors, and especially apostates from his true worship.

CHAPTER VI. Ver. 1–8. The *brazen mountains* may denote the unchangeable counsels of God, from which everything in churches or nations originates; or the seeming difficulties in the first rise of events. The *four chariots*, drawn by *horses of different colours*, may represent the diversified dispensations of Providence in acts of mercy or wrath; or the angels of God as everywhere throughout the world ministering therein; or the apostles and ministers of Christ as actuated by his Spirit, and ministering in what relates to the church; or the four successive empires in the world. The *red horses* represented the bloody Chaldeans; the *black*, the Persians, who executed God's vengeance in conquering Chaldea, called the *north country;* the *white*, the rapidly victorious Greeks; and the *grisled* and *bay horses*, the Romans at last mingled with the ravaging Goths, who especially carried their conquests to the south. [See Introduction, ch. iv. sect. xi.–xv.] 13. The *counsel of peace* denotes the promise of grace between Christ and his Father; and the gospel of our salvation, in which Christ's priestly and kingly offices are so gloriously connected. 14. The crowns remained in the temple a memorial of the liberality of those four men who had contributed the materials, and a figure of the future glory of Christ.

Ver. 8. *Quieted my spirit.* Fulfilled my purposes of judgment on the Babylonians, whose empire was called the north country, because extending to the north of Judea. *C.*

REFLECTIONS.—From what tender loving purpose all the events of Providence originate: nor can any opposition prevent their execution. In the most august and awful manner are they carried on; and angels and ministers are honoured to be the instruments. Diversified, ever varying, divinely actuated, admirably connected, and strangely mixed are their parts! And God takes pleasure in every motion of them; and all who reject Jesus Christ will find themselves at last without hope. It is honourable to help forward good works by our purse, even when we cannot do it in our persons: nor shall the generosity of such be unremembered by God. But how transcendently glorious is our blessed Mediator, upon whose head are many crowns, which can never totter nor be taken off! Marvellous and useful are his administrations in erecting and managing his church; and to himself shall all the glory and honour of his work redound. Yea, under him, in virtue of the new kingdom and gospel, both Jews and Gentiles are happily and divinely united into his mystical body the church.

CHAPTER VII. Ver. 5, 6. In the fast of the

**PUBLIC SQUARE, DAMASCUS—A NOTED PLACE IN THE TIME OF ABRAHAM** (Genesis, xiv:15; xv:2:) [Zechariah, vii:1.]—"And it came to pass in the fourth year of King Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu." At the time the prophecy of Zechariah was written, or in the time of King Darius, Damascus was included in the great Persian empire which stretched from India to Thrace and Egypt. In the above picture we have a view of the leading public square in the city of Damascus. In the midst of the square is the city prison. We see the Abana river flowing under the square through great stone arches. Damascus was conquered by Nineveh, Babylon and Memphis. She lived before them and she has outlived them all. She has been twice supplanted by Antioch, and has seen Antioch decay. The secret of her life is the Abana river.

month, [g]separating myself, as I have done these so many years?[4]

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth[5] and [h]seventh *month*,[6] even those [i]seventy years, [j]did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, [k]did not ye[7] eat *for yourselves*, and drink *for yourselves?*

7 *Should*[l] *ye* not *hear* the words[8] which the LORD hath [m]cried by[9] the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the [o]south and the plain?[1]

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute[p] true judgment,[2] and show mercy and compassions every man to his brother:

10 And [q]oppress not the widow, nor the fatherless, the stranger, nor the poor; and [r]let none of you imagine evil against his brother in your heart.

11 But[s] they refused to hearken, and pulled away the shoulder,[3] and stopped[4] their ears, that they should not hear.

12 Yea, [t]they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in[u] his spirit by[5] the former prophets: therefore came [v]a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as [z]he cried, and they would not hear; so [y]they cried, and I would not hear, saith the LORD of hosts:

14 But [z]I scattered them with [a]a whirlwind among all the nations whom they knew not: thus the land [b]was desolate after them, that no man passed through nor returned; for they laid the pleasant land[6] desolate.

## CHAPTER VIII.

1 *The restoration of Jerusalem.* 9 *They are encouraged to the building by God's favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement of the church promised.*

AGAIN the[a] word of the LORD of hosts came *to me*, saying,

A.M. cir. 3487. B.C. cir. 517.

[g] Joel 2.15. 1 Co. 7.5. ch. 12.12–14. Mat. 6.16.

[4] In the fifth month the temple and city were destroyed by fire, Je. 52.12,13. During the whole period of the captivity the Jews were accustomed to fast annually on that month in commemoration of the destruction of the temple. But now that it was rebuilt, and the worship of God in it restored, they were in doubt whether they should fast or not. Hence the question put to the priests. The reply is a long one, extending over the remaining part of this chapter and the whole of ch. viii. It is divided into two parts.—*P.*

[5] In the fifth month for the temple, in the seventh for Gedaliah, 2 Ki. 25.8,25.—*C.*

[h] Je. 41.1,2. 2 Ki. 25. 25, ch. 8.19.

[6] According to Jewish tradition the fast in the seventh month here referred to was on account of the governor Gedaliah, who was murdered with numerous others, Je. 41.1.—*P.*

[i] ch. 1.12. Da. 9.3.

[j] Mat. 6.16–18. Is. 58. 5; 1.11,12. Ro. 14.6. ver. 6. Da. 9.13.

[k] Ro. 14.6,7,17. 1 Co. 10.31.

[7] Or, be *not ye they that did*, &c.

[l] Is. 55.3,7. Jn. 13.17. 1 Ti. 4.7,8.

[8] Or, Are *not* these *the words?*

[m] Je. 44.4,2 Ki. 17.13. Ho. i.–xiv. Am. i.–ix. Mi. i.–vii. Joel i.–iii. Zep. i.–iii. Is. i.–lxvi. Je. i.–iii. Eze. i.–xlviii.

[9] Heb. *by the hand of*

[o] Mat. 3.1. Lu. 1.39. 2 Ki. 25.5. De. 34.3.

[1] See note * below.

[p] Is. 58.6,7. Je. 7.22–24. Mi. 6.8. Mat. 23.23.

[2] Heb. *Judge judgment of truth.*

[q] Ex. 22. 21,22. Is. 1. 17,23. De. 24.14,17. Je. 5.28.

[r] Mi. 2.1. Ps. 36.4. Le. 19.17.1 Jn. 3.15.

[s] Ne. 9. 29. Je. 7.24. Ac. 7. 51, 57. Ho. 4.16; 11.2,7.

[3] Heb. *they gave a backsliding shoulder.*

[4] Heb. *made heavy*, Is. 6.10.

[t] Ne. 9.29. Is. 48.4. Je. 5.3. Eze. 3.9; 11.19. Ac. 7.51. Job 9.4.

[u] Ne. 9.30. 2 Pe. 1.21.

[5] Heb. *by the hand of.*

[v] Da. 9.11,12. Mi. 3. 12. Je. 25.9,11. La. i.–v.

[x] 2 Ki. 17. 13–19. 2 Ch. 36. 15, 16. Ps. 81.8–11.

[y] Pr. 1.28. Is. 1.15. Je. 11.11; 14.12. Mi. 3.4.

[z] Le. 26.33. De. 4.27; 28.33,64.

[a] ch. 9. 14. Je. 23. 19; 25. 32. Ps. 58.9. Is. 21.1. Am. 2.14.

[b] 2 Ch. 36. 21. Da. 9. 16. La. 2.2.

[6] Heb. *land of desire*, Da. 8.9.

CHAP. VIII.

[a] He. 1.1. 2 Ti. 3. 16. 2 Pe. 1. 21. Eze. 2.7; 3. 17.

* In answer to the questions put through the priests, the Lord replies in substance, that the fasting of the people had been a mere form. The fasting which God approves is not mere abstinence from meat or drink, but obedience to his command, devotion to his will, purity of heart, and righteousness of life —*P.*

A.M. cir. 3487. B.C. cir. 517.

[b] ch. 1.14,16. Na. 1.2. Is. 9.7; 63.1–4,15. De. 7. 7,6.

[c] Na. 1.2. Eze. 36.5,6. Je. l.li. Is. xiii. xiv. xxi.

[1] *With great fury* against her cruel and tyrannous oppressors.—*C.*

[d] ch. 1.14; 2.10. 2 Co. 6.16. Re. 21.3. Eze. 48. 35.

[2] *I am returned*—at present, in purpose and promise; after the restoration (ver. 4. 7,8, in fulfilment.—*C.*

[e] Is. 1.21,26; 2.2,3. Je. 31.23. Eze. 43.12. ch. 14. 20,21. Re. 21.27.

[g] Is. 65. 20, 22, with Je. 14. 12; 15. 2. Eze. 5. 12. 1 Sa. 2.31. La. 2.21.

[3] Heb. *for multitude of days.*

[4] Or, *hard* or *difficult.*

[h] Ge. 18.14. Lu. 1.37; 18. 27. Ro. 4.20,21. Je. 32.17,27.

[i] Is. 11. 11, 12; 27. 12, 13; 41. 6; 43. 5, 6; 49.12. Ps. 50. 1; 113.3. Mal. 1. 11. Ho. 11. 10. Eze. 37. 16,19.

[5] *East and west.* The Babylonian captivity were carried to the north, and the Roman dispersion sent them chiefly to the east and west—from which regions God promises to gather them.—*C.*

[6] Heb. *the country of the going down of the sun.*

[j] Je. 3. 18; 23.3; 30.3, 18. Eze. 37.25,26. Am. 9.14. Ro. 11.25–27.

[k] ch. 13.9. Le. 26.12. Je. 4. 2; 30.22; 31.1,33. Eze. 11.20; 36.28; 37.27. Ho. 2.19,20,23.

[l] Hag. 2.4, &c. ch. 4. 7, 9; ver. 13. Jos. 1. 5, 6. Ep. 6.10. 2 Ti. 2.1.

[n] Hag. 2. 18. Ezr. 5. 1,2.

[7] Or, *the hire of man became nothing*, &c.

[o] Hag. 1.6,9–11; 2.16, 17.

[p] Ezr. iv. 2 Ch. 15. 2, 5. Is. 45.7. Am. 3.6. Mat. 10.34–36.

[8] *I set.* Not that God infused a contentious disposition—'for God is not tempted of evil, neither tempteth he any man'—but that he 'gave them over (judicially) to (their own) reprobate mind,' whence came those 'wars and fightings, even from the lusts that warred in their members,' Ja. 1.13; 4.1.—*C.*

[q] ver. 8, 9. Is. 11. 13; 12.1. Ps. 103.9.

[r] Hag. 2.18,19. Joel 2.22. Ps. 67.6,7. De. 28. 8. Ho. 2.21,22. See ver. 10.

[9] Heb. *of peace*, Ps. 72.3.

[s] ver. 6. Mi. 4.7.

[t] 1 Co. 3.21. Mat. 6. 33. 1 Ti. 4.8. Ro. 8.32. Is. 3.10.

[u] Je. 24. 9; 29.22; 42. 18. Is. 65.15. De. 28.37; 29.28.

[v] ch. 1.19; 9.13; 10.6, with 2 Ch. 11.16; 34.33. Ezr. 4.17.

2 Thus saith the LORD of hosts, [b]I was jealous for Zion with great jealousy, and I was jealous for her [c]with great fury.[1]

3 Thus saith the LORD, [d]I am returned[2] unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, [e]A city of truth; and the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet [g]old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.[3]

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be marvellous[4] in the eyes of the remnant of this people in these days, should it also be [h]marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, [i]I will save my people from the east country, and from the west[5] country;[6]

8 And [j]I will bring them, and they shall dwell in the midst of Jerusalem; and [k]they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, [l]Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts [n]was laid, that the temple might be built.

10 For before these days [7]there was [o]no hire for man, nor any hire for beast; [p]neither *was there any* peace to him that went out or came in, because of the affliction: for I set[8] all men every one against his neighbour.

11 But [q]now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For [r]the seed *shall be* prosperous;[9] the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the [s]remnant of this people [t]to possess all these *things*.

13 And it shall come to pass, *that* as ye were [u]a curse among the heathen, [v]O house of Judah, and house of Israel; so will I save you, and ye

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fifth month they lamented the burning of the city and temple by the Chaldeans. In the fast of the seventh they bewailed the murder of Gedaliah, whom the Chaldeans made governor over their poor brethren which were left in Judea. But in neither did they fast in a right manner, or with a view to God's glory; and so their fasts were no more acceptable to God than their common eating and drinking to gratify their own sensual appetites. 11, 12. Like unruly bullocks, they refused to be under the yoke of God's laws, and obstinately rebelled against all his warnings, and would not even patiently hear his messages; yea, by a course of presumptuous sinning, they rendered their hearts quite obdurate and impenetrable to conviction, neither regarding the law of Moses, nor the instructions of the prophets which succeeded him in Israel.

Ver. 3. *Should I weep?* Now [t]hat the captivity has been restored, and the temple likely to be soon completed, [s]should I (continue to) weep?' The question being uttered upon the assumption that they had wept in contrition of spirit—a self-flattering assumption, which the prophet proceeds to rebuke, on the authority of Him who searches and 'tries the reins and the heart.' *C.*

REFLECTIONS.—It is an honour for great as well as small to reverence the messengers and ordinances of God, to supplicate his favours, and to ask his directions. Every man ought to be employed answerably to his station and gifts; and in cases of conscience, none ought to be more able and ready than God's ministers, whose daily business it is to search his Word. And if God afflict, it is time for us to humble ourselves under his mighty hand. Religious customs should neither be introduced nor altered without serious and mature deliberation; and never ought we to inquire into our duty, without being willing to hear our faults charged home on our consciences. But, alas! it is too common to make our own inclination, and not God's law, our rule: our pleasure, profit, or honour, not his glory, our end in our actions, whether natural, civil, or religious. All the faithful messengers of God, in every age, remarkably harmonize in the leading truths and duties of religion. And in practical religion, strict equity, tender compassion, and brotherly kindness, are ingredients of the highest importance. Yet, alas! how obstinately many professors neglect them, and practise the opposite vices! And fatal and answerable are the punishments which they incur thereby.

CHAPTER VIII. REFLECTIONS.—God's new-spiritual relations, gracious presence, and everlasting love, are sources of abundant benefits to his people: and the blessings of time, as well as of eternity, inseparably and closely follow sincere reformation from sin. Great is the mercy when children are so healthy, so safe from alarms of war, so well nourished, and so kindly affectioned, as in companies to follow their

shall be [z]a blessing: [y]fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, [z]As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So[a] again have I thought in these days[1] to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do, Speak[b] ye every man the truth to his neighbour; execute the [c]judgment of truth and peace[2] in your gates:

17 And[d] let none of you imagine evil in your hearts against his neighbour: and [e]love no false oath: for all these *are things* that [g]I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, [h]The fast of the fourth *month*,[3] and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to [i]the house of Judah joy and gladness, and cheerful [j]feasts:[4] therefore love the truth and peace.[5]

20 Thus saith the LORD of hosts, [k]*It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, [l]Let us go speedily[6] to pray before the LORD,[7] and to seek the LORD of hosts; I will go also.

22 Yea, [m]many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that [o]ten men[8] shall take hold, [p]out of all languages of the nations, even shall [q]take hold of the skirt of him that is a Jew, saying, [r]We will go with you; for we have heard *that* God *is* with you.

A.M. cir. 3487.
B.C. cir. 517.

[x] Zep.3.20. Is.19.24, 25. Mi.5.7.
[y] ver. 9. Is.41.10,15, 16.1 Co.16.13. Ep.6.10.
[z] ch.1.6. Je.31.28. 2 Ch.36.16. Je.15.1-4.
[a] Je.29.11; 31.28. 2 Ch.16.19. Ps.34.15. Is. 43.1, 2. ver.13. Lu.12. 32.
1 These words convey a gracious promise to the remnant that returned with Zerubbabel.—*C.*
[b] Ps.xv. Ep.4.25. Pr. 12.19.
[c] ch.7.9,10. De.21.19.
2 Heb. *judge truth and the judgment of peace.*
[d] Pr. 3. 29. Je. 4. 14. ch.7.10. Ro.7.14,23,24. Mat.5.28.
[e] ch.5.3,4. Je.4.2.
[g] Je.44.4. Pr.6.16-19. Ps.5.4-6. Hab.1.13.
[h] ch. 7. 5. Je. 52.4,6, 12;41.1,2.2 Ki.25.1,4,8, 25.
3 *Of the fourth month*—in remembrance of the city being broken up. *Of the fifth and of the seventh month:* see ch. 7.5. *Of the tenth month:* the day on which Jerusalem was invested by Nebuchadnezzar.—*C.*
[i] Es. 8.17. Ps. 30.11. Is.35.10;51.11.
[j] Lu.1.74,75. Tit. 2. 11,12. Mat.23.23.
4 Heb. *solemn* or *set times.*
5 The days formerly dedicated to fasting and mourning would now, under the divine blessing, be dedicated to joy and festivity. The note of Luther is appropriate and characteristic:—'Keep only what I command, and let fasting alone. Yea, if ye keep my commandments, not only shall such fasts come to an end; but because I will do so much good to Jerusalem, all the affliction, for which ye have chosen and kept such fasting, shall be soon so forgotten, that ye will be transported with joy when ye think of your fasting, and of the heart's grief on account of which ye fasted.'—*P.*
[k] Is. 2. 2, 3; 60.3,8,9; 66.23. Je.50.4. ch.14.16; 2.11. Mi.4.1,2. Mat. 8. 11. Je.31.6. Is.11.9,10.
[l] Ps.122.1, &c.
6 Or, *continually.* Heb *going.* Ho.6.3.
7 Heb. *to entreat the face of the LORD.*
[m] Is.60.3, &c.
[o] Many, Ec.11.2. Is. 4.1. Mi.5.5. Ge.31.7,41. Nu.14.22. Da.1.20.
[p] Re. 7. 9. Ro. 2. 28, 29. ch. 2. 11.
[q] Is.4.1;3.6.
[r] Is. 60. 3; 2. 3. 1 Co. 14.25. Nu.10.29,32.
8 *Ten men.* The phrase is not used, as some imagine, for an indefinite number,

A.M. cir. 3487.
B.C. cir. 517.

but to indicate order, arrangement, and discipline, Ex. 18. 21. De. 1. 15. *Ten* composed the Jewish jury; that number being, most probably, adopted from the ten commandments, see Ex. 34. 28. Ru. 4. 2. The prophecy may well represent ten Gentile converts following one Jewish teacher. Lord, hasten the time!—*C.*

## CHAP. IX.

B.C. cir. 510.

[a] Is. 13. 1. Je. 23. 33. Mal.1.1.
[b] Am.1.3-8; 3.12. Is. 17.1-3. Je.49.23-27.
1 The construction shows that this is not a mere geographical name; for then the land of Hadrach must include Damascus, with Tyre and Zidon. Neither can I think it is the name of a king. It seems rather a symbolical name given by the prophet to that country which is now known as Northern Syria, and intended to denote at once courage when forced to fight, and tenderness as a conqueror.—*P.*
[c] Is.17.7,8. 2 Ch. 20. 12. Ps. 34.5.
[d] Am.6.2,14. Nu.34. 7,8.
[e] Is.xxiii. Eze.xxvi.-xxviii. Joel 3.4-8. Am. 1.9-11.
[g] Eze.28.3-5, &c.
2 'And also on Hamath, which bordereth thereby; on Tyre and on Zidon, though she be very wise.'—*Newcome.*
[h] Jos.19.29. 2 Sa.24. 7.
[i] Eze. 28. 4, 5; xxvii. Job.27.16.1 Ki.10.27.
[j] Pr. 10. 2. Is. xxiii. Joel 3. 4-8. Eze. xxvi. xxvii.
[k] Zep.2.4,5. Eze.25. 15-17. Je.xlvii. Is.14.29 -31.
[l] Ac.8.26.
[m] Is.26.17. Re.18.9.
[o] Ec.6.2. Mi.2.4. Ho. 7.9. Am.1.8.
3 *A bastard* here signifies merely a foreigner.—*C.*
[p] Mi.7.10. Job 40.11, 12. Pr.29.23.
[q] Ps.3.7; 17.13; 58.6-11. Eze.25.17.
4 Heb. *bloods.*
[r] ch.8.6. Is.4.3;17.6; 11. 14; 14. 30. Ob. 19. Am.9.11,12. Gal. 3. 28. Col.3.11.
[s] ch.2.5. Ps.34.7; 46. 1-5. De.33.27-29.
[t] Is. 60.18; 54.14; 51. 22. Eze.28.24.
[u] ch.12.4. Ex.2.25. 2 Sa.16.12. 2 Ch.16.9. Ps. 34.15.
[v] Is.62.11. Mat.21.5. ch. 2. 10. Jn. 12. 14, 15. Ps.2.6. Je.23.5. Is.9.6, 7.
[x] Ps.45.7. Mat.3.15;11. 21. Is.45.17,21,22. He. 7.25. Ac.4.12. Ho.1.7.

# CHAPTER IX.

*1 Amidst the judgments of the neighbouring nations God will defend his church. 9 Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom. 12 God's promises of victory and defence.*

THE burden[a] of the word of the LORD [b]in the land of Hadrach,[1] and Damascus *shall be* the rest thereof: [c]when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And [d]Hamath also shall border thereby; [e]Tyrus, and Zidon, though it be [g]very wise.[2]

3 And Tyrus did build herself [h]a strong hold, [i]and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold,[j] the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon[k] shall see *it*, and fear; [l]Gaza also *shall see it*, and be [n]very sorrowful; and Ekron, for her expectation, shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And [o]a bastard[3] shall dwell in Ashdod; and [p]I will cut off the pride of the Philistines.

7 And [q]I will take away his blood[4] out of his mouth, and his abominations from between his teeth; but [r]he that remaineth, even he, *shall be* for our God; and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And [s]I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and [t]no oppressor shall pass through them any more: for now [u]have I seen with mine eyes.

9 ¶ Rejoice[v] greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; [x]he *is* just, and having salvation, lowly, and [y]riding upon an ass, and upon a colt the foal of an ass.

10 And [z]I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and [a]he shall

[y] Jn.12.14. Lu.19.30. Mat.21.7. [z] Ho.1.7; 2.18. Hag.2.22. Mi.4.10,11.2 Co.10.4,5
[a] Ps.72.3,8-11. Is.9.6; 11.6-10; 57.18,19. Ps.22.27-30. Ep.2.13-22.

innocent diversions; and when none other amuse themselves with such trifles: and especially when God gathers sinners to his church, and solemnly and practically acknowledges them his people. God can easily reverse the unhappy state of nations and churches, and turn their howlings into shouts of praise and transports of joy. And he will delightfully gather believers out of all kindreds, tongues, and languages. Why then should we ever doubt of his power or will to fulfil the most astonishing promises? Powerfully ought these to engage our hearts to our duty, however difficult or dangerous. And nothing should be dearer to us than the worship of God, and the winning of others to Christ.

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CHAPTER IX. Ver. 7. The Philistines shall be disabled from murdering and plundering the Jews; nay, shall be subdued by the Maccabees, and many of them turned to the Lord. 8. I will marvellously protect the Jews, while Greeks, Syro-Grecians, and Egypto-Grecians repeatedly march their armies through Canaan. 10. Wars and carnal confidences shall be extirpated; and by the preaching of the gospel among the Gentiles shall Christ's kingdom be extended, not only over all Canaan, but the whole world. 11. And as the Lord, according to his promise, brought you up out of Chaldea, where ye had neither hope nor happiness, so shall he, by the blood of Christ, the condition of the promise of grace, bring multitudes out of their state of heathenism, sinfulness, and misery. 12. Let not only those who remain in Chaldea hasten to Canaan, in hopes of redoubled blessings, sufficient to balance their past miseries; but let those who are in a state of heathenism and unregeneracy, in the faith of the gospel promises, hasten to Jesus Christ, the only Saviour and Refuge. 13–17. I will enable the Jews to withstand, subdue, and route their Syro-Grecian and Turkish enemies with great slaughter, and render themselves honoured and powerful; yea, by means of Jewish preachers, I will go forth conquering the nations, however learned or valiant, to Jesus Christ: and while the redeemed, and especially faithful ministers, are marvellously protected and honoured, persons of all ranks shall, with admiration of his glory and goodness, richly partake of his fulness.

Ver. 1. 'The prophecy (or burden) of the word of JEHOVAH, on the land of Hadrach and Damascus shall it rest. For the eye of JEHOVAH is over man, and over all the tribes of Israel.' *Newcome.*

Ver. 7. *But he that remaineth*, &c. The Philistine remnant shall be converted to God; and one shall be admitted to citizenship and honoured as a 'ruler;' another shall be as a 'Jebusite,' an original inhabitant of Jerusalem, never expelled, but amalgamated with the people of God, Jos. 15. 63; Ju. 1. 21; 2 Sa. 24. 16–24. *C.*

Ver. 8. A prophecy still future—but the Lord is faithful, and all the oppression of Israel shall surely come to an end. When the Son shall make them free, they shall be free indeed, Jn. 8. 36. *C.*

Ver. 13. *Sword of a mighty man.* Seeing Christ comes to preach peace to the heathen, ver. 10, this conquest over Greece will be, not with the weapons that are carnal, but with 'the sword of the Spirit, which is the Word of God.' *C.*

Ver. 15. *Defend them.* As he 'defended' Paul from the cruelty and conspiracy of the Jews, and made Cæsar a shield against his inveterate enemies, Ac. 21. 27–36; 23. 14–27; 25. 11.—*They shall drink*—at the 'wells of salvation,' Is. 12. 3; see Jn. 4. 14, and make a (joyful) 'noise' to the Lord, Ps. 66. 1.—*Note*, The church of God has always been distinguished by singing in her worship. See as specimens of her holy 'noise,' Ex. 15. 1–21, and the book of Psalms throughout. See also Lu. 2. 13; Mar. 14. 26; Ja. 5. 13; Re. 14. 3. *C.*

REFLECTIONS.—Fearful destructions await the disturbers of God's church. Their punishment may be in part delayed, but is never forgotten. Yet what blessed grace appears in the conversion of those who accept Jesus Christ as Saviour! And it promises well when men are turned from idols to the living God. Though Christ's little flock be in the midst of devourers, his protection can render them safe. Infinite is his excellency, ability, and suitableness to save sinners, even the chief. No case on this side hell is too desperate for his almighty power and grace: and his answerableness to our sinfulness and misery ought to animate our speedy flight to him for deliverance. When he, as the Captain of salvation, prepares and arms his instruments, an easy and notable victory is secured for his followers; and the overthrow of sin contributes to their honour and comfort. And great is their joy in himself and his grace, while they plentifully share of his fulness.

**STREET OF GOD, DAMASCUS—TAKEN BY ALEXANDER THE GREAT IN 333 B. C.** [Zechariah, ix:1.]—"The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man as of all the tribes of Israel, shall be toward the Lord." In the above we have a view of the Street of God in the city of Damascus. We find in the streets of this ancient city that every eastern nation and tribe has one or more representatives. Here are Damascus merchants with flowing robes and embroidered turban. Here are Turkish effendis decked in a caricature of Frank costumes. Here are mountain princes trotting along in crimson jackets covered with gold embroidery. Here are Bedouins spare in form and dark in visage. Here are Druse sheiks gorgeously arrayed in silk robes. Here are Kurdish shepherds in sheep-skin caps, and stately Persians with long white robes and flowing beards. These are the classes one is likely to see in the vicinity of the bazaars, a perpetual banquet of color.

speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.[5]

11 As for thee also, by the blood of thy covenant[6] I[b] have sent forth thy prisoners out of the pit wherein *is* no water.

12 ¶ Turn[c] you to the strong hold, ye prisoners of hope: even to-day do I declare *that* I will render [d]double unto thee:[7]

13 When [e]I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against [g]thy sons, O Greece, and [h]made thee as the sword of a mighty man.

14 And [i]the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall [j]defend them; and they [k]shall devour, and subdue with sling-stones;[8] and they [l]shall drink, *and* make a noise as through wine; and they [g]shall be filled like bowls, *and* as the [n]corners of the altar.

16 And the [o]LORD their God shall save them in that day as the flock of his people: for *they shall be* [p]*as* the stones of a crown,[1] lifted up [q]as an ensign upon his land.

17 For [r]how great *is* his goodness, and [s]how great *is* his beauty! [t]corn shall make the young men cheerful,[2] and new wine the maids.

## CHAPTER X.

*1 God to be sought unto, and not idols. 3 As he visited his flock for sin, so he will save and restore them.*

ASK ye[a] of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds,[1] and [b]give them showers of rain, to every one grass in the field.

2 For the [c]idols[2] have spoken vanity, and the diviners have seen a lie, and have told false dreams; [d]they comfort in vain: therefore [e]they went their way as a flock, they [3]were troubled, because *there was* no shepherd.

3 Mine[g] anger was kindled against the shep-

A.M. cir. 3494. B.C. cir. 510.

herds, and I punished[4] the goats: for[5] the LORD of hosts [h]hath visited his flock the house of Judah, and hath made them as his goodly horse [i]in the battle.[6]

4 Out[j] of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 And[k] they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight,[7] because the LORD *is* with them, and the riders on horses shall be confounded.[8]

6 And [l]I will strengthen the house of Judah, and [n]I will save the house of Joseph, and I will bring them again to place them; for [o]I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be [p]like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I[q] will hiss for them, and gather them; for I have [r]redeemed them: and they shall [s]increase as they have increased.

9 And I will [t]sow them[9] among the people: and they shall [u]remember me in far countries: and [v]they shall live with their children, and turn again.

10 I[x] will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into [y]the land of Gilead and Lebanon, and [z]*place* shall not be found for them.

11 And [a]he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the [b]pride of Assyria shall be brought down, and the [c]sceptre of Egypt shall depart away.

5 See note * below.

6 Or, *whose covenant* is *by blood*, Ex. 24.8.He.13.20; 10.29; 9.20.

*b* Is. 48.20; 52.11,12; 51.14; 61.1; 42.7.Ep.1.7. Col.1.14.

*c* Is.49.9,10. Je.50.4, 5.Is.45.22.He.6.18.Jn. 6.37; 10.28.

*d* Is. 40.2; 61.7. Job 42.10.

7 *I will render double*—give a double portion, as to a first-born son, De. 21. 15-17.—*C.*

*e* ch.1.21. Da.11.32, 34.ch.10.3-7; 12.2-8.

*g* Da.8.24,25; 11.28-33.ch.10.5; 13.4 6.

*h* Ps.114.1; 18.32,34, 35. 1 Co.15.10. 2 Co.12. 9. Is.41.15,16. Ep.6.10.

*i* Ps.144.6.ch.2.5.Ps. 68. 1,2; 18. 14. Eze. 38. 18.Jos.10.10.Is.21.1.

*j* Ps. 46. 1-5, 11. De. 23.26-29.

*k* Mi. 4.13. Is. 41.15, 16. Re.19.17,18. ch.10. 5.

8 Or, *subdue the stones of the sling.*

*l* Ps.78.65.

9 Or, *shall fill both the bowls*, &c., ch.14. 20.

*n* Le.4.18,25.

*o* ver.14,15. Ho.1.7. Eze.37.23.

*p* Is.62.3.Mal.3.17.

1 'For crowned trophies (stones or pillars) shall be set up in their land.'—*Newcome.*

*q* ch. 8. 23. Is. 19. 21; 60. 3, 9, 14; 62. 9; 11.12. Zep. 3. 20. Mar. 16. 15. Ac.9.15.

*r* Ps. 31. 19; 86. 5, 15; 145.7,8.Is.63.7,15.

*s* Ex.15.11. Ps. 45.2. Is.33.17. Ca.5.10. Jn.1. 14.

*t* Joel 3.18. Am.9.14. Ho.2.21,22.Ep.1.3.

2 Or, *grow* or *speak.*

CHAP. X.

*a* Eze.36.37. Mat.7. 7 Je.14.22, with ch. 9. 17. Joel 2.23.Job 29.23. Pr.16.15.

1 Or, *lightnings*, Je.10.13.Ps.18.14.

*b* De.11.14;28.12. Job 5.10. Je.14.22. Eze.34. 26. Joel 2. 23. Ps. 65.9-13;104.13-15;85.12.

*c* Je.10.8. Hab.2.18. Je.23.26,27. Eze.13. 2-9.

2 Heb. *teraphim*, Ju.17.5. Ho.3.4.Ge.31. 19.

*d* Job 13.4.

*e* Je.50.17,34;lii.Eze. 34.5. La.4.20. Je.13.17.

3 Or, *answered that*, &c.

*g* Is.56.9-11.Je.23.1, 2. Eze. 34. 2, 7.10,17. 2 Ki. xxiv. xxv. 2 Ch. xxxvi.Je.xxxix.lii.

* This prophecy holds out the prospect of a yet glorious future. It shows one fact in prophetic exposition which ought never to be overlooked by the critic, namely, that the fulfilment of this and kindred prophecies is progressive; it extends over a long period; sometimes, as here, commencing soon after the words were uttered and reaching away down to the very end of time. In ver.8–10 we have three distinct prophecies closely connected with each other: (1) The punishment of heathen nations is foretold, especially those that had oppressed God's people. (2) The advent of King Messiah to Jerusalem. And (3) the increase of his kingdom until it covers the whole earth.—*P.*

4 Heb. *visited upon.*

5 Or, but.

*h* Ezr;i.viii. Ca.1.9. ch. 9. 13–16. Da.11. 32, 34.Ep.6.10.

*i* Pr.21.31.Is.31.1,2.

6 Reference is probably made in this verse to those heathen rulers who governed the Israelites during times of national abasement. They were the shepherds and the goats, who, instead of gently leading and tending, oppressed the flock. —*P.*

*j* ch.9.13–16. Nu.24. 17,19. Is. 19. 13; 22. 23, 25. Ezr. 9. 8. ch.12.3,6; ver.5.

*k* Mal.4.3. Da.11.32. Is.41.15,16 Mi.4.13; 5. 8;7.10.ch.9.13–16;12.2–8; 14.3,12–15. Ge.49.24. Ps.18.41.Ro.8.31.

7 *They shall fight* the good fight of faith, 1 Ti.6.12. 2 Ti.4. 7.—*C.*

8 Or, *they shall make the riders on horses ashamed*, ch. 12.4;14.12,13.

*l* Na.1.7. Is.41.10;42. 10,13. Ps.89.21,22.

*n* Ho.1.7,11; 3.5. ch. 8.7,8. Je.3.18;23.8. Eze. 37.16–22.

*o* Is. 54. 7–10. Je. 31. 20. Ho.1.10; 2.19,20; 3. 5; 6.1,2; 14.4–8. Am.9. 11–15. Joel 3.16–21. Mi. 7. 12–20. Zep. 3. 14–20. Eze. 39. 25–29; xxxiv xxxvi. xxxvii. Je. xxx. xxxi. xxxiii. Is. xxxv. lx.–lxii., &c.

*p* ver.3–6;ch.9.15,17 Ep.5.18,19.Phi.4.4.Ps 149.2,6.Hab.3.18.

*q* Is.5.26; 7.18; 11.11; 27.12,13. ver.10 Mat. 11.28.Re.22.17.

*r* Is. 44. 22. ch. 9. 11, 16.

*s* Je. 33. 22. Eze. 36. 10, 11, 38. Ho. 1. 10. Is. 49.17–23, as Ex. 1. 7. 1 Ki.4.20.

*t* Ro.11.11–15. Je.31. 27.Ho.2.23.

9 *Sow them.* Multiply them, as seed by sowing.—*C.*

*u* De. 30.1–4. Je. 30. 10,11.Eze.11.16; 28.25; 34.13.

*v* Am. 9. 9,14. Is. 65. 23.Eze.28.25.

*x* ch.8.7. Is.11.11,12,15,16; 19.23–25.Ps.68.22. Je.16.15.Ho.11.11.Mi.7.12.Is.27.13.Ro.11. 25–27. *y* Mi.7.14.Ob.19.Eze.47.13–21; 48.1–35. *z* Is.49.19–21; 54.2,3.60.22. *a* Is. 11.15,16.Re.16.12.Is.40.3,4; 42.16; 49.11.Ps.66.6,12; 74.15; 78.13. *b* Mi.5.5,6.Da.8.5–7; 7.7; 2.40,44. *c* Is.19.1–17.Eze.30.13; 29.14–16; xxx. Je.xlvi.

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CHAPTER X. Ver. 1–4. But though the Lord has promised plenty, ye must supplicate him for rains to effect it. Indulge yourselves therefore no more in idolatry and divination, which have so disappointed your fathers, and occasioned their miserable captivity, and my wrathful destruction of their princes and priests. I have now recovered you from your captivity, and made you strong and courageous, and have joined you together as a body civil and ecclesiastic, and enabled you to defend yourselves, and even harass your enemies; and quickly I will send you the Messiah, to found, fasten together, and defend his gospel church and destroy opposition. 5-12. Not only shall the Jews under the Maccabees valiantly defend themselves, and even enlarge their power, but especially in the beginning of the millennium they shall be wonderfully assisted by God; and after long and marvellous preservation and increase in their miserable dispersion, they and the ten tribes shall, with great joy, be brought back to Canaan, and there serve the Lord; while the Assyrians, Egyptians, and Turks, who had formerly murdered and oppressed them, shall be debased and ruined. And in like manner shall God, by his lively and animated gospel ministers, call and persuade Gentile nations to Christ, mercifully recover them from their long-continued idolatries and delusions, render them his peculiar people, strengthen and comfort them by the influence of his Spirit, and graciously call them into the church, and thereby render her exceedingly extensive and numerous; and shall remove all obstacles, whether heathenish or antichristian, out of their way, and render them strong and active, be cause of their faith in Jesus Christ.'

Ver. 2. *Flock.* Were driven into captivity as sheep without a shepherd. *C.*

Ver. 3. *I punished the goats.* The allusion seems to be to the custom of eastern shepherds who teach goats, as being bolder and more active, to go at the head of their flocks. *C.*

Ver. 4. *Oppressor* is rendered 'exactor,' and taken in a good sense, Is. 60. 17; the modern term would most probably be 'financier.' *C.*

Ver. 6. Having been literally 'cast off,' it follows, by every law of interpretation, that the Jews will be as literally 'brought again to their place.' See ver. 10. *C.*

Ver. 8. *I will hiss for them.* The allusion is to a peculiar whistle by which the eastern shepherd collects his flock. See and comp. Is. 5. 26 with 7. 18. *C.*

Ver. 10. In interpreting this prophecy it must be kept in mind that it was written after the Jews had returned from Babylon. It cannot, therefore, refer to that event; nor indeed could the sweeping statement in the close of this verse, 'and place shall not be found for them,' be regarded as at all applicable to the state of the country after the return from exile. Some other period must have been in the prophet's eye; and I cannot but think that period is still future. *P.*

Ver. 11. *And he shall pass;* the leader of the house of Judah, ver. 4.—*Deeps of the river;* the national resources of Assyria represented by the Euphrates, and of Egypt represented by the Nile. See Col. 2. 6. *C.*

REFLECTIONS.—In our prayers we must follow the promises and attend the providences of God, requesting mercies both suitable and seasonable. And in this let us look to God only. Wandering after strange gods will but expose us to disappointment and trouble. Whether things distress or comfort us, it is God who directs them. All the power that is either for us or against us is of him. His people become powerful and courageous when he affords them his assistance and presence. By him all enemies are easily overcome and obstacles removed. At his effectual call multitudes gather into his church from places the most distant. Marvellous then are her comforts, numbers, power, and preservation; and courageous, upright, and evangelical the walk of her members. Nothing is wanting where JEHOVAH is our strength, our song, and our salvation.

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CHAPTER XI. Ver. 1–3. *Lebanon* may denote the temple, Jerusalem, or even Judea in general. *Firtrees, cedars, oaks, shepherds, lions,* may denote their great men, valiant soldiers, and cruel rulers. The *forest* may denote Jerusalem, or the common people, unfruitful in holiness, but numerous, entangling, and

CHANGING HORSES ON THE ROAD TO BEYROUT—THIS PHOTOGRAPH TAKEN ON TOP OF THE LEBANON MOUNTAINS. [Zechariah, xi:1.]—"Open thy doors, O Lebanon, that the fire may devour thy cedars." The artist and the writer left Damascus at 4:30 o'clock in the morning by a diligence to go to Beyrout. This is a ride of seventy miles over the Lebanon mountains, and is made in thirteen hours. Horses are changed every hour. Six are used to pull the conveyance and much of the time they pass in a sweeping gallop. These horses are being changed near the top of the Lebanon mountains, and the time is near the middle of the day. The Bible represents Lebanon as lying on the northern border of the promised land. This mountain has always been famous for cedars. Some distinguished traveler has said: "I have traveled in no part of the world where I have seen another such variety of glorious mountain scenes within so narrow a compass."

12 And [d]I will strengthen them in the LORD; and they shall [e]walk up and down in his name, saith the LORD.

## CHAPTER XI.

*1 The destruction of Jerusalem. 4 Under the type of Zechariah is showed Christ's care for the flock, the Jews; and their rejection for ingratitude and light estimation of him. 15 The type and curse of a foolish shepherd.*

OPEN thy doors, O [a]Lebanon,[1] that [b]the fire may devour thy cedars.

2 Howl,[c] fir-tree;[d] for the cedar is fallen; because the mighty[2] are spoiled; howl, O ye oaks of Bashan; for the forest of the vintage[3] is come down.

3 *There*[e] *is* a voice of the howling of the shepherds; for their [g]glory is spoiled: a voice of the roaring of [h]young lions; for the [i]pride of Jordan is spoiled.[4]

4 ¶ Thus saith the LORD [j]my God, [k]Feed the flock[5] of the slaughter,

5 Whose [l]possessors slay them, and hold themselves not guilty; and they that sell them say, [m]Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For[6] I[o] will no more pity the inhabitants of the land, saith the LORD: but, lo, [p]I will deliver[7] the men every one into his neighbour's hand, and [q]into the hand of his king; and they shall smite the land, and out of their hand I will not deliver *them*.

7 And [r]I will feed the flock of slaughter,[8] *even* you, O poor[9] of the flock. And I took unto me two staves;[1] the one I called Beauty, and the other I called Bands;[2] and I fed the flock.

8 Three[s] shepherds also I cut off in one month; and [t]my soul loathed them,[3] and their soul also abhorred me.

9 Then said I, [u]I will not feed you: [v]that

3 Heb. *was straitened for them.*

*u* Mat.8.11; 21,43; 23.38,39. Lu.19.42. Ac.13.46.

*v* Je.43.11; 15.2,3; 9.22. De.28.59. Ps.69.24–28. Re.22.11.

A.M. cir. 3494. B.C. cir. 510.

*d* ch. 12.5. Is. 45.24. Ep.6.10. Phi.4.13. 2 Ti. 2.1. Jn.15.5. 2 Co.12.9.

*e* Mi. 4.5. Col.2.6; 3. 17. 1 Pe. 4.11. 1 Co.10. 31. Ge. 5.24; 6.9; 17.1. Lu.1.6. Ac.24.16. 2 Co. 1.12. 1 Th.2.10. 1 Jn.1. 3,7.

CHAP. XI.

*a* Hab. 2. 17. Je. 21. 14; 22.7,23. Eze.20.46.

1 *Lebanon.* The address is, most probably, to the royal palace at Jerusalem, called 'the house of the forest of Lebanon,' 1 Ki.7.2.—*C.*

*b* ch.14.1,2. Mat. 24. 1,2; 23.35–38; 22.7; 21. 41, 44. Lu.19. 27,43,44; 21.20,23,24. De.32.22.

*c* Is.22.4,5. Lu.19.41, 42; 23.28–30.

*d* Is. 2. 13; 10. 33, 34; 37. 24; 14. 1, 2, 6; 32.19. Na.1.3.

2 Or, *gallants.*

3 Or, *the defenced forest.*

*e* Je.25.34–37. ver.5, 8,17. Mat.15.6,14.

*g* Pr.16.18. Je.13.18. Re.18.11,16. Is.14.12.

*h* Zep.3.3. Eze.19.3, 6.

*i* Ge.13.10, or Je.49 19.

4 See note * in second column.

*j* Jn.20.17. Ep.1.3.

*k* Jn.21.15–17. Is.40. 11. Mi. 5. 4. Ro. 15. 8. Mat.11.5; 23.13,37. Re. 12.6.

5 *Feed the flock.* The address is from the Father to MESSIAH as Mediator of the covenant, and 'head over all things to the church.'—*C.*

*l* Eze. 34. 2, 3, 10. Je. 23. 1, 2; 50. 7. Ac. 12. 1. Lu. 10. 31, 32. Jn. 16. 2. Zep.3.3.

*n* Ho.12.8. 2 Pe.2.3. Re.18.13. Mi.3.11. De. 29.19–21.

6 *For:* so.—*C.*

*o* Ho.1.6. 1 Th.2.16. Mat.21.44; 22.7; 23.35–38. Lu.19.43,44; 21.23. Ja.2.13. He.10.26,31.

*p* ver. 9. Mat. 24. 10, 21. Mal.4.1,3,6. Is.9.19 –21.

7 Heb. *make to be found.*

*q* De.28.49–53. Da.9. 26,27. Mat.22.7. Lu.19. 43,44. Jn.19.15. 1 Th.2. 16.

*r* ver.4. Is.11.4; 61.1. Zep. 3. 12. Mat. 11. 5. Ja.2.5.

8 The flocks which their heartless shepherds have destined for slaughter.—*C.*

9 Or, *verily the poor.*

1 Shepherds'crooks, Le.27.12. Ps.23.4. ver. 10,14.

2 Or, *Binders.*

*s* ver.6. Ho.5.7. Eze. 7.2–12.

*t* ver. 6. Mat. 21. 38– 44; 22.2–7; 23.35–39. He. 10.26–31,38. Pr.1.24–32.

A.M. cir. 3494. B.C. cir. 510.

*x* Is.9.21; 49.26. ver. 6.

4 Heb. *of his fellow* or *neighbour.*

*y* Ho. 1. 9. Da. 9. 26. Ro.11. 20, with Ps. 27. 4,90.17.

*z* Mat.11. 5. Ja. 2. 5. ver. 7. Mi.7 7. Is.8.18. Zep. 3. 8, 12. Ps. 72.12–14. He.12.2

*a* Ro.11.7–10. Le.26. 30–39. De. 28. 49–68. See on ver 6.

*b* Or, *the poor of the flock, &c., certainly knew.*

6 Heb. *If* it be *good in your eyes.*

*b* Mat.15.14. Re. 22. 11. Eze.3.11,27. De.30. 15.

*c* Mat.26.15; 27.9; 21. 37–39, with Ex.21.32.

*d* Mat. 27. 3–10. Ac. 1.18,19.

7 Or, *Binders.*

*e* Ro.11.20. Ho.1.7,9. Mat.22.7. Lu.21,24; 19. 27, 43, 44, with Ps.122. 3–5.

*g* Eze.34.2. Mat. 23. 17. Mar. 7. 3 4. Lu.11. 40.

*h* Eze.34.2–4, or Le. 26.33–39. De.28.49–68, with Mat.23.2–4.2 Th. 2.3,4.

8 Or, *hidden.*

9 Or, *bear.*

1 If a single person is here alluded to, that person may be Herod: I rather think, however, that Roman rule, and the desolation which it eventually brought, are here alluded to under the symbol of a shepherd.—*P.*

*i* Je. 23.1,2. Eze. 34. 2. Jn. 10.12,13. Je. 39.4

*j* Am.9.10. Je.50.35–37. Eze.13.23. Mi.3.6,7. 1 Sa.2.31.

2 *Arm:* power—*eye:* intellect. A foolish and impotent government, such as the once ferocious and irresistible Roman empire finally became.—*C.*

CHAP. XII.

B.C. cir. 500.

*a* ch.ix.Is.13.1. Mal. 1.1. La.2.14.

*b* Ps.12. 5. Is. 51. 22, 23. Je.50.34.

*c* Is.42.5; 44.24; 45.18; 48. 13. Ps. 104. 2; 24. 2. Job 26.7.

* In verses 1–3 the desolation of the whole of Pa'estine is predicted. The leading places only are named, but these are representations or emblems of the separate sections of the country:—Lebanon, of northern Palestine; Bashan, , of eastern; shepherds, of the pastoral south; and Jordan, of the centre.—*P.*

that dieth, let it die; and that that is to be cut off, let it be cut off; [x]and let the rest eat every one the flesh of another.[4]

10 And I took my staff, *even* Beauty, and cut it asunder, that [y]I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the [z]poor of the flock that waited upon me [a]knew[5] that it *was* the word of the LORD.

12 And I said unto them, If ye think [6]good, give *me* my price; and if not, [b]forbear. So they [c]weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, [d]Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* Bands,[7] that[e] I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a [g]foolish shepherd:

16 For, lo, I will raise up a shepherd in the land, *which* [h]shall not visit those that be cut off,[8] neither shall seek the young one, nor heal that that is broken, nor feed[9] that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces.[1]

17 Woe[i] to the idol shepherd that leaveth the flock! [j]the sword *shall be* upon his [2]arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

## CHAPTER XII.

*1 Jerusalem a cup of trembling, and a burdensome stone to the confusion of her adversaries. 6 The victorious restoring of Judah. 10 The repentance of Jerusalem.*

THE burden[a] of the word of the LORD [b]for Israel, saith the LORD, which [c]stretcheth forth the heavens, and layeth the foundation of

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dangerous. The *pride of Jordan* may denote all Judea, overrun by the Roman armies, which enraged their rulers, even as the overflow of Jordan enraged the lions which lodged in its banks. 4, 7, 11. For about forty years before their last dispersion, Jesus Christ personally, and by his harbinger and apostles, called the Jews to himself; and many of the poorer sort were converted, and rendered poor in spirit; and, by following his directions in leaving their country and fleeing to Pella eastward of Jordan, most of them were preserved from the common ruin. 5, 6, 8, 9. The Jews were partly destroyed by the cruelty and violence of their own governors, by their intestine divisions, and by the Roman emperor, whom they had avowed for their *king* in opposition to Jesus Christ. Their princes, priests, and prophets, and the three sects of Pharisees, Sadducees, and Herodians, together with the three civil factions, all haters of God, and detested by him, were cut off one after another; and the nation in general abandoned to sword, famine, pestilence, and miserable captivity. 10, 14. The breaking of these staves may denote his renouncing all claim to them as his peculiar people, and dissolving all connection of government and affection among them; or his entire removal of the ordinances of the gospel from them, which were means of honourably uniting them to the *church*, and to one another in love. 15–17. They were given up to corrupt teachers and pretended Messiahs, who, by their false doctrines, &c., cruelly murdered their souls, preyed upon their substance, and decoyed them into ruinous calamities; and to civil rulers, whether of their own nation, or of the Romans, Persians, Antichristians, Turks, &c., who miserably oppressed them.—Yea, these teachers and rulers did but render themselves miserable in the issue.

Ver. 7. *Beauty:* salvation, meekness of spirit, holiness of heart and life, Ps. 149. 4; 1 Pe. 3. 4; Ps. 110. 3.—*Bands:* union in doctrine, object, and love, 1 Pe. 3. 8; Phi. 1. 27; Col. 2. 2. The word may also well imply brotherly and national union in one place previous to the dispersion, ver. 14. *C.*

Ver. 8. *Three shepherds.* Are these the Scribes, Pharisees, and Sadducees—the three great classes of the enemies of Christ the true Shepherd? Or, are they kings, priests, and prophets—the three pastoral orders in Israel? Or, are they 'the priests, people, and king,' threatened with judgment in 'a month,' Ho. 5. 1, 7; who are also addressed in the same chapter as Ephraim (ver. 3), Judah (ver. 5), and Benjamin (ver. 8), all described as shepherds (ver. 6), and summoned together to execution in Gibeah, Ramah, and Beth-aven? ver. 8. This last view, though unsupported by authorities, seems decidedly preferable, as the people to whom Zechariah wrote must have been well acquainted with the writings of Hosea, the only prophet who had previously threatened a threefold destruction within a month. *C.*

REFLECTIONS.—Awfully alarming are the falls of cities, churches, or nations, or even of persons eminent in station. And dreadful and desperate is the condition of nations and churches when their rulers become oppressors and murderers, and when hearers become pleased with clerical monsters of wickedness. Before the most ruinous judgments God often tries men with the offered grace of his gospel. And great is the mercy if even the poorer sort embrace it and repent, when the rich and great pour contempt upon it. But dreadful is the case if the final offers of grace do but occasion men's impenitence and obstinate wickedness. And great is their misery whose churches are dissolved and abandoned by Heaven. Mutual contentions and common calamities quickly issue in their destruction. God justly gives up the refusers of his Son into the hands of unfaithful ministers, deceitful impostors, and unmerciful princes. And dreadful is the guilt of such, and certain and fearful their plagues.

CHAPTER XII. Ver. 1–9. These promises began to be accomplished in the victories of the Jews over the Syro-Grecians and other enemies in the time of the Maccabees, but will be more fully accomplished in the destruction of the Turks, who shall attack the Jews when newly returned from their present dispersion. They have also an accomplishment in the Lord's making all the attempts of Jews, heathens, or antichristians, against his gospel church, to issue in their own destruction, and the glorious deliverance and protection of his people. And in both cases deliverances, temporal or spiritual, are attended with a plentiful effusion of the Spirit, and deep repentance for sin. 10–14. [See Introduction, ch. iv. sect. 18, 19.]

Ver. 10. The Jewish traditions refer this passage to MESSIAH, so that the Christians cannot be accused of turning it to their own purposes. And when Israel shall come to a sense of their sin in 'crucifying the Lord of glory,' and 'look upon him' whose hands and feet their fathers 'pierced,' then shall their glory return, and their sin and uncleanness shall be washed away for ever. *C.*

REFLECTIONS.—Thrice happy are they who have the Almighty JEHOVAH, and all the burdens and blessings of his Word, on their side! He will effectually

CHURCH OF THE HOLY SEPULCHER—BUILT OVER THE GRAVE OF OUR SAVIOR. [HOSEA, vi:2.]—"After two days he will revive us; in the third day he will raise us up, and we shall live in his sight." The Church of the Holy Sepulcher is supposed to stand upon the sight of the place where Christ was crucified. The Holy Sepulcher stands in the center of the rotunda of this church. It is covered by a small building twenty-six feet long by eighteen feet inside the church. The Holy Sepulcher is cased in yellow and white stone and is ornamented with slender semi-columns. It is surmounted by a tomb. The entrance into the sepulcher leads into the first apartment, called the Chapel of the Angel, where it is said that an angel sat on the stone that had been rolled away from the door of the sepulcher. The vault where it is said our Savior was buried is quadrangular, about six by seven feet. In the church which stands over the sepulcher there are many divisions and apartments belonging to different denominations.

the earth, and [d]formeth the spirit of man within him.

2 Behold, [e]I will make Jerusalem a cup of [1]trembling[2] unto all the people round about, when they shall be in the siege both against Judah, *and* against Jerusalem.[3]

3 And in [g]that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it[4] shall be cut in pieces, though[h] all the people of the earth be gathered together against it.

4 In[i] that day, saith the LORD, [j]I will smite every horse with astonishment, and his rider with madness; and I will [k]open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, [5]The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah [l]like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, [m]on the right hand and on the left: and [o]Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also [p]shall save the tents[6] of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day [q]shall the LORD defend the inhabitants of Jerusalem; [r]and he that is feeble[7] among them at that day shall be as David; and the house of David *shall be* [s]as God,[8] as the angel[t] of the LORD before them.

9 And it shall come to pass in that day, *that* I[u] will seek to destroy[9] all the nations that come against Jerusalem.

10 ¶ And [v]I will pour upon the house of David, and upon the inhabitants of Jerusalem, the [w]spirit of grace and of supplications; and they shall look upon me [y]whom they have pierced, and they shall mourn for him [z]as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day [a]shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon[1] in the valley of Megiddon.[2]

12 And [b]the land shall mourn, every [3]family apart; [c]the family of the house of David apart, and [d]their wives apart; the family of the house of [e]Nathan apart, and their wives apart;

13 The family of the house of [g]Levi apart, and their wives apart; the family of [h]Shimei apart, and their wives apart:

14 All[i] the families that remain, every family apart, and their wives [j]apart.

## CHAPTER XIII.

1 *The fountain of purgation for Jerusalem.* 2 *The extirpation of idolatry and false prophecy.* 7 *The death of Christ, and the saving of a third part after a severe trial.*

IN that[a] day there shall be a [b]fountain [1]opened to the house of David, and to the inhabitants of Jerusalem, for sin and for [2]uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will [c]cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the [d]prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet [e]prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: [g]and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets [h]shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment[3] to deceive:[4]

5 But he shall say, [i]I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* [j]these wounds[5] in thine hands? Then he shall answer, *Those* with which I was [k]wounded *in* the house of my friends.

7 ¶ Awake,[l] O sword, against [n]my shepherd, and against the man *that is* [o]my fellow, saith the LORD of hosts: [p]smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon [q]the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, [r]two parts therein shall be cut off, *and* die; but the [s]third shall be left therein.

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A.M. cir. 3504. B.C. cir. 500.

*d* Nu.16.22.Ec.12.7. Is.57.16.He.12.9.

*e* Is.51.17 23.ch.9.13 .16;10.4,5;14.3,14.Ezc. xxxviii.xxxix.

1 Or, *slumber* or *poison.*

2 *A cup of trembling.* As the hand of the infatuated drunkard becomes paralyzed and trembles; so shall the enemies of God's people, at first drunk with wrath, finally tremble with fear.—*C.*

3 Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem.*

*g* ch. 14. 1–3, 13, 14. Mi.5.8,9. Eze.xxxviii. xxxix., with Mat. 21. 44.Da.2.34,44.

4 *Burden themselves with it.* Either to disturb it from its place, or to carry it away.—*C.*

*h* ch. 14. 1, 14. Mi.4. 11. Eze. 38. 4–7, 15,16. Re.17.14.

*i* ver.4,6,8,9,11.

*j* ch.14.13;10.5.2 Ki. 6.18. Ps.76.5,6;33.17.

*k* ch.9.8. Je.24.6;30. 17, 18. Ps. 119.133,153; 34.35.2 Ch.16.9.

5 Or, There is *strength to me* and *to the inhabitants*, &c., Joel 3.16.Ps.20.5,7; 18. 32; 46.1,7; 71 16; 118.6-14.

*l* ver.9.Ob.18. Mi.5. 5,9,8;4.13. Is.41.15,16. Da.2.34,35,44.

*n* Eze.16.46.Is.9.20.

*o* ch.1.16; 2.4,12; 8.8. Je. 30. 18, with Ne. iii. xi.xii.1 Ch.ix.

*p* Je.30.18.1Co.1.27–29,31. Je.9.23,24. 2 Co. 4.6.

6 *Save the tents.* Will save those first who are encamped in the open country, so that the inhabitants of the walled cities may see that the deliverance is from God alone.—*C.*

*q* ch.2.5;9.15,16.

*r* ch. 10.12.He.11.34. Joel 3.10.

7 Or, *abject.* Heb. *fallen*, Mi.7.8.

*s* Jn.17.21–23.

8 *Shall be as God.* The house of David being concentred and represented by MESSIAH, who is both God and man, Jn. 1. 1,14.—*C.*

*t* Ex. 23. 20. Is.63. 9. Mi. 2. 13. Jos. 5. 13, 14. Mal. 3. 1.

*u* ch.9.14,15; 10.4,5; 14. 3, 13, 14; ver. 4, 6. Eze.38.18–22; 39.1–22. Is. 54. 17; 66. 14–18. Hag.2.22.

9 *In that day I will seek to destroy*, &c. This prophecy, as well as that in ver. 3–8, is still future, and seems identical with the destruction of Gog and Magog, Eze. 38. 2, &c.; 39.11. —*C*

*v* Is.44.3,4;32.15; 54. 13. Joel 2. 28. Eze. 36. 27;39.29. Je.31.9; 50.4. Eze.16.61,63;20.43; 36. 27,31. Je.3.21. Ac.2.37.

*w* Ps.51.12.Ro.8.26.

*y* Mat. 24. 30. Jn.19. 34,37.Re.1.7. Ps.22.16; 49.7;50.6;53.4,5.

*z* Je.6.26.Am.8.10.

*a* Ac.2.37. Ju.20. 47. 2 Ch. 35.22–25. 2 Ki. 3. 29. Jos. 17.16.

1 The mourning for Josiah. See 2 Ch. 35.24,25.—*C.*

2 The mourning here referred to is that of the Israelites for the good king Josiah, who was mortally wounded in battle against Pharaoh-Necho, in the valley of Megiddo. The town of Megiddo was situated in the plain of Esdraelon, near the eastern extremity of the ridge of Carmel. About two miles south of its ruins is a small village called Rummâneh, which doubtless marks the site of the Hadad-Rimmon here mentioned.—*C.*

*b* ver.10,11. Je.3.12, 13, 21, 25; 31. 9, 18, 19. Ro.11.15.

3 Heb. *families families.*

*c* Je. 13. 18. Jonah 3. 5,6.

*d* 1 Co.7.5.

*e* 2Sa.5.14, or 7.2–4; 12.1.

*g* Mal.2.4–9. Nu. iii. iv.viii.xvii.xviii.

*h* Perhaps 2 Sa. 16. 5–8, or 1 Ch.3.19.

*i* Je.31.9,18,19; 3.21; 50.4. Eze.36.31,32; 16. 63;6.9;7.16.

*j* Pr.9.12.

CHAP. XIII.

*a* Is.4.1. ch.12.3,4,6, 8,9,11.

*b* He.9.14.Jn.1.29;4. 1, 14; 13. 3; 13.8; 19.34. Ep. 5. 25–27. 1 Jn. 1. 7. Re. 1. 5,6; 7. 13,14. Tit. 2. 5–7. Is. 1.18. Eze.30. 25,29;xlvii.

1 *A fountain opened*—is usually interpreted of the blood of Christ, which cleanseth from all sin, 1 Jn.1 7. He.9. 13, 14, and of the water of purification, Nu.19. 9. But it seems more agreeable to Scripture, to understand it of the Word and Spirit of God; the one uttered and the other administered by Christ. See Jn. 4. 10, 14. Je.2.13. Re.21.6.—*C.*

2 Heb. *separation for uncleanness.*

*c* Ho. 2. 16, 17; 14. 8. Mi. 5. 12–14, with Ex. 23.13. Ps.16.4. Is.2.18, 20.

*d* Lu.11.20. Mi.3.11. Zep. 3. 4. 2 Pe.2.1, 2. 1 Jn. 4. 1–3. Re.16. 13. 1 Ki.22.22.

*e* 1 Ki. 22.6,13. Je.23. 25-27,32. Eze. xiii. 1 Ti. 5.1–3. Re.16,13;19.20.

*g* De.13.6–10; 18.20. Ex.32.27,28. Re.19.20.

*h* Mi.3.6,7. Je. 28. 9, 16.

3 Heb. *a garment of hair*, 2Ki.1.8. Mat. 7.15.

4 Heb. *to lie.*

*i* Jos.7.19,2 Th.3.10. Am.7.14.

*j* 1 Ki.18. 28. Re. 13. 16.

5 *What are these wounds?* Are they not evidences that you are a prophet, and a prophet of Baal? 1 Ki.18.28. The answer is not a deception, but a confession. 'They are the wounds of reproof, rebuke, & conviction, with which I was smitten in the house of my truest and best friends.'—*C.*

*k* Pr.27.5. Ps.141.5.

*l* Is.53.10. Ps. 89. 38. Ac.2.23; 4.28. Ps.xxii. lxix. Is.liii. Mat.xxvi xxvii. Jn.xviii.xix.

*n* ch.11.4-7. Is.40.11. Eze.34.23. He.13.20. 1 Pe.5.4.

*o* Jn.10.30; 14. 10,11. Phi.2.6.

*p* Mat. 26. 31, 56. Mar. 14. 27. Jn. 16. 32. Lu.21.24.ch.11.8,9.

*q* Mat.18.10,11,14. Jn.18.8. 1 Co.1.26,27. Ja.2.5.ch.11.7,11. Lu.19.10. Ep.1.7.

*r* Mat.3.12;21.43, 44;22.7;23.35–38;24.21. Lu.19.43,44;21.20–24.ch.14.1,2. De.28.49–68. Mal.4.1–3.

*s* Ro.11.5.

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render his church and ministers a terror to all the wicked, as he hath done from age to age. For easily he can infatuate the counsels and enfeeble the courage and strength of all sinners. Happy are they whose strengthener, protector, and peace-making governor is the Lord and his Christ! And thrice happy is it when the destruction of enemies is attended with an outpouring of the Holy Ghost upon all ranks, great and small; and when magistrates and ministers are patterns to others in evangelical, bitter, and particular humiliation for sin!

CHAPTER XIII. Ver. 2–6. Such shall be the zeal for extirpating idolatry and false teachers, that many of these, ashamed of their impostures, shall lay aside the pretences and habits of prophets, and shall apply themselves to common labours; and shall pretend that the marks of idols, in their hands, or the corrections which they have received for their attempting to deceive, were obtained by some other means, and for some other miscarriages. 7–9. The tremendous sufferings of the Messiah, God in human nature, the chief Shepherd and Governor of the church, while his disciples are scattered from him, shall quickly issue in marvellous favours to them and other Jews of the poorer sort; for though, in their destruction by the Romans, the far greater part shall, on account of their obstinacy in rejecting him, be utterly destroyed or reduced to misery, yet a remnant in that age, and especially in the coming period, shall through much tribulation, be turned to, claimed by, and openly avow the promised Messiah.

Ver. 2. *I will cut off the names of the idols*, &c. The idols of Israel they have long forsaken, but have adopted in their stead that covetousness which is idolatry; the idols of heathen Greece and Rome have been abandoned for an imperfect and perverted Christianity, which, both in the Greek and Latin, or Eastern and Western churches, sets up and worships the images of the Virgin Mary, of saints, and angels, Re. 9. 20, 21; all which God will utterly cast out at the downfall of mystical Babylon. *C.*

Ver. 3. *Shall yet prophesy.* Shall persevere to prophesy falsely, unwarned by God's judgments. *C.*

Ver. 9. *Third part.* The nation was divided immediately before and after the death of Christ the Shepherd into three parts —Pharisees, Sadducees, and Christians. The two former were utterly cut off, either by death or captivity; the third part remained, saved at Pella when Jerusalem was destroyed, and preserved in the mass of the Roman empire till they had leavened the whole. *C.*

9 And[t] I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: [u]they shall call on my name, and I will hear them; [v]I will say, It *is* my people; and they shall say, The LORD *is* my God.

## CHAPTER XIV.

1 *The destruction of Jerusalem.* 3 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spirits shall be holy.*

BEHOLD, the [a]day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For [b]I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the [c]women ravished; and [d]half of the city shall go forth into captivity, and the [e]residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, [g]and fight against those nations, as when he fought in the day of battle.

4 And his feet [h]shall stand[1] in that day upon the mount of Olives, which *is* before Jerusalem on the east; and the mount of Olives shall cleave[2] in the midst thereof toward the east and toward the west, *and there shall be* [i]a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of [3]the mountains; [4]for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the [j]earthquake in the days of Uzziah, king of Judah; and [k]the LORD my God shall come, *and* all the [l]saints with thee.

6 And it shall come to pass in that day, *that* the light shall [m]not be clear[5] *nor* dark:[6]

7 But it shall be [o]one day,[7] which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at [p]evening time it shall be light.

A.M. cir. 3504.
B.C. cir. 500.

*t* Is.1.27;48.10. Eze. 20. 35–38. Mal. 3. 2, 3. Joh 23.10.1 Pe.1.6,7.
*u* ch.12.10; 10. 6. Is. 65.24. Ho.2.21. Joel 2. 32.Ps.50.15;91.15.
*v* ch.10.6. Ho, 1. 10; 2.23;14.4–8.ch.8.8. Le. 26.12. Je. 30. 22; 31.33. Eze.11.20;36.28; 37.27, with ch.11.10. Ho.1.9; 2.23. Ps.144.15. Jn. 20. 28.

CHAP. XIV.

*a* Joel 2. 31. Zep. 1. 14–18. Ac. 2.20.
*b* De.28.49–68; 29.18 –28; 32. 21–27. Is.5.26–30; 8.21,22. Mat. 22.7; 23.37,38. Lu.21.20–24; 19. 27, 43, 44. Eze. xxxviii.Da.12.1.
*c* Is.13.16.Am.7.7.
*d* ch.13.8.Lu.21.24.
*e* ch.13.8,9. Mat. 24. 13,22,31.
*g* Re.6.12–17;8.7–12; 12.7; 14.14,20;xvi.; 19. 11–21.Eze.38.18 22;39. 1–22. Is.66.15, 16. Joel 3.2,9–14.ch.9.14,15;10. 4,5;12.3–6.
*h* Eze. 11. 23; 43. 2. Ac.1.11,12.Re.14.1.

1 As our Lord stood upon the mount of Olives, near Bethany, when he ascended into heaven, Lu. 24. 50, 51; so, it seems here to be intimated that, upon the same mountain, shall he again descend at the resurrection, when he comes to judge the world. See Job 19.25 –27.Ac.1.11,12.—*C.*

2 At the death of our Lord there was an earthquake, and 'a great earthquake' preceded his resurrection, after which there was a resurrection of 'many bodies of the saints who slept,' Mat. 27. 50–53; 28. 2. There seems therefore much reason to conclude that this passage describes not a figurative, or political and ecclesiastical, commotion, but a literal earthquake,introductory of judgment, and the general resurrection of the just and the unjust. See Eze.38.19,20. Jn. 5. 28, 29.1 Th.4.16.—*C.*

*i* Joel 3.12,14.
3 Or, *my mountains.*
4 Or, *when he shall touch the valley of the mountains to the place he separated.*
*j* Is.29.6.Am.1.1.
*k* Ro.11.26.Re.14.1; 16. 15; 17. 14; xix. xx. Jude 14,15.
*l* Mat.16.27. Mar.8. 38, or 2 Th. 1. 10. Re. 14.1;20.4.Jude 14.Mat. 24.30,31.
*n* Ps. 101. 1; 102. 10. Ec.7.13,14.
5 Heb. *precious.*
6 Heb. *thickness.*
*o* Re.22.5.Mat.24.36.
7 Or, *the day shall be one.*
*p* Is. 60. 19,20; 30.26; 11.9. Re.21.23; 22.5.

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B.C. cir. 500.

*q* Eze.47.1–12. Is.35. 6. Joel 3. 18. Jn.4.14;7. 38. Lu. 24. 47. Ac.1.8. Re.22.1,2,17.
8 *Living waters.* The power of the Spirit accompanying the gospel message, Jn.4.10,14;7.38,39.—*C.*
9 Or, *eastern,* Joel 2.20.
*r* Ge.49. 10. Ps. 2. 8; 22. 27–31; xlv. xlvii. lxvii. lxxiii. xcv.–c.cx. cxvii. Is. xi.; 24. 14–16; xxv. xlii. xlix. liv. lv.lx.–lxii. lxvi. Am. 9. 11–15.Zep.3.9,10.ch.2. 11; 8. 20–23. Ho. 1. 11. Re. 11. 15. Ac. ii.–ix.1 Ti. 1.17. Ep.4. 3–13; 2. 13–22.
*s* Da. 2. 34,35,44. Is. 40. 4. ch. 4. 6,7. Ro.11. 26. ch. 12. 6; 2.4. Je.31. 38,39. Ne.xi.
1 Or, *compassed.*
2 All obstructions to the propagation of truth and the practice of holiness shall be removed. Comp. ch.4.7. Is.40.4. Lu.3.4–6.—*C.*
*t* Is.2.2–5. Mi. 4.1–7. Mat. 5. 14. Je. 31. 38, with Ne.3.6;12.39.
3 Or, *shall abide.*
*u* ch.2.4;8.4,8.
*v* Je.31.40. Re. 21.4; 22.3.
*x* Je.23.5,6; 33.15,16. Is.26.1; 60.18. Eze. 34. 22–29.ch.2.4,5;9.15,16; 12.8.
4 Or, *shall abide.*
5 This promise clearly intimates that the events foretold are still future.—*C.*
*y* Ps.110.5,6;21.8–12. Is.66.15,16.Eze.38.18–22;39.4,6.
*z* Ps.90.11;92.9;68.2, 21.Le.26.39. Ac.12.23; 13.11.Lu.16.24. Re.16. 10.Ps.112.10.
*a* ch.12.4.Eze.38.21, with 1 Sa.14.15,20. Ju. 7.22.2 Ch.20.23.
*b* ch.12.5–7;10.4,5.
6 Or, *thou also, O Judah, shall.*
7 Or, *against.*
8 *Judah shall fight at Jerusalem.* That Jerusalem will again be 'surrounded with armies' seems unquestionable; and if the fighting of Judah signify anything beyond 'the good fight of faith' (1 Ti. 6.12) to which every soldier of Christ is called (2 Ti. 2.3), the statement that the fight will be 'at Jerusalem' indicates that it will merely be that defensive war for 'brethren, for sons, for daughters, for wives, and for nouses' (Ne. 4.14.2Sa.10.12),which, so far from being forbidden, may become a moral duty, the neglect of which would incur the deepest moral guilt.—*C.*
*c* Eze.38.12;39.10,17, &c.
*d* With ver.12.Is.30. 22.Nu.31.22,23.
*e* Is. 66. 23. ch. 8.21–23.Re.11.13,15.

8 And it shall be in that day, *that* [q]living waters[8] shall go out from Jerusalem; half of them toward the former[9] sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And[r] the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All[s] the land shall be turned[1] as a [2]plain, from Geba to Rimmon, south of Jerusalem: and it [t]shall be lifted up, and inhabited[3] in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall [u]dwell in it, and there shall be [v]no more utter destruction; but [x]Jerusalem [4]shall be safely inhabited.[5]

12 ¶ And[y] this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: [z]Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, [a]*that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And[b] Judah also shall[6] fight at[7] Jerusalem;[8] and [c]the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And[d] so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall [e]even go up from year

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REFLECTIONS.—Full forgiveness and reformation are closely connected with true faith and gospel repentance. Nor is any guilt or stain so deep, but Jesus, freely offered in the gospel, by his blood, his Spirit, and work, can effectually wash it out. Yea, nothing more effectually dislodges idols, devils, and impostors, than the plain and powerful exhibition and application of a crucified Christ, as made of God unto us wisdom, righteousness, sanctification, and redemption.—Thrice happy is it when all ranks, in their respective callings, concur to promote reformation, and to extirpate false worship and delusion; and when regular censures and punishments make false teachers sensible and ashamed of their sin, and return to their duty. But how infinitely glorious is our Redeemer! Tremendous were the sufferings which he endured from his Father's just judgment for our sin. And his death effectually issues in mercy, even to his deserters, betrayers, and murderers. By the most fearful calamities God often promotes the purification and happiness of earnest believers and the establishment of his gospel and church in the world. And it is God's apprehending of us by his grace that makes us apprehend him by faith, and seek him by fervent prayer.

CHAPTER XIV.—Perhaps this chapter had the first step of its fulfilment in the signal victories of the Maccabees over the Syro-Grecians, who had taken Jerusalem by force and ravaged the country; and in the restoration of Jerusalem, and the reformation of religion that followed. But it had a more signal fulfilment in the destruction and dispersion of the Jewish nation by the Romans; afterwards of the heathen empire of Rome by the Goths; and the spread of the gospel, and erection, enlargement, or prosperity of the Christian church, which attended the same. Yet it will have a further accomplishment in God's destroying the Turks, who shall attack the newly returned Jews, and in the prosperity and reformation of the Jewish nation attending the same; in his destroying the Anti-christian and Mahometan powers when making their final attack upon the Christians; and in the powerful spread of the gospel, the subjection of all nations to Christ, and the remarkable devotion and holiness of church members, in the gospel period. And it will have its last step of fulfilment in God's destroying the armies of Gog and Magog, which attack his church, in the end of gospel time, and in the final extirpation and damnation of the wicked at the last day, and the glories of the new heaven and new earth in the eternal state. 4, 5. In consequence of Christ's ascension, he shall be manifested in the gospel preached by his apostles, according to the commission given them on Mount Olivet; and the ceremonial worship shall be removed, and Jews and Gentiles, having equal admission, shall, in multitudes, eagerly flee to the Redeemer, and unite in the gospel church. 6, 7. For a time the condition of the Jews shall neither be happy nor absolutely miserable; for a time the ceremonies shall not seem wholly abolished; nay, for many ages the Christian church shall have but a mixed lot of prosperity and adversity; but the Lord shall graciously take notice of and manage all; and at last, in God's time, great shall be the prosperity and purity of the Jewish nation and gospel church. 8, 9. Issuing forth from Jerusalem and the church of God, the gospel shall, amidst prosperity and adversity, be preached by the apostles and others in all quarters of the world, till all nations be turned to the Lord; and men, renouncing all their idolatries and delusions, shall harmoniously unite in the faith, profession, and obedience of Christ. 10, 11. Every obstacle of conversion, and every noted abomination, shall be removed; and the Jews, happily settled in Canaan, shall gloriously and safely share the privileges of the gospel church. 12–15. By signal judgments and mutual contentions the opposers of the Jews and Christians shall be infatuated and destroyed, and their wealth left for a spoil to enrich those whom they had attempted to destroy. 16–19. The keeping of the feast of tabernacles denotes an observance of the various ordinances of the gospel filled with the consolations of Christ. 20, 21. Wars shall be exchanged for serious devotions; or, even in their war and most common employments, men shall act from gracious and holy

to year to worship the [g]King, the LORD of hosts, and to keep the [h]feast of tabernacles.

17 And it shall be, [i]*that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the [j]family of Egypt go not up, and come not, that *have* no[9] *rain*, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep [k]the feast of tabernacles.

19 This shall be the punishment[1] of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day [l]shall there be upon the bells[2] of the horses, HOLINESS UNTO THE LORD; and the [m]pots in the LORD's house shall be like the bowls before the altar.

21 Yea, [o]every pot in Jerusalem, and in Judah, shall be holiness unto the LORD of hosts; and [p]all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [q]Canaanite[3] in the [r]house of the LORD of hosts.

A.M. cir. 3504. B.C. cir. 500.

*g* Ps.2.6;24.7-10.1Ti. 1.17; 6.15. Mat.28.18 Jn.5.22,23. Phi.2.9-11. Re.17.14.

*h* Le.23.33,&c. Ne. 8.14, &c.

*i* Is. 45.23,24; 60. 12. Ps. 72. 8-12; 110. 5, 6, with De. 28. 23,24. Is. 30.23. Mi.5.7.

*j* Is.19.22;65.13.

9 Heb. *upon whom* there is *not*, De.11.10, 11.

*k* ver.16,19, with Le. 23.34,43. Ho.12.9. Jn.7 2.

1 Or, *sin*, Jn. 3. 19; 12.48;15.22,24.9.39.

*l* Ps.110.3. Is. 60. 21; 62.12. Zep.3.9,11. Eze. 36. 25-27; 43. 12. Phi.3. 20. Re. 21.27. Is.23.18, with Ex.28.36.

2 Or, *bridles*.

A.M. cir. 3504. B.C. cir. 500.

*n* Is.60.7.Eze.46.23, 24.Mal.1.11.

*o* See ver. 20. Col.3. 17. 1 Pe. 4. 11. 1 Co.10. 31.1 Pe.2.16.

*p* Is.61.6.Re.5.10;20. 6;1.6.

*q* Is.4.3;35.8.Eze.44. 9. Joel 3.17. Zep.3.11, 13. Re. 21. 27; 22. 15. Mat. 21. 12, 13. Phi. 3. 19.

3 *The Canaanite* may be translated 'merchant,' and the prediction be considered a spiritual realization of our Lord's typical act in driving the 'buyers and sellers' out of the temple, Jn. 2. 16. 2 Pe.2.3. Re.18.11.—*C.*

*r* 1 Co.6.9-11. Ep.2. 19-22. 1 Ti.3.15. He. 3. 6.1 Pe.4.19;2.5.

motives, in a holy manner, and to holy ends; and the church shall be purged from all apparently unclean and mercenary ministers and professors.

Ver. 1. *The day of the Lord*—which he has appointed for punishing the sins of the Jews who had, 'with wicked hands, slain the Holy One and the Just.' *C.*

Ver. 6. *Clear nor dark.* The word 'nor' is supplied by the translators, and mars the sense. The meaning of the expression is, that 'the day' (the twenty-four hours) should no more consist of 'the evening and the morning'—the alternate succession of light and darkness—but become a period of continuous light. A state of the church unlike its past history, in which good and evil, spiritual light and darkness, have been so continually commingled, that it has become a serious question to decide which has been predominant; but 'the just shall live by faith' in the promise, and be 'saved by hope' of the latter-day light and glory. *C.*

REFLECTIONS.—Judgments commonly begin at the house of God; where then shall the ungodly and sinner appear at last! Scarcely ever do nations or armies prosper much after they have imbrued their hands in the blood of God's people. Thrice happy is the gospel church which hath Jesus Christ for her superintendent and her root, in which both Jews and Gentiles cordially unite! Open is the access to her made by his ascension and published gospel; and with great earnestness ought men to flee into her. It is new spiritual relation to God that can alone render us happy amidst manifold commotions. And let providences be ever so dark and intermixed, if our God knows and manages them they will all issue in a comfortable manner. It is a great honour to be a mother of churches, from whence gospel messengers, oracles, ordinances, and influences do spread into the world, and render the whole a united kingdom of Jesus Christ. Remarkable deliverances of the church are generally attended with terrible ruin to her opposers; if one plague answer not, another is inflicted; and it is for the honour of Jesus' grace that the remnant of such are often converted by his Spirit and saved by his blood. Divine influences graciously rectify men's devotions, with respect to their object, Mediator, manner, and seasons. And if men contemn and neglect the ordinances of God and means of grace, they forfeit not only the blessings of salvation, but even of common providence. But thrice happy shall be the blessed future, when holiness shall not only shine forth in every devotion, but even in the most ordinary business, and everything be used as devoted to the service of Christ.

## CONCLUDING REMARKS ON THE BOOK OF ZECHARIAH.

Zechariah was contemporary with Haggai, and his coadjutor in the great national work of building the temple, reorganizing the worship of Jehovah, and reforming the principles and habits of the people. But, though there appear no companion but Haggai, it does not necessarily follow, that upon them alone the prophetic spirit was poured out, and the supply of instruction, so inadequate to the spiritual wants of the people. How few of our Lord's disciples and apostles have left any written record of their thoughts or labours!—Even so, there may have been many enlightened and faithful prophets in the days of Joshua the high-priest—who laboured abundantly in the word and doctrine, who were living epistles addressed to all their countrymen—and who yet have transmitted no memorial of their persons or works to posterity. God desired not that his Bible should become a large book—Jn. 20. 30, 31; 21. 25—a load for the memory, or a toil for the understanding—but merely that it should present such specimens of providence and grace, as would render it a book of sufficient precedents for all times and circumstances—of reproofs for all forms of sin, and of encouragement to all duties.

Ch. 9. 9; 12. 10; 13. 7, seem evidently quoted or referred to in Mat. 21. 4, 5; 26. 31; Mar. 14. 27; Jn. 12. 14, 15; 19. 37; Re. 1. 7.

# THE BOOK OF THE PROPHET

# MALACHI.

Malachi seems to have prophesied about A.M. 3600, contemporary with or quickly after the government of Nehemiah. His principal scope is to reprove the Jews for their neglect or profanation of God's ordinances; their sacrilege, heathen marriages, and other abominations; and to warn them of the approaching incarnation of the Messiah.

[Of Malachi, the last of the Old Testament prophets, the tribe and family, and even the precise date of his prophecy, are unknown; and the conjectural opinions of the learned it is useless to detail. Three things only are certain.—(1) That he prophesied after Haggai; for at the time of his prophesying the temple was built, and the worship restored, ch. 1. 7, 10, 12; 3. 10. (2) That his book was, at all times, recognized as an inspired portion of the Jewish canon. (3) That he was fully recognized by our Lord, Mat. 11. 10. The only probability which it seems important to notice is—that Malachi prophesied during or shortly after the administration of Nehemiah. Kennicott and Hales agree in assigning this prophecy to 420 B.C.—a long and dreary interval, during which no one arises whom the Jewish church recognizes as an inspired ambassador of Jehovah. *C.*

The introductory words of this book which declare the writer, and which may be literally rendered 'by the hand of Malachi,' are translated in the Septuagint version, 'by the hand of his angel.' Such a rendering would require a slightly different reading of the Hebrew; and it has been conjectured by both Jewish and Christian commentators that *Malachi* is only an official title. Some have affirmed that Ezra was the author of the book, and have supposed their opinion to be corroborated by the fact that nothing is mentioned or known regarding the prophet. It is vain to speculate upon such a subject, and the safest criticism is to take Malachi to be the real name of the writer. The careful reader will observe a close resemblance in many points between this book and Nehemiah. 'Both presuppose the temple to have been already built. The same condition of the Jews is described. They both condemn foreign marriages, and enforce the due payment of tithes which had been neglected. They likewise correct abuses which had crept in with respect to the sacrifices, and reprove their countrymen for their want of sympathy with the poor.' In style the prophet is purer and more elevated than any of the later writers of the Old Testament. This may be accounted for by the fact that Hebrew had ceased to be spoken by the Jewish people. It was now a language for literary men, who naturally made the Pentateuch and the earlier prophets their models. *P.*]

## CHAPTER I.

*1 God, by Malachi, complaineth of Israel's ingratitude, 6 and of the profane disrespect shown to God's worship. 14 The curse of corrupt offerings.*

THE burden[1] of the word of the LORD to Israel by Malachi.[2]

2 I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I[b] loved Jacob,

3 And I hated Esau, and [c]laid his mountains and his heritage waste for the [d]dragons of the wilderness.[3]

4 Whereas Edom saith, We are impoverished, but[e] we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border[4] of wickedness, and, [g]The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be [h]magnified from[5] the border[6] of Israel.

6 ¶ A[i] son honoureth *his* father, and [j]a servant his master: if then [k]I *be* a father, where *is* mine honour? and if I *be* a master, [l]where *is* my fear? saith the LORD of hosts unto you, [n]O priests, that despise my name. And [o]ye say, Wherein have we despised thy name?

7 Ye[7] offer [p]polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, [q]The table of the LORD *is* contemptible.

8 And if ye offer the blind for sacrifice,[8] *is it* not evil? and [r]if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, [s]beseech God[9] that he will be gracious unto us: this hath been by your means:[1] will[t] he regard your persons? saith the LORD of hosts.

10 Who[u] *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought.[2] I[v] have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.[3]

11 For [z]from the rising of the sun even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense[4] *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.[5]

12 But[y] ye have profaned it, in that ye say, [z]The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, [a]Behold, what a weariness *is it!* and ye have snuffed at it,[6] saith the LORD of hosts: and ye brought [b]*that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 ¶ But cursed *be* the [c]deceiver, which hath in his flock[7] a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for [d]I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

## CHAPTER II.

*1 The priests are sharply reproved for profaning their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.*

AND now, [a]O ye priests, this commandment *is* for you.

2 If[b] ye will not hear, and if ye will not lay *it* to heart, [c]to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings;[1] yea, [d]I have cursed them already, because ye do not lay *it* to heart.

3 Behold, [e]I will corrupt[2] your seed, [g]and spread[3] dung upon your faces, *even* the dung of your solemn feasts, and *one* shall take you away with it.[4]

4 And [h]ye shall know that I have sent this commandment unto you, that [i]my covenant might be with Levi, saith the LORD of hosts.

5 My[j] covenant was with him[5] of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The[k] law of truth was in his mouth, and iniquity was not found in his lips: he [l]walked with me in peace and equity, and [n]did turn many away from iniquity.

7 For[o] the priests' lips should keep knowledge, and they should seek the law at his

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A.M. cir. 3604 or 3580. B.C. cir. 400 or 424.

CHAP. I.

B.C. cir. 400 or 424.

1 Or, *prophecy*, Pr. 31.1. Is.13.1;15.1; 17.1; 19.1; 21.1; 22.1; 23.1. Hab.1.1. Zec.9.1; 12.1.

2 Heb. *by the hand of Malachi.*

*b* De.7.7,8; 10.15. Je. 31.3. Ro.9.13.

*c* Is. 34.9-15; 63.1-3. Je. 49.17,18. Joel 3.19. Ob.9,10,16,18. Eze.25. 13;35.3-15.

*d* Ps. 44.19. Is.13.22; 34.13,14. Je.9.11;51.37.

3 The words are prophetic, though uttered as if historic. Edom was not laid waste for many centuries after the time of Malachi. In fact it attained its greatest prosperity subsequent to his day, when occupied by the Nabatheans, and adorned with those splendid rock temples and palaces which still attract the attention of travellers.—*P.*

*e* Is.9.10. Ja.4.13-16. Job 20.5.

4 Or, *country*, Je. 31.17. Eze. 11.10. Am. 6.2.

*g* See ver.3. Is.34.2, 5 Eze.25.14; 35.9.

*h* Ps.35.26,27; 58.10, 11;83.18.

5 Heb. *from upon*; or, *upon.*

6 *From the border* —beyond the border of Israel in other lands.—*C.*

*i* Ex.20.12. Le.19.2, 32. Ep.6.2.

*j* 1 Ti.6.1. Tit.2.9,10. Ex.4.22;19.5,6. Lu. 1.46,47;6.36.

*l* ver. 7-14; ch. ii. iii. Ne.xiii.

*n* Ho.5.1. Eze.22.26.

*o* Ho.12.8. ver.7; ch. 2.14,17;3.7,8,13,14.

7 Or, *Bring unto*, &c.

*p* Le.22.19-25; 21.6; 3.11,16. ver.8,14.

*q* 1 Co.10.21.

8 Heb. *to sacrifice.*

*r* ver. 7,14. Le.22.19 -25. De.15.21.

*s* Is.1.11-15;66.3. Pr. 15.8; 21.27; 28.9. Jn.9. 31. Ju.10.14.

9 Heb. *the face of God.*

1 Heb. *from your hand.*

*t* Ro.2.11. 1 Pe.1.17.

*u* 1 Co.9.13. Ho. 10. 1. Zec.7.5. Is.58.3. Phi. 2.21,18,19.

2 Kennicott, on the authority of 30 MSS., and the Septuagint, reads, 'Surely the doors shall be closed against you, neither shall ye kindle the fire of mine altar in vain.' —*C.*

*v* He. 10.38. Is.1.11. Je.6.20. Am.5.21.

3 The meaning of the charge brought against the priests is that they were avaricious. They only served in the temple for pay. They would do no work except from sordid motives —not even the most trivial offices in the temple would they discharge. Hence God's rejection of them and their services.—*P.*

*x* Ps. 113.3. Is.59.19; 60.3,5;66.19,20. Ps.72.8 -11. Mi.5.4. 1 Ti.2.8. Jn. 4.21,23. Ac. 10.34,35. Mar. 13.10. Is.11.9,10; 24.14-16. Ps. 22.27-31. Re.13.15;8.3;15.4. He. 13.15,16.

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4 *Incense—pure offering.* Prayers (Re. 5.8;8.3,4. 1 Pe.2.5), holy praises, thanksgiving, alms-deeds (He. 13.15, 16), the bodies of believers, Ro. 12.1. —*C.*

5 The thoughtful reader will see that the words which indicate *the future* in this verse have been added by the translators. Some affirm that the prophet referred to his own days, affirming that God was worshipped in all nations, though under different names and in different ways. Such a view is opposed to history and to the analogy of Scripture. The sacred writers draw a clear and marked distinction between the worship of Jehovah and every form of idolatry—between the God of Israel and the gods of the heathen. Consequently we are justified, with the authors of our version, in understanding these words as relating to the spread of the gospel, and its final triumph in the world.—*P.*

*y* ver.6-8,13; ch.2.8.

*z* Je.51.27. Da.5.3,4.

*a* Is. 58.3. Am. 8.5. Mar.14.37. Jn.12.5,6.

6 Or, *whereas ye might have blown it away.*

*b* ver.7,8. Le. 22.19-25. De.15.21.

*c* Je.4.22. Hag.1.2,4. Ac.5.1-3. ver.8.

7 Or, *in whose flock is.*

*d* Ps.47.2. 2 Ti. 6.15. Ec.5.2. De.28.58; 4.24. Ps.xcv.-xcix.; 9.16; 83. 18. Is.57.15.

CHAP. II.

*a* ch.1.6. Ho.5.1.

*b* Le. 26. 14-39. De. 28. 15-18. Lu. 13. 3, 5. Re.2.5,22,23. Is.3.11.

*c* Jos.7.19. Je.13.16. 1 Pe.4.11.

1 *I will curse* (cut off) *your blessings*:— not your blessing of the people (Nu. 6. 23-27), but your sacerdotal endowments and portions — by sending unfruitful seasons and dearth. See Hag.1.6-11.—*C.*

*d* Hag. 1.6-11; 2.16, 17.ch.3.9.

*e* Joel 1.17. Je. 14.4. Ac.11.28.

2 Or, *reprove.*

*g* 1 Sa. 2. 30. Nu. 12. 14. ver. 8.

3 Heb. *scatter.*

4 Or, *it shall take you away to it.*

*h* Is.26.11. Ps.58.11; 9.16; 83.18.

*i* Nu.3.45; 8.15; 16.9; xvii.xviii.

*j* Nu. 25. 11-13. Ps. 106.30,31. De.33.8-10. Ex.32.26,29. Is.66.2.

5 In allusion to Nu. 25.12,13.—*C.*

*k* De. 33. 10. Ps. 37. 30. Re.14.5.

*l* Ge.5.22,24; 6.9; 17. 1. Am.3.3. Tit.2.11-14.

*n* Je.23.22. De.12.3. Ja.5.20.

*o* Le.10.11. De.17.8, 9; 21.5. 2 Ch.17.9. Ezr. 7.10. Ne.8.3-8. Hag.2. 11-13. Eze.44.23. Je.18. 18; 15.19.

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CHAPTER I. Ver. 3–5. Their very eyes saw that the Lord had not only almost utterly destroyed the Edomites, but had rendered their country altogether desolate, and fruitful in nothing but serpents. 10, 11. Since ye are so mercenary that, notwithstanding all that I have allotted to you as a reward, ye can scarcely think of shutting a door in my temple without some special hire, ye may withhold your sacrifices. I have provided for myself a people among the Gentile nations to worship and to honour me with spiritual sacrifices of their persons, praises, thanksgivings, and alms-deeds.

Ver. 3. *I hated Esau. Hated* is sometimes applied to the object of a less degree of love, Ge. 29. 31; Lu. 14. 26. For this love Jacob had every cause to be grateful, for God's special grace was undeserved; while Esau had no cause to complain, for God's hatred of his profanity was a righteous judgment, He. 12. 16. *C.*

Ver. 7. *Polluted bread.* Perhaps their ordinary bread, which might be held polluted by leaven, Le. 2. 11; 6. 17; 10. 12, which was only admissible in the sacrifice of thanksgiving and first-fruits, Le. 7. 13; 23. 17. *C.*

Ver. 9. *Will he regard your persons,* on account of your descent from Levi and your priestly office? And will he overlook your profanity in the management of his worship? *C.*

REFLECTIONS.—Great is the tenderness of divine grace with respect to persons and nations, in favouring and saving all who accept the Lord Jesus Christ as Saviour and Lord. But if once ingratitude towards God prevail in the heart, nothing will appear too base to be done to or said of him. No greatness in him will awe, no relation engage, and no law will influence, nay, nor even self-interest move, us to serve him aright; and none are ever more noted profaners of God's worship than careless clergymen.—Let men beware! Let our behaviour correspond to God's distinguishing kindness and peculiar relations to us! Let bitter repentance, reverential fear, upright obedience, and fervent and holy devotions, prevent God's removing his gospel kingdom from us to another nation, and his executing his fearful and ruinous curse upon us!

CHAPTER II. Ver. 2–4. I will take your earthly enjoyments from you, or render them useless or hurtful to you. I will cause to rot, or otherwise spoil, your seed-corn, will disdainfully reject your persons and services, and transfer you to foreign places, and even to ruin, in your sins. Thus shall ye be convinced that I have warned you in this manner in order that my covenant of priesthood might continue with the tribe of Levi. 5–9. To reward the piety and zeal of their ancestors, I chose them and their posterity, by a lasting covenant, to be my ministers; and they, according to the law of their office, served me with sincerity and diligence; and, by their example and instructions, turned many from their wicked courses. But ye, instead of instructing the people from my word, lead

mouth: for he *is* [p]the messenger of the LORD of hosts.

8 But[q] ye are departed out of the way; ye have caused many to stumble at the law;[6] ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore[r] have I also made you contemptible and base before all the people, [s]according as ye have not kept my ways, but have been partial in[7] the law.

10 ¶ Have[t] we not all one father?[8] hath not one God created us? why do we [u]deal treacherously every man against his brother, by [v]profaning the covenant of our fathers?

11 Judah[x] hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned [y]the holiness of the LORD which he [9]loved,[1] and hath married the daughter of a strange god.

12 The LORD will [z]cut off the man that doeth this, [a]the master and the scholar,[2] out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done [b]again, [c]covering the altar of the LORD with tears, with weeping, and with crying out, insomuch [d]that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, [e]Wherefore? [g]Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she [h]thy companion, and the wife of thy covenant.[3]

15 And did not he make [i]one? yet had he the residue[4] of the spirit. And wherefore one? that he might seek a godly seed.[5] Therefore take [j]heed to your spirit, and let none deal treacherously[6] against the wife of his youth.

16 For the LORD, the God of Israel, saith that he [k]hateth putting away:[7] for *one* covereth

[f] Pr.4.23.Lu.9.55.ver.16. [6] Or, *unfaithfully*, 1 Co.7.5. [k] De.24.1.Mat.19.8,9;5.31,32.
[7] Or, *if he hate* her, *put* her *away*. Heb. *to put away*.

A.M. cir. 3604 or 3580. B.C. cir. 400 or 424.

[p] Ac.16.17. Is.42.19; 44.26. Hag.1.13. Gal.4. 14. 2 Co.5.20. Tit.1.7,9. 2 Ti.2.24.
[q] Zec.7.11. Da.9.5. Eze.44.10. Is.31.6, 1 Sa.2.17, 30. Lu.11.45, 46. Je.18.15. Ne.13.29.
[6] Or, *fall in the law*.
[r] ver.3.1 Sa.2.30.
[s] ch.1.6–14; ver.8.
[7] Heb. *accepted faces*; or, *lifted up the face against*, Mi. 3.5.
[t] He.11.8–12; 12.9. Is. 63.16; 64.8. Ep.4.6. 1 Co.8.6. Job 31.13.
[8] The 'one Father' is Jehovah. This great truth forms the foundation of all the arguments and rebukes which follow. God is the father of Israel, and their Creator; not, however, in the more general sense in which he is Creator of all things; but in a specific and special sense, according to which he made Israel the people of his possession—his own chosen ones. By virtue of this the Israelites are all brethren; and consequently such violation of this fraternal relation as is involved in the marrying of a heathen woman was a violation of God's covenant; it was a sin against the one father of the nation. —*P.*
[u] ver.11.14,15. Je.9. 4.1 Th.4.6.
[v] De.7.3. Le.21.7.
[x] Ezr.9.1,2. Ne.13. 23–27. ver.14,16. 2 Co. 6.14–18.
[y] 1 Ch.16.29, or Je. 2.3, or Ac.3.14;4.27.
[9] Or, *ought to love*.
[1] *The LORD* whom *he loved*—'whom he (once) loved'—or, according to the margin, 'whom he ought to love.'—*C.*
[z] Jos.23.12,13.
[a] Ne.13.28,29, with 1 Sa.2.31. Je.8.10.
[2] Or, *him that waketh, and him that answereth*.
[b] Ps.78.34–37. 2 Ti. 3.13. Je.9.3. Ezr.9.1,2; x., with Ne.13.23–27.
[c] 1 Sa.1.6,10.
[d] Is.1.11–15; 66.3. Je. 6.20. Am.5.21. Pr.15.8; 21.27; 28.9.
[e] ch.1.6,7; 3.8. Je.8. 12. Pr.30.20.
[g] ch.3.5. Pr.2.17; 5. 18. He.13.4. Ge.31.44.
[h] Ge.2.23,24. Pr.2. 17.
[3] In order to contract marriages with the heathen the Israelites put away their own wives; and this is the sin which is here so strongly condemned.—*P.*
[i] Mat.19.4,5.
[4] Or, *excellency*.
[5] Heb. *a seed of God*, 1 Co.7.14. Ezr.9. 2. Ge.6.2.

A.M. cir. 3604 or 3580. B.C. cir. 400 or 424.

violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have [l]wearied the LORD with your words: yet ye say, [m]Wherein have we wearied *him?* when ye say, [o]Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, [p]Where *is* the God of [8]judgment?

## CHAPTER III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEHOLD, I[a] will send my messenger,[1] and he shall prepare the way before me: and [b]the Lord,[2] whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:[3] behold, he shall come, saith the LORD of hosts.

2 But [c]who may abide the day of his coming? and who shall stand when he [d]appeareth? for he *is* like a refiner's fire, and like fuller's soap.

3 And he shall sit [e]*as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then [g]shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former[4] years.

5 And [h]I will come near to you to judgment; and I will be a swift witness [i]against the sorcerers, and against the adulterers, and against false swearers, and against those that [5]oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and [j]fear not me, saith the LORD of hosts.

6 For I *am* the LORD, [k]I change not; [l]therefore ye sons of Jacob are not consumed.

7 ¶ Even[n] from the days of your fathers ye are gone away from mine ordinances, and

[l] Is.43.24. Am.2.13. Eze.10.43. Ps.95.9,10.
[m] ch.1.6,7; 3.8,13; ver 14. Je 8.12. Is.1.3.
[o] ch.3.12–15. Ps.73.3 –5. Job 12.6; 21.7–15.
[p] Eze.8.13; 9.9. Ps. 10.11,13. Zep.1.12. 2 Pe.3.3,4. Is.5.19. Ex.5. 2.
[8] This is a repetition of a common objection against God's providential government. The wicked are often prosperous; the righteous are often afflicted. If a just and omnipotent God ruled in providence this could not be the case. The infidel and ungodly Jews, therefore, objected to the exclusive worship of God on this ground.—*P.*

CHAP. III.

[a] Mat.11.10; 3.11. Mar.1.2. Lu.1.76; 7.27. Jn.1.26; 3.28. Is.40.3. ch.4.5.
[1] *My messenger.* John the Baptist, Mat.11.10. Mar.1.2. Lu.7.27,28.—*C.*
[b] Ps.110.1. Hag.2.7, 9. Ac.7.52. Is.63.9,17,14. 9.6, with Ga.4.4. Lu. 2.7,22,46; 19.47; 21.38. Jn.1.8,20. Mat.21.12, 14; 26.55.
[2] *The Lord.* By the Jewish writers this description has been uniformly applied to Messiah. *Suddenly:* immediately after his forerunner; and in a form and manner altogether unexpected by 'a sinful and adulterous generation,' too accurately copying the sins of their fathers, ver. 5,7. —*C.*
[3] *Whom ye delight in.* Having drawn his image according to your own imaginations; but whom you will despise and reject when you actually see him.—*C.*
[c] Mat.3.7,12; 25.10. Ro.1.18. ch.4.1. Lu.2. 34. 1 Pe.2.8. Ps.1.5; 36. 12. Na.1.6. Re.6.16,17.
[d] 1 Co.3.13–15.
[e] Is.1.25;4.4. Zec.13. 9. Mat.3.12. Jn.2.14–16. 1 Pe.2.5; 1.15. He.13. 15,16. Ro.12.1,2;15.16.
[g] ch.1.11. 1 Pe.2.5. Ro.15.16. He.13.15,16, with Je.2.2,3.
[4] Or, *ancient.*
[h] ch.2.17. Mi.1.2. 2 Th.1.7,8.
[i] Is.2.6. Zec.10.2. He.13.4. Ne.6.12–14. ch.3.14,16. Zec.5.4. Ne.5.3, &c. Ja.5.4,12. Mat.5.34–37. 1 Th.4.6.
[5] Or, *defraud.*
[j] Ps.36.1. Ro.3.18, with Ge.20.11. Pr.1.7.
[k] Nu.23.19. 1 Sa.15. 29. Ro.11.29. Ja.1.17. He.13.8.6.17.
[l] Ps.78.38,57. La.3. 22,23. Ho.11.8,9.
[n] Ac.7.51. Ps.78.8. Eze.20.18.

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them aside by your doctrine and example, and make them to abhor my service, and thus violate the terms on which ye hold your office; I will therefore punish your impiety and partiality in your decisions, by rendering you openly contemptible. 10–12. Though, by having one father, Abraham, Isaac, and Jacob, and one God, ye are all brethren in both a natural and spiritual relation, yet ye betray and deceive one another. Violating God's law of righteousness with your nation, ye have acted treacherously and abominably in profaning his institution of marriage and your own persons, which are devoted to God, by marrying heathen women, worshippers of idols; therefore will the Lord punish you, both priest and people. 13–16. Moreover, by your cruelty in divorcing or ill-treating your Jewish wives, ye force them to attend their sacrifices with bitter mournings, instead of praises and thanksgivings, so that I cannot but detest your oblations, having been a witness of the solemn vow which you made to them in marriage, never to neglect, reject, nor suffer any to rival them; and also of your treacherous usage of them. —Did not I, in creation, make only one wife for Adam, though I could as easily have created thousands? And for this reason, that thus an offspring might be produced in lawful wedlock, and trained up in my fear. Take heed therefore to your hearts and affections, that none of you treacherously neglect, abuse, desert, or divorce his lawful wife, or take another in her room; for I hate all such injurious divorces, whatever pretences ye may attempt to cover them with. 17. Ye have also provoked me, and wearied my patience, by your discontented murmurings at my providence, and by your declaring that wicked persons were as much regarded by me as the most pious; at least, that I was very slow and negligent in the punishing of such wretches.

Ver. 9. *Partial in the law.* Wrested the sense of the law for sake of bribes or partisanship. *C.*

Ver. 13. *Again*—rather, 'And this second thing have ye done.' This second crime have ye committed, having criminally divorced your Jewish wives (ver. 14), and then broken the law of God by marrying idolaters, ver. 11. *C.*

Ver. 15. *And did he not make one?* &c. Had he not all wisdom and power? and had it seemed good to him that one man should have two or more wives, could he not in power, and would he not in wisdom, have created them accordingly? *C.*

Ver. 16. *Covereth violence with his garment.* The 'garment' (see Mat. 22. 11) with which the divorcer adorns himself at his marriage with his new wife is a mere cover, beneath which the eyes of the LORD discern his cruel and unhallowed violence to her that is 'put away.' *C.*

REFLECTIONS.—Abandoned clergymen are generally most furious in impiety. No law can bind, no vow can hold, no motive engage, no pattern attract them to their duty; no example or denunciation of wrath deter them from sin. It is indeed very honourable to be God's messengers in promoting the salvation of mankind, and to confirm our doctrines by our holy lives. But greatly offensive and reproachful to God, and hurtful to men's souls, are ministers unfaithful and unholy. They lose their credit and comfort, and bring fearful curses upon themselves and all that they have. Yea, hateful is the conduct of professors, and especially ministers, when they profane the institutions of God, violate his laws, dishonour their character, and pour contempt on their fellow-professors, by unhallowed marriages with heathens and profane persons. But if men deal treacherously with God, no wonder they deal treacherously and abusively with their nearest relations. And scarcely anything can be more barbarous than to use wives ill. In marriages great regard ought to be paid to the raising up of a godly seed to serve the Redeemer. And every one that would act well must carefully take heed to his spirit.—No wonder that men's conduct is profane and treacherous when their principles are atheistical and blasphemous, and when they tempt God by stifling the convictions of his Word, and justify themselves by murmurs at and misrepresentations of his providence. But denials and derision of God will but issue in the destruction of presumptuous sinners.

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CHAPTER III. Ver. 1. John Baptist proclaimed that the Messiah was come in the flesh, and called the Jews to prepare for his manifestation of himself by faith and repentance.—Christ came in the flesh while the second temple was standing, and honoured it with

have not kept them. [c]Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, [p]Wherein shall we return?

8 ¶ Will a man [q]rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.[6]

9 Ye [r]*are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring[s] ye all the tithes into the storehouse, that there may be meat in mine house, and [t]prove me now herewith, saith the LORD of hosts, if I will not open you the [u]windows of heaven, and pour you out[7] a blessing, [v]that *there shall* not *be room* enough *to receive it*.

11 And I will rebuke the [x]devourer[8] for your sakes, and he shall not destroy[9] the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And [y]all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been [z]stout against me, saith the LORD: yet ye say, [a]What have we spoken *so much* against thee?

14 Ye have said, [b]It *is* vain to serve God; and what profit *is it* that we have kept his ordinance,[1] and that we have walked mournfully[2] before the LORD of hosts?

A.M. cir. 3604 or 3580 B.C. cir. 400 or 424.

*o* Zec.1.3.Je.3.13,14, 22.Eze.18.30–32;33.11. Ja.4.8. Is. 55.6,7. Ho. 14.1–8;6.1.

*p* Mat.23.27.Is.65.2. Ro.10.21.

*q* Ne.13.10–12. Mat. 25.45.Ac.9.4.

6 The whole nation, in its national capacity, is here charged with 'robbing God,' because it neglected to give the prescribed support for God's ordinances. A national curse was pronounced on this account, a curse which could only be averted by rendering to the Lord his due.—*P.*

*r* ch. 2. 2. De. 28.15–29. Hag.1.6,9–11;2.16, 17.Ne.5.1–5.Zec.5.4.

*s* Ne.10.38; 13.11,12. 1 Ch.26.20.Nu.xviii.

*t* Ps.37.3.2 Ch.31.10. Pr. 3. 8, 9. Hag. 2. 19. Mat.6.33.2 Co.9.6.

*u* 2 Ki.7.2,Ge.7.11.

7 Heb. *empty out.*

*v* 2 Ch.xxxi. Mat.6. 33.1 Ti.4 8.Pr.3.10.

*x* Joel 2. 19, 20, with Am. 4. 9. Hag. 2.17; 1. 10.De.11.14.

8 *The devourer.* The locusts and other destructive creatures. See Joel 1. 4–7.Am.4.9.—*C.*

9 Heb. *corrupt.*

*y* De.28.3. Job 29.11. Is.61.9;62.4. Lu.1.48.

*z* Job 21. 14; 22. 13. Ps. 73. 11, 12. ch. 2. 17. Zep.1.12.Ex.5.2.

*a* ch. 1. 6, 8; 2.14,17; ver.8.Pr.30.20.Je.8.12.

*b* Job 21. 14, 15. Ps. 73.13.Is.58.3.

1 Heb. *his observation.*

2 Heb. *in black.*

A.M. cir. 3604 or 3580 B.C. cir. 400 or 424.

*c* ch.4.1.Ps.10.4;138. 6.

*d* Pr. 4.16. Job 12.6. Ps. 12.8. ch.2.17. Pr.28. 28.

3 Heb. *are built,* Pr. 14.1;24.3.

*e* Ps.95.9;73.3,12.Job 21.7–15, with 30; 36.6.

*g* Ge. 42. 18. Ps. 111. 10.

*h* Ep.5.19.1 Th.5.14. He.3.13. Ps.66.16; 139. 4.

*i* Ps. 56. 8. Is. 65. 6. Da. 7. 10. Re. 20. 12. He.6.10.

*j* Ex.19.5,6. De. 7.6; 14.2; 26.18. Ps.135.4. Is 62.3,4. Tit.2.14. 1 Pe.2. 9.

4 Or, *special treasure.*

*k* Ps.103.8,13,14. La. 3.22,32. Je.31.20.

*l* Is.26.11, with ver. 14,15;ch.2.17.

5 Then shall ye 'return' to the LORD, and to a right exercise of judgment between good and bad. —*C.*

*n* Ps.58.11. Da.4.32, 37. Is.3.10,11.

CHAP. IV.

*a* ver. 5. 2 Pe. 3. 10. Joel 2.31. Zep.1.14–16. Lu.19.43,44;21.20–24.

*b* Mat.3.12.De.4.24. Ps.21.9,10. Zep.1.18;2. 2.Na.1.5,6.2 Th.1.8.

*c* ch.3.15.Ob.18. Ps. 119.121.Is.2.12–17. Job 18.16.Is.5.24.Am.2.9.

*d* ch.3.16.1 Pe.2.17.

*e* Lu. 1. 78. Jn. 1.14. Je.23.6. Da.9.24. 1 Co. 1.30.2 Co.5.21.Ep.5.14. 2 Pe.1.19. Re.2.28. Is. 53.5.Ps.103.3.Ho.14.4. Mat.4.23,24;11.5.

*g* 2 Co.3.17. Jn.8.36; 10.9; 15,2,5. 2 Pe.3.18. Ho. 14. 5–7. Ps.92. 12–14.

15 And now we call the [c]proud happy; yea, [d]they that work wickedness are set[3] up; yea, *they that* [e]tempt God are even delivered.

16 ¶ Then they that [g]feared the LORD [h]spake often one to another; and the LORD hearkened, and heard *it*, and [i]a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And [j]they shall be mine, saith the LORD of hosts, in that day when I make up my [4]jewels; and I will [k]spare them, as a man spareth his own son that serveth him.

18 Then [l]shall ye return,[5] and [n]discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

## CHAPTER IV.

1 *God's judgment on the wicked,* 2 *and his blessing on the good.* 4 *He exhorteth to the study of the law,* 5 *and telleth of Elijah's coming and office.*

FOR, behold, [a]the day cometh, that [b]shall burn as an oven; and all [c]the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that [d]fear my name shall the [e]Sun of righteousness arise with healing in his wings; and ye shall [g]go forth, and grow up as calves of the stall.

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his presence and ministrations. Though he was the same in nature and equal in personal dignity with his Father, he, as Mediator, was sent by him to declare and attest his will to men, and secure and promote their salvation. The godly rejoiced in his person, incarnation, and work; and even the wicked Jews were pleased with it, as they conceived hopes of temporal advantages thereby. 2–4. Yet few of the Jews will relish his coming when it shall take place; for they will be offended at his appearances and doctrines, to their own destruction; for his instructions and his conduct will tend to separate the precious from the vile, to sanctify the former and destroy the latter; and he will purify his ministers and people from their errors in doctrine, corruptions in worship, and unholiness in practice, that their services may be agreeable to his law, and accepted of God through him, as well as those of their pious ancestors. 5, 6. I will speedily call you to an account for your sins; and, by punishing you, manifest that I have taken notice of them; and this ye may as certainly expect as I am the unchangeable JEHOVAH, who, according to my promises to your fathers, have hitherto refrained from punishing you according to your deserts. 8–12. Notwithstanding my being God, and your God, ye have robbed me of my tithes and offerings, and have thereby procured a curse which, all through the land, hath blasted your crops. But let my justly-required oblations be brought to my temple, and I will abundantly bless you with refreshing and fructifying rains and plentiful increase; and I will restrain caterpillars, locusts, drought, mildew, and blasting, and everything else that destroys the fruits of the earth; and all the nations around shall reckon you singularly happy, and worthy to be the object of their love and admiration, on account of your peace, plenty, and holy religion. 13–15. Some of you have indeed presumptuously quarrelled at my service and providences, as if the zealous observance of my laws did profit no one; as if the most proud and daring contemners of me and my service, and the most notorious workers of wickedness, were the only, at least the most, prosperous persons in the nation. 16–18. Yet know assuredly that I exactly observe and infallibly remember how the upright who fear my name among you exhort and encourage one another to duty; and in the day of national judgments, especially in the last judgment, I will graciously reward them as my people because of their faith. Then shall the most stupid and presumptuous of you be forced to observe and feel the difference that my providence puts between my righteous servants and the wicked rejecters of my worship and service.

Ver. 17. *My jewels.* For a time the precious and the vile are indiscriminately mixed together, and God often seems to forget the distinction; but there is a day coming when God will separate them, and believers shall appear as jewels in a royal diadem, ver. 18. *C.*

REFLECTIONS.—Unbounded is the excellency of Jesus' person and work; and great the joys, the blessings, and the terrors which attend his coming. His Word and Spirit have the most purifying influence on the people. But, alas! dreadful is the destruction of those that despise him and do the work of the devil. Great are the pleasures which they enjoy that seek and find Christ in his temple and in his ordinances. And it is by justification and sanctification that all the saints are consecrated spiritual priests unto God.—JEHOVAH'S unchangeableness secures the destruction of the wicked and the preservation of believers. Yet, alas! what fearful wickedness against God and men is to be found among hypocritical professors! But wickedness most surely ruins, and robbery, either of God or men, renders men still more poor and miserable. If we with hold their dues from God, or from his poor, he will make us to pay dear for it at last. Nor can his straitening us, to punish our robbery, ever excuse it. He must be served, not with our leavings, but with the first-fruits of our increase. And if by trusting in him we be liberal to him, we shall find ourselves gainers at last. If we honour and delight in him, he will make us an honour and delight before all around us; while presumptuous sinners, after a short prosperity, shall be eternally miserable. In evil times, therefore, when vice is daring, let us be bold and active in the cause of religion. If the servants of Satan dare to harden one another in sin, why should not Christ's servants encourage one another in holiness? He will honourably mark, kindly remember, and graciously reward all our services.

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CHAPTER IV. Ver. 1, 3. The wicked shall be terribly, suddenly, and unavoidably overtaken by God's judgments, both parents and children; while the righteous shall triumph over them. 2. Jesus, the enlightener, quickener and comforter of his people, shall appear in the flesh, and in the gospel, to heal sinners by his word, his blood, and Spirit, of all their spiritual diseases, and to make them beautifully increase in grace and holiness. 5. John Baptist is called *Elijah*, because like him in his appearances, work, and success. The time of Christ's manifestation is called *great*, as he made great alteration in the form and ordinances of the church; and *dreadful*, as by rejecting him the Jews brought on themselves dreadful destruction. 6. The work of John Baptist was to reconcile all their differences, by directing all parties to Christ as the only Saviour, that so the ruin of their nation might be prevented.

Ver. 1. *Behold, the day cometh* &c. The dawn of this day commenced in the preaching of our Lord, whose words burned as fire upon the hypocrisy of the scribes and Pharisees; it arose higher and burned more fiercely in the destruction of Jerusalem, and the ruin and dispersion of the remnant of the nation; but the completion of the prophesy is still future, as it is finally to burn so as to leave to the unbelieving and impenitent portion of the Jews 'neither root nor branch' to perpetuate their principles. *C.*

Ver. 2. *His wings:* 'rays' (*Gill*). The sanative powers of light and warmth are known to all, and afford a beautiful emblem of the salvation that emanates from Jesus. *C.*

Ver. 5. *Elijah.*—interpreted by our Lord to mean John the Baptist, Mat. 11.14, 17. 12, 13. *C.*

REFLECTIONS.—The fire of God's wrath makes fearful work upon obstinate sinners when ripened for it. But great is the joy, light, comfort, vigour, and victories over enemies which believers find in the approaches and discoveries of Christ to their souls. And lasting are the honours of his faithful ministers. If we wish for happiness, or further knowledge of his will, let us adhere strictly to what he has commanded. And never let us complain for want of light as long as we have the oracles of God. The light of divine truth continues constant in the church; but the revelations thereof, and spiritual instructions therein, were and shall be gradually increased as occasion requires. The manifestations of the great God our Saviour are indeed events of vast importance, and the happiness or misery of mankind are deeply concerned therein. But what a marvellous turn may one man, remarkably assisted of God, give to the affairs of churches or nations! And dreadful are the curses, desolations, and miseries which await those sinners that harden themselves against the distinguished means of God's grace.

**RESIDENCE OF DR. SCHLIEMANN, ATHENS—ONCE A CITY GIVEN UP TO IDOLATRY, NOW A CITY OF CHRISTIAN HOMES AND CHURCHES.** [Malachi, iv:2-3.]—"But unto you that fear my name, shall the sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." This prophecy of Malachi was uttered in the year 397 B. C. Since that time the Sun of righteousness has arisen with healing in His wings, and to-day the greatest portion of the globe has felt the influence of His light and warmth. We give as a picture illustrating this fact a view of the residence of Dr. Schliemann in Athens. Under the facilities furnished by Christian civilization, that distinguished man was able to bring to light many of the works of art which belonged to the distant past. It is a strange fact that even the works of art belonging to heathen nations would have been destroyed before this but for the influence and work of Christian nations.

3 And ye shall [h]tread down the wicked; for they shall be ashes under the soles of your feet in[i] the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember[j] ye the [k]law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you [l]Elijah the prophet before the coming of [m]the great and dreadful day of the LORD:

6 And he [o]shall turn the heart of the fathers to the children,[1] and the heart of the children to their fathers, lest I come and smite [2]the earth[3] with a curse.[4]

A.M. cir. 3604 or 3580. B.C. cir. 400 or 424.

A.M. cir. 3604 or 3580. B.C. cir. 400 or 424.

*h* 2Sa.22.43.Mi.7.10.Zec.10.5.Ps.92.13.Ro.16.20. *i* ch.3.17.Ps.118.24. *j* De.12.32.Is.8.20. Jn.5.39,45.Ps.147.19. *k* Ex.xx.–xxiv.Le.i.–xxvi.Nu.v. vi. xv. xviii. xix. xxviii. xxix. xxxv. De.iv.–xxvii. *l* Is.40.3.ch.3.1.Mat.11.14; 17.10–13.Lu.1.17.Jn.1.21.Mar.9.12,13. *m* ver.1. Joel 2.31.ch.3.3. *o* Lu.1.17.

1 *To the children* —'with the children.'—*Boothroyd.*

2 Or, *the land with utter destruction*, Da.9.26,27.Lu.19.27,43,44; 21.20–24.Mat.24.24; 22.7; 22.35–38; 8.12.

3 *The earth.* Judea, upon which the curse remains till this day.—*C.*

4 The Old Testament ends with a glorious promise, to which, however, a solemn warning is attached. Elijah was a faithful and uncompromising reformer. Purity of worship, morals, and heart he inculcated with a zeal approaching to severity. In this respect the Baptist was an exact counterpart to the Old Testament prophet. He came in the spirit and power of Elijah. The New Testament opens with the fulfilment of the prediction with which the Old closes. They are thus united by the link of prophecy; and the harmony of the whole scheme of divine revelation is here, as in other places, signally manifested.—*P.*

## CONCLUDING REMARKS ON THE BOOK OF MALACHI.

Here ends the long and illustrious line of the prophets of the Old Testament, whose writings, were the idea of their inspiration entirely laid aside, would suffice to get them as far above all the philanthropists, patriots, reformers, politicians, and moralists of ancient and modern times, as heaven is elevated above the earth. But this very inspiration is their chief characteristic; and, blessed be God, the evidences of it are so plain, that if there be any that read them in the light of history, and yet deny their inspiration, 'neither would they believe though one should rise from the dead.'

Still the office of the prophets will be very imperfectly understood, if they be considered merely as inspired with a knowledge of futurity. Whoever would duly estimate their character, must view them in all lights, and fairly bring them into comparison with other men living in similar times, and placed in similar circumstances, and seeking after somewhat similar ends. They must be tried by the disinterestedness, simplicity, boldness, and honesty with which they executed their several commissions—by the impartiality with which they delivered their instructions, and dealt their stern rebukes to all ranks and conditions of men—by their patient and willing endurance of neglect, contempt, and persecution—and by the high and holy ends after which they always laboured. That the philosophers of Greece and Rome were generally not the mere authors of opinions and systems, is a fact universally known. They were, almost without exception, the advocates of national reformation, in the most extensive sense. Let us compare them with the prophets. But where shall we begin? Certainly with their ideas of God, the author and end of all things. And what do we find? A few denying the being of any God at all—a few ridiculing the system of polytheism—all, however, *conforming* to the idolatry of their countrymen—and the wisest of them, with his dying breath, commending an idolatrous sacrifice. And let it be especially remembered, that this conformity arose not from any respect for idolatry—for, generally, the philosophers held it in contempt—but it arose altogether from the love of popular favour, which they would not forfeit, by denouncing superstition, from a cowardly dread of popular displeasure, which they would not encounter by disturbing prejudices, and from their preference of bodily and mental ease to the trouble of attempting even a philosophical reformation. With all this, compare the conduct of the prophets. Do they conform to the idolatry of their country? No! One houseless prophet, a wanderer in the mountains—the tenant of a cave—though he believes himself the last of the worshippers of Jehovah, denounces idolatry in the very presence of his idolatrous king—bound by a higher loyalty to the King of earth and heaven. And to his noble example do all his fellow-prophets adhere. Faithful to the worship of Jehovah, the one living and true God, they omit no opportunity of denouncing idolatry, though under the penalty of imprisonment or at the risk of life. If viewed as *philanthropists*, a similar superiority will be found on the side of the prophets. The philosophic philanthropist, the professed friend of man—actuated by nothing higher than a worldly motive—will always be found the advocate of a *class*, among whom he takes refuge from the attacks of opponents, and from whom he draws the reward either of popularity or support. The prophets of the LORD were never the advocates of any mere *class*. The king and the peasant, the priest and the worshipper, the learned and the ignorant, the rich and the poor, were alike the objects of their exhortations or rebukes. 'Ah! sinful *nation!* a *people* laden with iniquity! a seed of evil-doers! children that are corrupters! they have forsaken the LORD.—From the sole of the foot even unto the head, there is no soundness in it.' Such is the impartial testimony which the prophets bear against the sins, not of a *class*, but of a *nation*—neither inflaming the passions of the many, nor flattering the pride of the few—but honestly and fearlessly pronouncing condemnation upon the common defections of all. But as it has ever been found impossible to separate between the religion, morality, prosperity, and happiness of man, so has it been found impossible to interdict the prophets from a continual reference to the political affairs of their country. Nor is there any view of their character in which they appear to greater advantage than when contrasted with the selfish, ambitious, vacillating, and temporizing politicians of the world. The great political maxim of the prophets was simply this—'The LORD reigneth;' and hence flowed the great practical principle—'whatever is morally wrong can never be politically right.' Upon this principle Samuel addressed himself to Saul; Nathan to David; Elijah to Ahab; Isaiah to Hezekiah; Jeremiah to the king and his princes; Daniel to Nebuchadnezzar and Darius; Ezekiel to the wicked counsellors in the city; Jonah to the Ninevites; Micah to Samaria and Jerusalem; Haggai to the governor; and Malachi to both the priests and the people. And in all these efforts no prophet ever sought after power or aggrandizement to himself; but, as a true and genuine patriot, the reformation and glory of his country.

Viewed in strict connection with their inspiration, one of the most striking characteristics of all the prophets is their fulness of Christ. And though Isaiah has come to be distinguished as the *evangelical* prophet—and the title is no doubt well deserved—yet as a peculiar characteristic, exclusive of all the other prophets, its application is questionable. 'The things that are written of Christ in the Psalms' cannot be exceeded in perspicuous description of his incarnation, sufferings, atonement, and glory—while truly and fully 'to him gave all the prophets witness.' Among these witness-bearers, Malachi, as the last, holds a peculiar place. His spirit looked out upon the dark futurity of above four hundred years, and beheld the bright and glorious 'Sun of righteousness with healing in his wings,' rising upon that world of spiritual corruption and disease by which he was surrounded; and the church of the regenerate, delivered from a body of sin and death, go forth in youthful vigour, and grow into maturity 'as calves of the stall'—clean and healthful as a sacrifice to the LORD; or strong and obedient and laborious as oxen, to 'break up the fallow ground,' and prepare him a glorious harvest.—Mat. 11. 10, 14; Mar. 1. 2, Lu. 1. 17, will be found to be quotations from ch. 3. 1; 4. 6.



THE END OF THE OLD TESTAMENT.

PONTUS EUXINUS
MARE CASPIUM
MACEDONIA
THRACE
BITHYNIA
PAPHLAGONIA
MYSIA
PONTUS
Gordium
PHRYGIA
CAPPADOCIA
Ipsus
LYDIA
CARIA
CILICIA
ARMENIA
KINGDOM OF SYRIA
CRETE
Issus
Antioch
Seleucia
PHENICE
COELOSYRIA
Tyre
SAMARIA
JUDEA
Alexandria
Ammonium
KINGDOM OF EGYPT
MEDITERRANEAN SEA
MEDIA
PARTHIA
Alexandria Ariorum
Hari Rud
Merv
Murghab R.
ARIANA
BACTRIANA
Alexandria
R. Oxus
SOGDIANA
Cabura
R. Hydaspes (Jelum)
R. Hyphasis (Sutlej)
INDIA
Seleucia
BABYLONIA
SUSIANA
Babylon
PERSIA
Persepolis
CARMANIA
GEDROSIA
R. Indus
ARABIA
SINUS PERSICUS
ETHIOPIA
RED SEA
GRECIAN EMPIRE.
Franklin Co., Engrs., Chi.

# A BRIEF OUTLINE

OF THE

# HISTORY OF THE PRINCIPAL PROPHETIC KINGDOMS OF THE EAST,

FROM THE TIMES OF MALACHI, THE LAST OF THE OLD TESTAMENT PROPHETS, UNTIL THE TIMES OF MATTHEW, THE FIRST OF THE NEW TESTAMENT EVANGELISTS.

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In or about the year 445 B.C. Artaxerxes Longimanus granted a commission to NEHEMIAH to rebuild the walls of Jerusalem, and to succeed EZRA in the government of Judea. This monarch was succeeded by Xerxes II.; he, by Sogdianus; and he, by Darius Nothus in the year 423 B.C., about which time Malachi preached reformation, and prophesied to his countrymen of the coming of Messiah. How long Nehemiah continued in the government is uncertain; but it is generally believed that about the year 409 B.C., he renewed and enforced the Mosaic prohibition of marriage between Hebrews and heathens (Ne. 13. 23–31, comp. with De. 7. 2–4); upon which account and occasion one of the sons of Joiada the high-priest, unwilling to part from his heathen wife, retired to Samaria, accompanied with many others who were in the same condition, and there settled under Sanballat his father-in-law, who was governor of that city and district; where, by permission of Darius, a temple was built upon Mount Gerizim; and the son of Joiada, whom Josephus calls Manasseh, was constituted high-priest.

With these particulars the sacred history closes, and what follows, until we arrive at the age of the evangelists, we must derive from Josephus, the Maccabees, Philo-Judæus, and a few scattered fragments of the Greek and Latin writers.

After the death of Nehemiah there is no evidence of any civil governor having been appointed to succeed him in Judea; but it appears to have been subjected to the satrap or governor of Syria, by whom the high-priests were appointed, and under whom they appear to have exercised both civil and ecclesiastical jurisdiction at Jerusalem.

In the year 405 B.C. Artaxerxes Mnemon ascended the Persian throne, whose Syrian satrap, Bagoses, removed Johannan the son of Joiada from the high-priesthood, and appointed his brother Jeshua; whereupon a riot ensued, in which Jeshua was slain in the inner court of the temple. For this act, a heinous crime in itself, and a personal insult to the satrap, he imposed a fine of fifty drachmas upon every lamb offered in sacrifice, which, if all the lambs appointed for the morning, evening, and weekly, monthly, and other fixed solemnities be included, would amount to little more than seventeen hundred pounds. But if to these are to be added all the lambs of the passover, with those of all private sacrifices of vows, peace-offerings, &c., the amount will be much larger. This odious impost lasted, however, only during seven years; for on the death of Artaxerxes Mnemon and the accession of Ochus, in 359 B.C., the governor who succeeded Bagoses either remitted, or ceased to exact it. On the accession of Ochus a considerable portion of western Asia revolted, which revolt having subdued, he entered Judea in the eighth year of his reign, besieged Jericho, took a multitude of captives—part of whom he sent into Egypt—and settled the others on the shores of the Caspian, where, it is said, their descendants continue to reside in large and concentrated numbers till this day; some as Jews, and others as Nestorian Christians.

Nothing farther of importance is distinctly recorded of the Jews till the reign of Darius Codomannus, and the invasion of Asia by Alexander of Macedon, in 334 B.C. Alexander had now entered upon that rapid career of conquest so distinctly foretold by Daniel, and was about to supersede the Persian, and introduce the Grecian monarchy. During his memorable siege of Tyre, the Jews, it appears, continued to furnish supplies to the garrison as fellow-subjects of Persia; but, out of regard for their oath of allegiance to Darius, refused supplies to Alexander. In revenge for this refusal, the moment Tyre was taken, Alexander marched in great wrath to Jerusalem; when Jaddua, the high-priest, in consequence of a dream, went out at the head of his priests—he and they being dressed in the robes which God had directed by the hand of Moses—and accompanied by a multitude of the people dressed in white. This procession advanced to a place called Sapha, which afforded a prospect of the temple and city; and there, in fear and hope, awaited the approach of the conqueror. The moment Alexander beheld the high-priest he advanced to meet him, and instead of anger, as was expected, saluted him with deep religious veneration. To his general Parmenio, who inquired into the cause of this sudden and unexpected transition from anger to amity, Alexander replied, that, when at Dio, in Macedonia, he was anxiously pondering on his contemplated invasion of Persia, this very high-priest, in the same remarkable robes, had appeared to him in a dream, and confidently promised him, in the name of his God, the conquest of Asia; wherefore his homage was not now offered personally to the priest, but to that prescient God whose accredited servant he was. Upon this Alexander entered Jerusalem as a friend, and offered up sacrifices to JEHOVAH in the temple; after which Jaddua showed him the prophecies of Daniel, promising the speedy conquest of Persia to a king of Greece. These prophecies the ardent mind of Alexander, already flushed with the signal victories of the Granicus and the Issus, was not slow to appropriate; and what before was human calculation and hope, now appeared, as it really was, divine appointment and certainty. At his departure Alexander granted to the Jews, not only perfect religious freedom, but also exemption from taxes every seventh year, during which, according to the law of Moses, their lands must remain uncultivated. Egypt speedily submitted to the conqueror, where, having with great judgment selected the site of a city, he built Alexandria, and settled in it a large multitude of Jews with all the privileges of his Macedonian subjects.

After the death of Alexander, in 323 B.C., his empire was divided according to prophecy into four kingdoms; between two of which, the Egyptian and Syrian, Judea was frequently a subject of sanguinary contest. In 320 B.C. Ptolemy Lagus, afterwards called Soter, took military possession of Judea, and in revenge for the faithful adherence of the Jews to their oath of allegiance to Laomedon of Mytilene, to whom they had been assigned, he carried 100,000 of them captive into Egypt. But there, on considering their loyalty to their former rulers, he treated them with kindness, advancing them to places of power and trust; so that many of their countrymen emigrated to Egypt, and settled in it of their own free will. Judea still continued to be the object of sanguinary wars, being sometimes held by Ptolemy, king of Egypt; sometimes by Antigonus, king of Syria. Ptolemy Soter was succeeded by his son Ptolemy Philadelphus in 284 B.C. He was also a generous friend to the Jews; and in his reign, and under his patronage, was the translation of the Hebrew Scriptures—called the Septuagint—commenced and completed. This was undoubtedly one of the most important events in the history of divine revelation. It transfused the Hebrew, one of the simplest languages, into the Greek, one of the most complex and copious; it settled many important translations, on Jewish authority, previous to any controversy with Christians; it diffused, during a literary and scientific age, an extensive knowledge of the Hebrew Scriptures; gave heathen, and consequently unsuspected, testimony to their antiquity and authenticity, and prepared the way for the preaching of the gospel, by

familiarizing the Gentiles with the prophetic authorities, to which our Lord and his apostles were afterwards to appeal.

To Philadelphus succeeded Ptolemy Euergetes, to whom the Jews, it appears, paid an annual tribute of twenty talents.

Ptolemy Philopator, son to the preceding, ascended the throne of Egypt in 221 B.C., and, having defeated Antiochus the Great, came to Jerusalem, and offered many sacrifices in the temple; but being prevented by the high-priest from entering into the holy of holies, he departed from Jerusalem full of wrath against all the Jews; withdrew all the privileges enjoyed by those of Alexandria, and collected a multitude of them into one place to be devoured by wild beasts; when the furious animals turned upon the spectators, and destroyed a great number of them instead of their intended victims.

Ptolemy Epiphanes, an infant, succeeded his father Philopator, in 204 B.C., when Antiochus took possession of Judea, which was retaken by Scopas the Egyptian general, five years afterwards; but who, within another year, was conquered by Antiochus; when Judea peaceably submitted to his authority, and rendered him most essential services. In gratitude for these services, Antiochus ordered Jerusalem to be repaired, and restored to the Jews the privileges originally granted by Alexander.

Seleucus Philopator succeeded Antiochus in the throne of Syria; and, being severely pressed for his tribute to the Romans, and informed by Simon, the governor of the temple, that it contained immense treasures, he sent to seize them; but his messengers, when on the point of entering, were struck with a panic, and fell down, as if dead. Seleucus, after an inglorious reign of eleven years, died in 176 B.C.

Antiochus Epiphanes succeeded to the throne of Syria, and being also pressed for the Roman tribute, deposed the good high-priest Onias, and sold the office to Jason his brother for 360 talents; and afterwards deposed him, and sold it to his brother Menelaus for 660 talents in the year 172 B.C.,—so venal had every office become, and so shamefully had even the high-priests learned 'to make merchandise of God's heritage.'

While Antiochus was carrying on a successful war in Egypt, a false report of his death was spread in Judea; whereupon Jason collected a thousand men, with a view to recover the high-priesthood; surprised Jerusalem; drove Menelaus into the castle, and put to the most cruel deaths all whom he considered his adversaries. Antiochus, being informed of these events, and supposing the whole Jewish nation had revolted, hastened out of Egypt; and, having been told that the citizens of Jerusalem had made great rejoicings at the report of his death, he immediately assailed and took it by storm; slew 40,000; sold as many more for slaves; pillaged the temple of its treasures and furniture to the amount of 800 talents of gold; entered the holy of holies; sacrificed a sow upon the altar of burnt-offerings; and caused the broth of it to be sprinkled all over the temple. He then returned to Antioch, laden with the spoils of Egypt and Judea; leaving one Philip, a very barbarous man, governor of Judea; and continuing the infamous Menelaus in the high-priesthood. After this he twice invaded Egypt; but, on the second occasion, ambassadors from Rome charged him, on the peril of forfeiting their friendship, to withdraw his troops. This memorable interference, so strongly indicating the approaching fall of the third, and the rise and supremacy of the fourth prophetic monarchy, occurred in 168 B.C.

Mad with the disappointment, while marching back through Canaan, he detached above 20,000 men from his army under Apollonius, with orders to destroy Jerusalem, put all the men to the sword, and sell all the women and children for slaves. These barbarous orders were rigorously put in execution upon a Sabbath-day, when all the people were assembled at public worship; and none were permitted to escape but such as could hide themselves in caves, or escape to the mountains by flight. After having sacked the city, fired it in several places, demolished the houses, and pulled down the city-walls, the army of Apollonius built, with the ruins, a fortress upon the eminence called Acra, from which they could overlook and command the temple, and sally out and kill any who might dare to meet for worship. After the infuriated monarch had returned to Antioch, he issued a decree, commanding all his subjects to conform to the religion of the Greeks; and sent one Athenæus to initiate the Jews in the doctrines and forms of idolatrous worship, and to punish with death any who refused obedience. Athenæus, upon his arrival at Jerusalem, being supported by the apostate Jews, interdicted all sacrifices to the God of Israel, suppressed all the peculiar observances of the Jewish religion, burned every copy of the law that could be discovered, dedicated the temple to Jupiter Olympius, erected his statue upon the altar of burnt-offerings, and put every one to death who had been found to neglect or contravene the royal decree.

During the persecution raised by this decree, Mattathias, grandson of Asmonæus (from whom the family were called 'the Asmonæans'), had retired from Jerusalem with his five sons, John, Simon, Judas, Eleazar, and Jonathan, and taken refuge in Modin, his native town, in the tribe of Dan. To this place Apelles, one of the king's officers, came in the course of his idolatrous mission, and applied to Mattathias to persuade the people to renounce the worship of JEHOVAH, and embrace the heathenism of the king; promising to Mattathias royal favour and great riches as the reward of his compliance. This base proposal Mattathias, who was a priest, scornfully rejected; and, in the spirit of Phinehas, slew the first Jew that ventured to approach the idolatrous altar; then, with the assistance of his sons, despatched the commissioner and his whole party; and, putting himself at the head of his family and as many Jews as he could collect, he proceeded to destroy the heathen idols and altars, and retired for safety into the mountains. Here, being joined by numbers of the faithful adherents of the divine law, and especially by those called Assidæans,[1] he emerged from his retreat at the head of a considerable army, with which he marched through the cities of Judah, inflicting judgment upon all apostates and persecutors, pulled down the heathen altars, and, as far as circumstances permitted, re-established the ordinances and worship of JEHOVAH, B.C. 167. The next year Mattathias died, worn out by old age and fatigue, and was succeeded by his son Judas, surnamed Maccabeus,[2] who vanquished, in several successive battles, the armies of Antiochus under his local governors and most renowned generals, recovered the temple and purified it, kept the feast of the dedication, and fully restored the divine worship according to the Mosaic ritual. Antiochus was at this time engaged in a war against the Persians and Armenians, who had revolted from him; and, on hearing of the success of the Jews, vowed utterly to extirpate the Jewish nation, and to make Jerusalem their common grave. But while these proud and cruel words were in his mouth, the righteous judgment of God overtook him; for he was seized with a grievous and incurable disease, of which he died B.C. 164.

He was succeeded by his son, Antiochus Eupator, a minor, Lysias being appointed regent, who, galled by the recollection of the defeat he had sustained from Judas, formed a coalition with the Idumeans and other neighbouring nations, for the avowed purpose of extirpating the whole Jewish nation. Maccabæus being informed of this, immediately carried the war into the enemy's country, and for many years proved a terrible scourge to the Idumeans, Syrians, Arabs, and other heathen nations around him, till he was slain B.C. 161. He was succeeded by his brother Jonathan, who, with his brother Simon, continued to manage the affairs of the Jewish nation with great prudence and success, officiating both as high-priests and civil governors. Jonathan, Simon, and his sons Judas and Matthias, having been cruelly murdered, the first by the Egyptian usurper Tryphon, the others by Ptolemy; John Hyrcanus, another son of Simon, succeeded to the high-priesthood and government of Judea B.C. 135. Hyrcanus was a man of great energy; he threw off the Syrian yoke on the accession of Demetrius Nicator B.C. 130, and, during a stormy period, continued not only to maintain his independence, but to enlarge his territory by seizing upon various places in Syria, Phœnicia, and Arabia. He also regained Shechem, destroyed the temple on Mount Gerizim, and extended his conquests over the Idumeans, whom he compelled to embrace the Jewish religion B.C. 129. He also renewed the league with the Romans, which had been first made by his father Simon, and obtained greater advantages than the nation had ever enjoyed since the days of David and Solomon. Under the conduct of his sons Aristobulus and Antigonus, he utterly destroyed Samaria B.C. 109; and after a prosperous administration of thirty years, left the high-priesthood and sovereignty to his eldest son Aristobulus B.C. 107. This prince was the first who, since the captivity, had assumed the crown and title of king. He was succeeded by his brother Alexander Jannæus, who subdued the Philistines, burned Gaza their capital B.C. 97, and compelled them to embrace the Jewish religion. He also subdued the Moabites, Ammonites, and several of the Arabian tribes; and, after a reign of twenty-seven years, died at the siege of Ragaba B.C. 79. He was succeeded by his widow Alexandra, who continued to govern the nation with great prudence during nine years. But she was scarcely dead till Aristobulus, joined by a large party who hated the Pharisees for their tyranny in the administration during the preceding reign, disputed for the crown and high-priesthood against his elder but indolent brother Hyrcanus, and succeeded in dispossessing him after a reign of barely three months. Under these circumstances Aretas the king of Arabia was called to the assistance of Hyrcanus, and besieged Aristobulus in the temple; whereupon Aristobulus calling upon the assistance of

[1] The Jews, after the return from the Babylonish captivity, were customarily divided into the ZADIKIM, or righteous, who adhered barely to the written law of Moses, and the CHASIDIM, or pious, who superadded many superstitious and rigorous observances, according to the tradition of the elders. From the former (the Zadikim) were derived the Sadducees, the Karaites, and the sect called Samaritans; and from the latter (the Chasidim) were derived the Pharisees, Essenes, and Assidæans. These Assidæans, or rather Chassidæans, were specially distinguished by their zeal for the temple, upon which account they served greatly to strengthen the hands of Mattathias.

[2] He is said to have received this name from the initial letters of the Hebrew motto upon his standard, 'Mi Camocha Baëlim Yehowah,' 'Who is like unto thee among the gods, O Jehovah!' Ex. 15. 11.

the Romans, Aretas was compelled to withdraw his army B.C. 65. Hyrcanus, however, on application to Pompey, the Roman general, received a decision in his favour; after which he took Jerusalem, expelled Aristobulus, and seated Hyrcanus in the government—though he would not permit him to assume the royal crown—and converted Judea into a Roman province B.C. 63. Pompey, with several of his officers, also profaned the temple, by entering into the holy of holies; after which it has been often observed, he never prospered. Soon after, Crassus, another distinguished Roman general, when setting forth on his expedition to Parthia, pillaged the temple of above 10,000 talents of silver B.C. 54, and was soon after cut off, with his whole army—another warning to all sacrilegious spoliators of the temple of JEHOVAH. In the meantime, Julius Cæsar, having prevailed against Pompey, Antipater, a noble and crafty Idumean, so insinuated himself into the favour of Cæsar, that he was made procurator of Judea, while Hyrcanus was reduced to the high-priesthood B.C. 47. After the death of Antipater, his son Herod, called the Great, through favour of Anthony the Roman triumvir, and through much bloodshed, obtained the regal dignity B.C. 40, which kingly dignity was afterwards confirmed by Julius Cæsar B. C. 30. This Herod continued to maintain his power with much ability, though with the most reckless cruelty towards many of his subjects, and especially towards his own family. He built many cities, and, to render himself popular with the Jews, he almost rebuilt the temple. During his reign JESUS was born, and his horrid attempt to murder him in his infancy is recorded by the evangelist Matthew; soon after which murderous though abortive attempt, he died most miserably, racked in body by disease, and tormented in spirit by the recollections of his crimes. The dominions of Herod continued for a short time to be governed by his sons, after which Judea became a Roman province, was placed under the exclusive control of Roman procurators, and even the last shadow of the sceptre departed from Judah; for SHILOH was now come, 'whose right it was.' In the meantime a large number of the Jews continued to occupy Judea, who, being goaded into rebellion, partly by the recollection of their former greatness, partly by the oppressive exactions of the Roman governors, and partly by the stimulus of the most turbulent factions—each bent upon its own aggrandizement and the extirpation of its rival—a war ensued, which terminated in the taking of Jerusalem, the total destruction of the temple, and the final subversion of the Jewish state by Titus, the son of Vespasian, A. D. 79.

# APOCRYPHA.

## I. ESDRAS.

### CHAP. I.

3 *Josias' charge to the priests and Levites.* 7 *A great passover is kept.* 32 *His death is much lamented.* 34 *His successors.* 53 *The temple, city, and many people are destroyed.* 56 *The rest are carried unto Babylon.*

AND Josias held the [1]feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said,* Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignities of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and [2]Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and [3]seven hundred calves.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: [4]and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots, and pans, [5]with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment [6]of David, to wit, Asaph, Zacharias, and Jeduthun, who was [7]of the king's retinue.

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service; for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time and the feast of sweet bread seven days.

Before CHRIST cir. 623.

[1] 2 Kings 23. 21. 2 Chron. 35. 1.

[2] Or, *Jehiel.*

[3] Or, *five hundred calves,* 2 Chron. 35. 9.

[4] 2 Chron. 35. 12, *and so of the butlocks.*

[5] Or, *with goodspeed,* or, *willingly,* 2 Chron. 35. 13.

[6] 2 Chron. 35. 15, *of David and Asaph.*

[7] 2 Chron. 35. 15, *the king's seer.*

Before CHRIST cir. 623.

[8] Or, *were ungodly.*

[9] Or, *sensibly.*

*2 Chron. 35. 20. cir. 610.

† 2 Kings 23. 30. 2 Chron. 36. 1. cir. 610.

cir. 610.

‡ 2 Chron. 36. 4, 5. *Jehoiakim* or *Eliakim* cir. 606. cir. 599.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with a heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and [8]did wickedly against the Lord above all people and kingdoms, and now they grieved him [9]exceedingly, so that the words of the Lord rose up against Israel.

25 *Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 †And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of a hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was ‡Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 (Nabuchodonosor also took of the holy vessels of the

Lord, and carried them away, and set them in his own temple at Babylon.)

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord.

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he foreswore himself and rebelled, and hardening his neck and his heart, he trangressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the ‖ word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she [1]rest, until the full term of seventy years.

## CHAP. II.

*1 Cyrus is moved by God to build the temple, and giveth leave to the Jews to return and contribute to it. 11 He delivereth again the vessels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.*

IN the [1]first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him a house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for [2]he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those I say that are his neighbours) with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin stood up: the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build a house for the Lord at Jerusalem.

9 And they that dwelt round about them, and helped them in all things with silver and gold, with [3]horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to [4]Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, [5]censers of silver twenty-nine, vials of gold thirty, and of silver [6]two thousand four hundred and ten, and a thousand other vessels:

14 So all the vessels of gold and of silver, which were carried away, were [7]five thousand four hundred three score and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 [8]But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and [9]Rathumus, Beeltethmus, and *Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants Rathumus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, (that rebellious and wicked city,) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, (O lord the king,) that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me, therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war, and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and a †multitude of people in battle-array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

## CHAP. III.

*4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.*

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants that were under him, from India unto Ethiopia, of a hundred twenty and seven provinces.

Before CHRIST cir. 599.

cir. 599.

593.

590.

cir. 588.

cir. 536.

Before CHRIST cir. 536.

‖ Jer. 25. 10. & 29. 10.

[1] Or, *keep sabbath.*

[1] 2 Chron. 36. 22. Ezra 1. 1, &c.

[2] Or, *this.*

[3] Heb. *substance,* Ezra 1. 6.

[4] Gr. *Shashbazzar, the first part of the word is corruptly joined to the word going before,* Ezra 1. 8.

[5] Heb. *knives,* Ezra 1. 9.

[6] Ezra 1. 10, *but four hundred and ten.*

[7] Ezra 1. 11, *but five thousand four hundred.*

[8] Ezra 4. 7.

[9] *Bahumus and the name which followeth is but an epithet to the former.* Ezra 4. 9.

* *Shimshai* Ezra 4. 8.

† Or, *a great number of soldiers.*

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 Then three young men that were of the guard, that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed;

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But above all things truth beareth away the victory.

13 Now when the king was risen up, they took their writings and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the [1]royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child, to be all one: of the bondman and of the free man, of the poor man, and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

## CHAP. IV.

1 *The second declareth the power of a king; the third the force of women, and of truth.* 41 *The third is judged to be wisest, and obtaineth letters of the king to build Jerusalem.* 58 *He praiseth God, and sheweth his brethren what he had done.*

THEN the second that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that [1]bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it; if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down; they cut down, if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither [2]may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that [3]excelleth: who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have born the king and all the people that bear rule by sea and land.

16 Even of them came they; and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the women?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have [4]run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable [5]Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet [6]for all this the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also but if she took any displeasure at him, the king was fain to flatter, that she might [7]be reconciled to him again.

32 O you men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another; so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth [8]calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and

Before CHRIST cir. 520.

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[2] Or, *can.*

[3] Hob. *is of force.*

[1] Or, *counsel.*

[4] Or, *grown desperate.*

[5] Jos. Antiq. l. 11. cap. 4. *Rabsaces Themasus.*

[6] Or, *hereat.*

[7] Or, *be friends with him.*

cir. 520.

[1] Or, *have the command.*

[8] Or, *praiseth the truth.* Athanasius.

she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria, and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor [9]treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city *pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth he lifted up his face to heaven, toward Jerusalem, and praised the king of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom; for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which he called by his name; and they feasted with instruments of music and gladness seven days.

## CHAP. V.

4 *The names and number of the Jews that returned home.* 50 *The altar is set up in his place.* 57 *The foundation of the temple is laid.* 73 *The work is hindered for a time.*

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons and daughters, with their men-servants, and maid-servants, and their cattle. Before CHRIST cir. 533.

Before CHRIST cir. 520.

[1] *Joachim and Zorobabel.* This place is corrupt for Joachim was the son of Josedech, Neh. 12. 10, and not Zorobabel who was of the tribe of Judah.

[2] *Zorobabel.*

[3] *Saraiah.*

[4] Or, *Mispar.*

[5] Or, *Reelaiah.*

[6] *Parosh,* Ezra 2. 3. Neh. 7. 8. where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more.

[7] *Shephatiah.*

[8] Or, *three hundred seventy-two.*

[9] *Zattu.*

* *Zacchai.*

† *Asgad.*

‡ *Bigui.*

‖ *Aterhezekiah.*

[1] *Bezai.*

[2] *Bethlehem.*

[3] *Azmaveth.*

[4] *Kirjathjarim.*

[5] *Rama.*

[6] *Gaba.*

[7] *Michmas.*

[8] *Bethel.*

[9] *Maghbis.*

* *Lodhadid.*

† *Senaah.*

‡ *Jedaiah.*

‖ *Immer.*

[1] *Pashur.*

[2] *Harim.*

[3] Or, *two hundred and seventeen,* according to some copies.

[4] Thus it is read, Ezra 2. 40, *the sons of Jeshua, and Cadmiel, of the sons of Hodaviah.*

[5] *Shallum.*

[9] Or, *steward.*

*Or, *portions of land.*

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and [1]Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 [2]Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and [3]Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, [4]Aspharasus, [5]Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of [6]Phoros, two thousand a hundred seventy and two; the sons of [7]Saphat, [8]four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four; the sons of [9]Zathui, nine hundred forty and five: the sons of *Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three; the sons of †Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of ‡Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of ‖Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, a hundred and one: the sons of Arom, thirty-two: and the sons of [1]Bassa, three hundred twenty and three: the sons of Azephurith, a hundred and two:

17 The sons of Meterus, three thousand and five: the sons of [2]Bethlomon, a hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, a hundred fifty and eight: they of [3]Bethsamos, forty and two:

19 They of [4]Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred.

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of [5]Cirama and [6]Gabdes, six hundred twenty and one:

21 They of [7]Macalon, a hundred twenty and two: they of [8]Betolius, fifty and two: the sons of [9]Nephis, a hundred fifty and six:

22 The sons of *Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of †Annaas, three thousand three hundred and thirty.

24 The priests: the sons of ‡Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of ‖Meruth, a thousand fifty and two:

25 The sons of [1]Phassaron, a thousand forty and seven: the sons of [2]Carme, [3]a thousand and seventeen.

26 The Levites: the sons of [4]Jessue, and Cadmiel, and Bannas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, a hundred twenty and eight.

28 The porters: the sons of [5]Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all a hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba.

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of

[6]Nocba, the sons of Chaseba, the sons of [7]Gazera, the sons of [8]Azia, the sons of [9]Phinees, the sons of Azara, the sons of *Bastai, the sons of †Asana, the sons of ‡Meani, the sons of ‖Naphisi, the sons of [1]Acub, the sons of [2]Acipha, the sons of [3]Assur, the sons of Pharacim, the sons of [4]Basaloth,

32 The sons of [5]Meeda, the sons of Coutha, the sons of [6]Charea, the sons of [7]Charcus, the sons of [8]Aserer, the sons of [9]Thomoi, the sons of *Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of †Azaphion, the sons of ‡Pharira, the sons of ‖Jeeli, the sons of [1]Lozon, the sons of [2]Isadel, the sons of [3]Sapheth,

34 The sons of [4]Hagia, the sons of [5]Phacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth, and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of [6]Ladan, the sons of [7]Ban, the sons of [8]Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of [9]Obdia, the sons of *Accoz, the sons of †Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood;

40 For unto them said ‡Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up a high priest clothed with ‖doctrine and truth.

41 So of Israel from them of twelve years old and upward, they were all in number forty thousand, besides men-servants and women-servants, two thousand three hundred and sixty.

42 Their [1]men-servants and handmaids were seven thousand three hundred forty and seven: the singing men and singing-women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, [2]five thousand five hundred twenty and five [3]beasts used to the yoke:

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, a hundred priestly vestments.

46 And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first [4]gate which is toward the east:

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt-sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and *offered* sacrifices daily, as was meet:

52 And after that, the [5]continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had [6]made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters, money, meat, and drink with cheerfulness.

55 Unto them of Sidon also and Tyre they gave cars, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

Before CHRIST cir. 533.

[6] *Necodah.*
[7] *Gezam.*
[8] *Huzza.*
[9] *Phaseah.*
* *Besai.*
† *Asnah.*
‡ *Meunim.*
‖ *Nephusim.*
[1] *Bakbuk.*
[2] *Hacupa.*
[3] *Harhur.*
[4] *Bazluth.*
[5] *Mehida.*
[6] *Harsha.*
[7] *Barcos.*
[8] *Sisera.*
[9] *Thamua.*
* *Neziah.*
† *Sophereth.*
‡ *Perida.*
‖ *Jaala.*
[1] *Darcon.*
[2] *Giddel.*
[3] *Shephatiah.*
[4] *Hatti.*

cir. 536.

[5] *Phocereth.*
[6] *Delajah.*
[7] *Tobiah.*
[8] *Necodah.*
[9] *Hobajah.*
* *Cos.*
† *Barzelai.*
‡ *Nehemias who also is Atharias:* two of one: Ezra 2. 63. Neh. 8. 9. & 10. 1.
‖ Heb. *Urim and Thummim.*
[1] See Neh. 7. 67.
[2] Ezra 2. 67.
[3] Or, *asses.*
[4] Or, *before the east gate.*
[5] Or, *daily sacrifice.*
[6] Gr. *hallowed.*

Before CHRIST cir. 536.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

cir. 535.

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 [7]And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord [8]setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the son of Asaph had cymbals.

60 Singing songs of thanksgiving, and praising the Lord [9]according as David the king of Israel had ordained.

61 And they sung *with* loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 *Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house, came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be †heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of ‡Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus, and the chief of the families of Israel said unto them, It is not for us and you to build together a house unto the Lord our God:

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived; so they were hindered from building for the space of two years, ‖until the reign of Darius.

[7] See Ezra 3. 9.
[8] Or, *overseers,* or, *encouragers of them that wrought in the house of the Lord.*
[9] Or, *after the manner of David king of Israel.*
* Ezra 3. 12, 13.
†Or, *discerned.*
‡ Or, *Esarhaddon* Ezra 4. 2
‖ Or, *until the second year of Darius,* Ezra 4. 5, 6, 7.

## CHAP. VI.

1 *The prophets stir up the people to build the temple.* 9 *Darius is solicited to hinder it; but he doth further it by all means, and threateneth those that shall hinder it.*

cir. 520.

NOW in the second year of the reign of Darius, Aggeus, and Zacharias the son of [1]Addo, the prophets, prophesied unto the Jews, in Jewry and Jerusalem, in the name of the Lord God of Israel [2]which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.

3 [3]At the same time came unto them [4]Sisinnes, the governor of Syria and Phenice, with [5]Sathrabuzanes, and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity.

6 And they were not hindered from building until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria

[1] Or, *Iddo.*
[2] Or, *which was called on them*
[3] Ezra 5. 3.
[4] Or, *Tatnai.*
[5] Or, *Shetherboznai.*

cir. 519.

and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting;

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity,

9 Building a house unto the Lord, great *and* new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders. saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to [6]Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem: and from that time to this being still a building, it is not yet fully ended.

21 Now, therefore, if it seem good unto the king, let search be made among the [7]records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a [8]roll wherein these things were recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

29 And out of the tribute of Celosyria, and Phenice, a portion carefully to be given these men, for the sacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs:

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That [9]offerings may be made to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

## CHAP. VII.

1 *Sisinnes and others help forward the building.* 5 *The temple is finished and dedicated.* 10 *The passover is kept.*

THEN [1]Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with [2]the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in [3]the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered a hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the [4]chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their [5]kindreds, in the service of the Lord God of Israel according to the book of Moses: and the porters at every gate.

10 And the children of [6]Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the [7]counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

## CHAP. VIII.

1 *Esdras bringeth the king's commission to build.* 8 *The copy of it.* 29 *He declareth the names and number of those that came with him, and his journey.* 71 *He lamenteth the sins of his people, and sweareth the priests to put away their strange wives.*

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of [1]Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of [2]Ezias, the son of [3]Meremoth, the son of Zarias, the son of [4]Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron, [5]the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel,

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of

Before CHRIST cir. 519.

Before CHRIST cir. 515.

[9] Or, *drink-offerings.*

cir. 512.

[1] Ezra 6. 13.

[2] Or, *the decree.*

515.

[3] Heb. *the third day,* Ezra 6. 15.

[6] Or, *Zorobabel, which is also Sanabassar the ruler,* so as Zorobabel seemeth to be added to the text, Ezra 1. 8.

[4] Or, *tribes.*

[5] Heb. *divisions.* Ezra 6. 18.

[6] Or, *with those that,* &c.

[7] Or, *rolls.*

[8] Or, *place.*

[7] Or, *mind.*

cir. 457.

[1] *Azarias.* [2] *Ozias.* [3] *Meraioth.* [4] *Uzzi.* Some copies want these three names.

[5] Heb. *was first,* Ezra 7. 1.

Israel, of the priests, of the Levites, of the holy singers, porters, and [6]ministers of the temple, unto Jerusalem,

6 In [7]the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the [8]prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the [9]commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord:

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be *found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do †with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsover thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of a hundred talents of silver, likewise also of wheat even to a hundred ‡cors, and a hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition of any of the priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice ‖all those that know the law of thy God; and those that know it not thou shalt teach.

24 And [1]whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 ¶Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends, and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, [2]Gamael: of the sons of David, [3]Lettus [4]the son of Sechenias:

Before CHRIST cir. 457.

[6] Or, *Nethinims.*
[7] See Ezra 7. 7, 8, 9.
[8] Or, *success.*
[9] Or, *decree.*
* Or, *got.*
† Or, *with the rest of* Ezra 7. 18.
‡ Or, *measures,* or, *salt,* Ezra 7. 23.
‖ Heb. *of those that know,* Ezra 7. 25.
[1] Ezra 7. 26.
[2] Or, *Daniel.*
[3] Or, *Chattus*
[4] Ezra 8. 3, *of the sons of Shechaniah, of the sons of Parosh.*

Before CHRIST cir. 457.

[5] *Zarachiah.*
[6] Or, *of the sons of Shecaniah the son of Jahaziel.*
[7] Heb. *fifty men.*
[8] Or, *Athaliah.*
[9] Or, *Zebadiah.*
* Or, *fourscore men.*
† Or, *Obadiah.*
‡ Or, *Jehiel.*
‖ Or, *eighteen men*
[1] Or, *of the sons of Shelomi the son of Josiphia.*
[2] Or, *Azgad.*
[3] Or, *Catan.*
[4] Or, *Shemaiah.*
[5] Or, *sixty men.*
[6] Heb. *Bigvai.*
[7] Or, *to the river called Ahava,* Ezra 8. 15.
[8] Or, *he numbered the people and the priests; but found none of the sons of Levi.*
[9] Or, *Ariel.*
* Or, *Shemaiah.*
† Or, *Jarib.*
‡ These men's names, with their generations, are rightly distinguished, Ezra 8. 16.
‖ Or, *Iddo.*
[1] Or, *of.*
[2] Or, *Casiphia.*
[3] Or, *the Nethinims at the place of Casiphia.*
[4] Or, *Machli.*
[5] Or, *Sherebiah,* Ezra 8. 18.

30 Of the sons of Pharez, Zecharias; and with him were counted a hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of [5]Zaraias, and with him two hundred men:

32 [6]Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men; of the sons of Adin, Obeth the son of Jonathan, and with him [7]two hundred and fifty men:

33 Of the sons of Elam, Josias son of [8]Gotholias, and with him seventy men:

34 of the sons of Saphatias, [9]Zaraias son of Michael, and with him *threescore and ten men:

35 Of the sons of Joab, †Abadias son of ‡Jezelus, and with him two hundred and ‖twelve men:

36 [1]Of the sons of Banid, Assalimoth son of Josaphias, and with him a hundred and threescore men:

37 Of the sons of Babi, Zecharias son of Bebai, and with him twenty and eight men:

38 Of the sons of [2]Astath, Johannes *son* of [3]Acatan, and with him a hundred and ten men:

39 Of the sons of Adonicam the last, and these are the names of them, Eliphalet, Jeuel, and [4]Samaias, and with them [5]seventy men:

40 Of the sons of [6]Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together [7]to the river called Theras, where we pitched our tents three days: and then [8]I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazer, and [9]Iduel, and *Masman,

44 And Alnathan, and Mamaias, and †Joribas, and Nathan, Eunatan, Zecharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto ‡Saddeus the captain, ‖who was in the place of [1]the treasury:

46 And commanded them that they should speak unto Daddeus and to [2]his brethren, and to the treasurers in that place, to send us such men as might execute the priest's office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of [3]Moli the son of Levi, the son of Israel, [4]Asebebia, and his sons, and his brethren, who were eighteen.

48 [5]And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites (to wit) the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel had given.

56 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of a hundred talents, and a hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the

silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord which was with us; and from the [6]beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed, was delivered in the house of our Lord on the fourth day [7]unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu, and [8]Moeth the son of Sabban, Levites; all was *delivered them* by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 [9]Threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 *For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel, assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins †are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers, we *have been* and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us ‡food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Zion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter into to possess as a heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great sins: for thou, O Lord, didst make our sins light,

Before CHRIST cir. 457.

[6] Or, *dangers in the way.*

[7] Or, *unto Merimoth the son of Uriah the priest.*

[8] Or, *Noadiah the son of Binnui.*

[9] Heb. *Seventy-seven lambs, twelve hegoats for a sin-offering,* Ezra 8. 35.

*Ezra 9. 1.

† Or, *have abounded.*

‡ Heb. *life,* Ezra 9. 8.

Before CHRIST cir. 457.

‖ Or, *Be not angry, &c.*

[1] Or, *exalted,* Deut. 28. 13. Baruch 2. 5.

[2] Heb. *and all Israel,* Ezra 10. 5.

[1] Or, *utterly destroyed,* Josh. 10. 8.

[2] Or, *stand.*

87 And didst give unto us such a root; but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 ‖Mightest not thou be angry with us to destroy us, and thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel [1]aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites [2]of all Israel to do after these things and *so* they sware.

## CHAP. IX.

1 *Esdras assembleth all the people.* 10 *They promise to put away their strange wives.* 20 *The names and number of them that did so.* 40 *The law of Moses is read and declared before all the people.* 49 *They weep and are put in mind of the feast-day.*

THEN Esdras, rising from the court of the temple, went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself [1]cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras rose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confession give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far.

12 Therefore let the rulers of the multitude [2]stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael, and Ezechias the son of Theocanus, accordingly took this matter upon them: and Mosollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name; and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jesus the son of Josedec, and his brethren: [3]Matthelas, and Eleazar, and [4]Joribus, and [5]Joadanus.

20 And they gave their hands to put away their wives, and to offer [6]rams to make reconcilement for their [7]errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and [8]Eanes, [9]Sameius, and *Hiereel, and †Azarias.

22 And of the sons of ‡Phaisur; Elionas, Massias, Ismael, and Nathanael, and ‖Ocidelus, and [1]Talsas.

23 And of the Levites; Josabad, and Semis, and [2]Colius, who was called [3]Calitas, and [4]Patheus, and Judas, and Jonas.

24 Of the holy singers; [5]Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and [6]Tolbanes.

26 Of them of Israel, of the sons of [7]Phoros; [8]Hiermas, and [9]Eddias, andMelchias, and *Maelus, and Eleazar, and †Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zecharias, and ‡Hierielus, and Hieremoth, and ‖Aedias.

28 And of the sons of [1]Zamoth; [2]Eliadas, [3]Elisimus, [4]Othonias, Jarimoth, and [5]Sabatus, and [6]Sardeus.

29 Of the sons of Bebai; Johannes, and Ananias, and [7]Josabad, and [8]Amatheis.

30 Of the sons of [9]Mani; *Olamus, †Mamuchus, ‡Jedeus, Jasubus, ‖Jasael, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Asaelus, Samarais, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord into the broad place of the holy porch towards the east:

Before CHRIST cir. 457.

[3] Or, *Maasias.*
[4] Or, *Jarib.*
[5] Or, *Gedaliah.*
[6] Heb. *a ram.*
[7] Or, *purification.*
[8] *Harim*
[9] *Maasah.*
* *Jehiel.*
† *Uziah.*
‡ *Pashur.*
‖ *Josabad.*
[1] *Elasah.*
[2] *Kelaiah.*
[3] *Kelisah*
[4] *Pethahiah.*
[5] *Eliashil.*
[6] *Telem*
[7] *Parosh.*
[8] *Ramaiah.*
[9] *Jesiah*
* *Miamin.*
† *Malchia.*
‡ *Jehiel.*
‖ *Abdi.*
[1] *Zattu.*
[2] *Elioenai.*
[3] *Eliashib.*
[4] *Mattaniah.*
[5] *Zabad.*
[6] *Aziza.*
[7] *Zabbai.*
[8] *Athlai*
[9] *Bani.*
* *Mcshullam.*
† *Malluch.*
‡ *Adaiah.*
‖ *Sheal.*

Before CHRIST cir. 451.

[1] Or, *Hilkiah*
[2] Or, *Maasiah.*
[3] Or, *Pedaiah.*
[4] Or, *Hashum.*
[5] See Neh. 8. 4.
[6] Heb. *above them all*
[7] Or, *Hodiiah.*
[8] *Then Nehemiah and Ezra the priest and scribe, and the Levites, that instructed the people, said unto all the people,* Neh. 8. 9.
[9] Or, *the poor*

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest, and reader of the law, stood up upon a pulpit of wood, which was made *for that purpose.*

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, [1]Ezecias, [2]Balasamus, upon the right hand:

44 And upon his left hand stood [3]Phaldaius, Misael, Melchias, [4]Lothasubus, and [5]Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat [6]honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, [7]Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 [8]Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord: (for they all wept when they heard the law.)

51 Go then, and eat the fat, and drink the sweet, and send part to [9]them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

# II. ESDRAS.

## CHAP. I.

5 *Esdras is commanded to reprove the people.* 24 *God threateneth to cast them off, and to give their houses to people of more grace than they.*

THE second book of the prophet [1]Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son [2]of Sadamias, the son of Sadoc, the son of Achitob,

[1] Ezra 7. 1.
[2] Or, *Shallum.*

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and [3]shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children;

[3] Isa. 58. 1.

6 Because the sins of their fathers are increased in them: or they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them unto whom I have done so much good?

[4] Ex. 14. 28.

10 Many kings have I destroyed for their sakes; [4]Pharaoh with his servants, and all his power have I smitten down.

[5] Num. 21. 24. Josh. 8. & 10. & 12.

11 [5]All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

[6] Ex. 14. 29.
[7] Or, *street.*
[8] Ex. 3. 10. & 4. 14.

13 [6]I led you through the sea, and in the beginning gave you a large and safe [7]passage: [8]I gave you Moses for a leader, and Aaron for a priest.

[9] Ex. 13. 21.

14 [9]I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

* Ex. 16. 13. Ps. 105. 40.

15 Thus saith the Almighty Lord, the *quails were as a token to you; I gave you tents for your safeguard; nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

† Num. 14. 3.

17 Where are the benefits that I have done for you? When ye were hungry and thirsty in the wilderness, †did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians than to die in this wilderness.

‡ Wis. 16. 20. ‖ Num. 20. 11. Wis. 11. 4.

19 Then had I pity upon your mournings, and gave you manna to eat; ‡so ye did eat angel's bread.

20 ‖When ye were thirsty, did I not cleave the rock, and

waters flowed out [1]to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: [2]what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, [3]in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou [4]Juda wouldst not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 [5]Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, [6]and I should be your God; that ye would be my children, and I should be your father?

30 [7]I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 [8]When ye offer unto me, I will turn my face from you: for your solemn feast-days, your new moons, and your circumcisions have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an [9]angel of the Lord.

[1] Or, *abundantly,*
[2] Isa. 5. 4.
[3] Or, *at the bitter waters,* or, *waters of Marah.* Ex. 15. 23.
[4] Ex. 32. 8.
[5] Isa. 1. 15.
[6] Or, *as I am your God.*
[7] Matt. 23. 37.
[8] Isa. 1. 18.
[9] Mal. 3. 1.

## CHAP. II.

1 *God complaineth of his people.* 10 *Yet Esdras is willed to comfort them.* 34 *Because they refused, the Gentiles are called.* 43 *Esdras seeth the Son of God, and those that are crowned by him.*

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets: whom they would not hear, but despised my counsels.

2 The mother that bare them, saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth; for they have despised my [1]covenant.

8 Wo be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember [2]what I did unto Sodom and Gomorrah;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and [3]bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have [4]known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak. laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 [5]Wheresoever thou findest the dead, [6]take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse; stablish [1]their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.

28 The heathen shall envy thee. but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come, and [7]shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

[1] Or, *sacrament,* or, *oath.*
[2] Gen. 19. 24.
[3] Or, *bring them up with gladness, as a dove; make their feet fast: for, &c.*
[4] Or *thy name O Israel.*
[5] Tobit 1. 3, 17.
[6] *signing, bury them.*
[7] Or, *preach.*

38 Arise up and stand, behold the number of those that be sealed [8]in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and [9]shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 *I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel. and said, †Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

[8] Or, *for.*

[9] Lat. *conclude.*

* Rev. 7. 9.

† Or, *Lord.*

## CHAP. III.

1 *Esdras is troubled, and acknowledgeth the sins of the people.* 28 *Yet complaineth that the heathen were lords over them, being more wicked than they.*

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said,

4 O Lord who bearest rule, thou spakest at the beginning, when thou didst plant the earth (and that thyself alone) and commandedst the people,

5 [1]And gavest a body unto Adam without soul which was the workmanship of thy hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 [2]And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 [3]And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou leftest, namely, [4]Noah with his household, of whom came all righteous men.

12 And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, [5]thou didst choose thee a man from among them, whose name was [6]Abraham.

14 Him thou lovedst, and unto him only thou shewedst they will.

15 And madest an everlasting covenant with him, promising him that thou wouldst never forsake his seed.

16 [7]And unto him thou gavest Isaac, and [8]unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou [9]didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, *thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troublest the men of that age.

19 And thy glory went through four gates of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, †and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: ‡then didst thou raise thee up a servant, called David

24 ‖Whom thou commandest to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart.

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers; and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 [1]I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they [2]flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world: and so shall thy name nowhere be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

† Or, *and to all the generation of Israel, that they should keep it with diligence.*

‡ 1 Sam. 16. 13. ‖ 2 Sam. 5. 2. & 7. 5, 13.

[1] Or, *I conceive.*

[2] Or, *abound*

[1] Gen. 2. 7.

[2] Gen. 6. 12.

[3] Gen. 7. 10.

[4] 1 Pet. 3. 2.

[5] Gen. 12. 1.

[6] Gen. 17. 5.

[7] Gen. 21. 2, 3.

[8] Gen 25. 25, 26.

[9] Mal. 1. 2, 3. Rom. 9. 13.

* Ex. 9. 1. Deut. 4. 10.

## CHAP. IV.

1 *The angel declareth the ignorance of Esdras in God's judgments, and adviseth him not to meddle with things above his reach.* 23 *Nevertheless Esdras asketh divers questions, and receiveth answers to them.*

AND the angel that was sent unto me, whose name was Uriel gave me an answer.

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;
11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the [1]corruption that is evident in my sight?
12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.
13 He answered me, and said, I went into a forest into a plain, and the [2]trees took counsel,
14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.
15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.
16 The thought of the wood was in vain, for the fire came and consumed it.
17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.
18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?
19 I answered and said, Verily it is a foolish thought that they both have devised, for [3]the ground is given unto the wood, and the sea also hath his place to bear his [4]floods.
20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?
21 For like as [5]the ground is given unto the wood, and the sea to his floods: even so [6]they that dwelt upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.
22 Then answered I and said, I beseech thee, O Lord, let me have understanding:
23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come [7]to none effect,
24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.
25 What will he then do unto his name whereby we are called? of these things have I asked.
26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,
27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.
28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.
29 If therefore that which is sown be not turned upside down and if the place where the evil is sown pass not away, then cannot it come that is sown with good.
30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the [8]time of threshing come?
31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.
32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?
33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?
34 And he answered me, saying, Do not thou hasten above the Most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.
35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?
36 And unto these things [9]Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.
37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.
38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.
39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.
40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.
41 Then said I, No, lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman;
42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.
43 From the beginning, look, what thou desirest to see, it shall be shewed thee.
44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,
45 Shew me then whether there be more to come than is past, or more past than is to come.
46 What is past I know, but what is for to come I know not.
47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.
48 So I stood, and saw, and behold, a hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and behold, the smoke remained still.
49 After this there passed by before me a watery cloud, and sent down much rain with a storm: and when the stormy rain was past, the drops remained still.
50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the *quantity which is past did more exceed.
51 Then I prayed, and said, May I live, thinkest thou, until that time? or †what shall happen in those days?
52 He answered me, and said, As for the tokens whereof thou asketh me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

[1] Or, *incorruption*
[2] Jud. 9. 8. 2 Chron 25. 18.
[3] Or, *the land.*
[4] Or, *waves.*
[5] Or, *the land.*
[6] Isa. 55. 8, 9. John 3. 31. 1 Cor. 2. 14.
[7] Or, *nowhere.*
[8] Or, *floor.*
[9] Or, *Jeremiel.*
* Or, *measure.*
† Or, *who shall be?* Manuscript.

## CHAP. V.

1 *The signs of the times to come.* 23 *He asketh why God, choosing but one people, did cast them off.* 30 *He is taught that God's judgments are unsearchable, and that God doeth not all at once.*

NEVERTHELESS as concerning the tokens, behold, the days shall come, that they which dwell upon earth [1]shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.
2 But [2]iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.
3 And the land, [3]that thou seest now to have root, shalt thou see wasted suddenly.
4 But if the Most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:
5 And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled:
6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together.
7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.
8 There shall be a confusion also in many places, and fire shall be oft [4]sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:
9 And salt water shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,
10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.
11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? and it shall say, No.
12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not [5]prosper.

[1] Or, *shall be found with great wealth.*
[2] Matt. 24. 12.
[3] Or, *that thou treadest upon and seest.*
[4] Or, *fluked.*
[5] Or, *be directed.*

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came to me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the Most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen the one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitude of peoples thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and [6]upon the one root hast thou prepared others, and why hast thou scattered thine only one people among many?

[6] Or, *over.*

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice, and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked and said, Seeing thou hast now given me the way, I will *proceed* to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

## CHAP. VI.

1 *God's purpose is eternal.* 8 *The next world shall follow this immediately.* 13 *What shall fall out at the last.* 31 *He is promised more knowledge.* 38 *He reckoneth up the works of the creation, and complaineth that they have no part in the world for whom it was made.*

[1] Or, *circle of the earth.*

AND he said unto me, In the beginning, when the [1]earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the movable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times: or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, [2]Jacob's hand held [3]first the heel of Esau.

[2] Gen. 25. 26.
[3] Or, *from the beginning*

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand; other question, Esdras, ask thou not.

11 ¶ I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great [4]motion; but the place where thou standest shall not be moved.

[4] Or, *earthquake.*

15 And therefore when it speaketh be not afraid; for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened that when I had heard it I stood up upon my feet, and hearkened, and behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be [5]finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

[5] Or, *sealed.*

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things [6]by day than I have heard.

[6] See chap. 13 ver. 52.

32 For thy voice is heard before the Most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the Most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; [7]Let heaven and earth be made; and thy word was a perfect work.

[7] Gen. 1.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

[8] Gen. 1. 14.

44 For immediately there was great and innumerable fruit and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 [8]Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

[9] Gen. 1. 15. Deut. 4. 19.

46 And gavest them a charge to do [9]service unto man, that was to be made.

[*] Gen. 1. 20.

47 Upon the fifth day thou saidst unto the seventh part, *where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

[†] *Behemoth.*

49 Then didst thou ordain two living creatures, the one thou calledst †Enoch and the other Leviathan;

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy first born thy only-begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

## CHAP. VII.

1 *The way is narrow.* 12 *When it was made narrow.* 28 *All shall die and rise again.* 33 *Christ shall sit in judgment.* 46 *God hath not made paradise in vain.* 62 *He is merciful.*

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

[1] Or, *steep place.*

7 The entrance thereof is narrow, and set in a [1]dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water.

8 And one only path between them both, even between the fire and the water, *so small* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the [2]elder world were wide and sure, and brought immortal fruit.

[2] Or, *greater*

14 If then they that live, labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy [3]law, that the righteous should inherit these things, but that the ungodly should perish.

[3] Deut. 3. 4.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the Most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenant; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall ome, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the [4]former judgments: so that no man shall remain.

[4] Or, *first beginning*

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, [5]Abraham prayed first for the Sodomites, and [6]Moses for the fathers that sinned in the wilderness:

[5] Gen. 18. 23.
[6] Ex. 32. 11.

37 And Jesus after him for Israel in the time of [7]Achan:

[7] Or, *Achor*

38 And Samuel and [8]David for the destruction: and [9]Solomon for them that should come to the sanctuary:

[8] 2 Sam. 21. 17.
[9] 2 Chron. 8. 14.

39 And *Helias for those that received rain; and for the dead, that he might live:

* 1 Kings 17. 21. & 18. 42, 45.

40 And †Ezechias for the people in the time of Sennacherib: and many for many.

† 2 Kings 19. 15.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly; wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done! for though it was ‡thou that sinned, thou art not fallen alone, but we all that come of thee.

‡ Rom. 5. 18.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the Most High is kept to defend them which have led ‖a wary life, whereas we have walked in the most wicked ways of all?

‖ Or, *a chaste life.*

53 And that there should be showed a paradise, whose fruit endureth forever, wherein is [1]security and medicine, since we shall not enter into it?

[1] Or, *fullness.*

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the [2]condition of the battle, which man that is born upon the earth shall fight;

[2] Or, *intent.*

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, [3]Choose thee life, that thou mayest live.

[3] Deut. 30. 19.

60 Nevertheless, they believed not him, nor yet the prophets after him, no, nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the Most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that [4]he is patient, and long suffereth those that have sinned, as his creatures;

[4] Rom. 2. 4.

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are [5]cured with his word, and put out the multitude of [6]contentions,

[5] Or, *created.*
[6] Or, *contempts.*

70 There should be very few left peradventure in an innumerable multitude.

## CHAP. VIII.

1 *Many created, but few saved.* 6 *He asketh why God destroyeth his own work, and prayeth God to look upon the people which only serve him.* 41 *God answereth, that all seed cometh not to good, and that glory is prepared for him, and such like.*

AND he answered me, saying, The Most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 [1]There be many created, but few shall be saved.

[1] Matt. 20. 16.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.
5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.
6 O Lord, if thou suffer not thy servant, that we may pray before thee, and [2]thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?
7 For thou art alone, and we all one workmanship of thy hands, like as thou hast said.
8 For [3]when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.
9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.
10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts.
11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.
12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.
13 And thou shalt mortify it as thy creature, and quicken it as thy work.
14 If therefore thou shalt destroy him which with so great [4]labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.
15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;
16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;
17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.
18 But I have heard the swiftness of the judge which is to come.
19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,
20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;
21 Whose throne is inestimable: whose glory may not be comprehended: before whom the hosts of angels stand with trembling,
22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;
23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:
24 O hear the prayer of thy servant, and give ear to the petition of thy creature.
25 For while I live I will speak, and so long as I have understanding I will answer.
26 O look not upon the sins of thy people; but on them which serve thee in truth.
27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.
28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.
29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.
30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.
31 For we and our fathers [5]do languish of such diseases: but because of us sinners thou shalt be called merciful.
32 For if thou [6]hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.
33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.
34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shou'dest be so bitter toward it?
35 [7]For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.
36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the [8]confidence of good works.
37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.
38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction;
39 But [9]I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.
40 Like as I have spoken now, so shall it come to pass.
41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.
42 I answered then and said, If I have found grace, let me speak.
43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season: or if there come too much rain, and corrupt it:
44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.
45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.
46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.
47 For thou *comest far short that thou shouldest be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.
48 In this also thou art marvellous before the Most High:
49 In that thou hast †humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.
50 For many great miseries shall be done to them that in the ‡latter time shall dwell in the world, because they have walked in great pride.
51 But understand thou for thyself, and seek out the glory for such as be like thee.
52 For unto you is paradise ‖opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.
53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into [1]hell to be forgotten:
54 Sorrows are passed, and in the end is shewed the treasure of [2]immortality.
55 And therefore ask thou no more [3]questions concerning the multitude of them that perish.
56 For when they had taken liberty, they despised the Most High, thought scorn of his law, and forsook his ways.
57 Moreover they have trodden down his righteous,
58 And [4]said in their heart, that there is no God; yea, and that knowing they must die.
59 For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will [5]that men should come to nought:
60 But they which he created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.
61 And therefore is my judgment [6]now at hand.
62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,
63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times; [7]but at what time, thou has not shewed me.

[2] Or, *to give us.*
[3] Or, *how is the body fashioned.*
[4] Job. 10. 8. Ps. 139. 14, &c.
[5] Or, *are sick.*
[6] Or, *be willing.*
[7] 1 Kings 8. 46. 2 Chron. 8. 36.
[8] Or, *substance.*
[9] Gen. 4. 4.
* Rom. 5. 7, 8.
† James 4. 10.
‡ 2 Tim. 3. 1.
‖ Isa. 22. 22.
[1] Or, *the grave.*
[2] 2 Tim. 1. 10.
[3] 2 Tim. 2. 23.
[4] Ps. 14. 1. & 53. 1.
[5] Prov. 16. 4.
[6] Rev. 1. 7.
[7] Acts 1. 7.

## CHAP. IX.

*1 Who shall be saved and who not. 19 All the world is now corrupted. 22 Yet God doth save a few. 33 Esdras complaineth that those perish which keep God's law. 38 He seeth a woman lamenting in a field.*

HE answered me then, and said, Measure thou the time diligently in itself; and when thou [1]seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen [2]earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the Most High spake of those things [3]from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 [4]Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be [5]preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then [6]shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell [7]in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it;

12 [8]The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: [9]but inquire how the righteous shall be saved whose the world is, and for whom the world is created.

14 Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter, *that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also; for it was the time of the world.

18 †And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: ‡but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a ‖grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain: and let my [1]grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the [2]Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, [3]like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me [4]like as before:

28 And I opened my mouth, and began to talk before the Most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast [5]shewed unto our fathers in the wilderness, in a place where no man [6]treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, [7]Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thine ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it [8]perished, because they kept not the thing that was sown in them.

34 And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us; but with us it hath not happened so.

36 For we that have received the law, [9]perish by sin, and our heart also which receiveth it.

37 Notwithstanding, *the law perisheth not, but remaineth in his force.

38 And when I spake these things †in my heart, I looked back with mine eyes, and upon the right side I saw a ‡woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, ‖Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had a husband thirty years.

44 And those thirty years I did nothing else [1]day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, [2]and gave me a son; and I was very [3]glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, [4]I made a feast.

## CHAP. X.

*6 He comforteth the woman in the field. 27 She vanisheth away, and a city appeareth in her place. 40 The angel declareth these visions in the field.*

AND it so came to pass, that when my son was entered into his wedding [1]chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my [2]neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, [3]and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the [4]meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion [5]our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are [6]sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For [7]out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly [8]rooted out.

11 Who then should make more mourning than she that hath lost so great a multitude; and not thou which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like

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1 Matt. 24. 15.

2 Matt. 24. 7.

3 Jude 14.

4 Isa. 46. 9, 10.

5 1 Pet. 1. 5. 9.

6 Or, *they shall marvel.* 7 Rev. 14. 11. & 19. 20.

8 Matt. 25. 46 2 Thess. 1. 8. 9.

9 Acts 2. 37. & 16. 30.

* Matt. 7. 13, 14.

† Prov. 8. 26, 27. *And now because the time of the world was come, when I was preparing the world,* &c. ‡ *But when the world was made, both now and then the manners of every one created were corrupted by a never-failing harvest, and a law unsearchable.*

‖ Or, *grain.*

1 Or, *grain,* Ps. 72. 16. & 80, 8, 9, 10, 11.

2 ver. 2, 6

3 ver. 24.

4 chap. 6. 36, 37.

5 Ex. 19. 9. & 24, 3. Deut. 4, 12.

6 Or, *cometh.*

7 Deut. 6. 4.

8 1 Cor. 10. 5, 10.

9 2 Cor. 2. 15, 16.

* Matt. 5. 17, 18.

† 1 Sam. 1. 13. ‡ ch. 10. 44.

‖ See John 20. 13.

1 Luke 2. 37. Acts 26, 7. See 1 Tim. 5. 5.

2 Rev. 12. 2.

3 John 16. 21.

4 Judg. 14. 10.

1 Judg. 15. 1.

2 Or, *countrymen.* Lat. *citizens.*

3 Jer. 31. 15. Matt. 2. 18.

4 Or, *speeches.*

5 Gal. 4. 26.

6 Neh. 2. 1, 2. 3.

7 Gen. 2. 7. & 3. 19.

8 Or, *abolished.*

the earth's, because I have lost the fruit of my womb, which [9]I brought forth with pains, and bare with sorrows:

13 *But the earth *not so:* for the multitude present in it, according to the course of the earth, is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt †acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shall be commended among women.

17 Go thy way then into the city to thy husband.

18 And she said unto me, That will I not do: I will not go into the city, ‡but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that ‖our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her [1]honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold, [2]her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry, very fearful: so that the [3]earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundation: then was I afraid, and cried with a loud voice, and said,

28 Where is [4]Uriel the angel, who came unto me at the first? for he hath caused me to fall [5]into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay [6]as one that had been dead, and mine understanding was taken from me; and he took [7]me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thy heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy [8]words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, [9]and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, *and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this †vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many ‡secret things unto thee.

39 He hath seen that thy ‖way is right: for that thou sorrowest continually for thy people, [1]and makest great lamentation for Sion.

[9] Gen. 3. 16.
* *But the earth after the manner of the earth whereinto the present multitude is gone again as it came out.*
† Job 1. 21.
‡ Jonah 1. 3, 8.
‖ Ps. 74. 3, 6, 7, 8, 9. & 79. 1, 2, 3. Lam. 1. & 2. & 4. & 5.
[1] See 1 Sam. 4 21, 22. & 14. 3.
[2] John 16. 22.
[3] Hag. 2. 6. Heb. 12. 26.
[4] ch. 4. 1.
[5] Or, *into the multitude in a trance*
[6] Rev. 1. 17.
[7] Rev. 1. 17.
[8] ch. 5. 20.
[9] Acts 9. 6.
* 2 Cor. 12. 4.
† Or, *trance.*
‡ Amos 3. 7.
‖ Or, *purpose*
[1] Amos 6. 1, 6.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest [2]a woman mourning, and thou [3]begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the [4]solution:

44 This woman, whom thou sawest, is Sion: and whereas she said unto thee, even she whom thou seest [5]as a city builded.

45 Whereas, *I say*, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years [6]Solomon builded the city, [7]and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee That my so coming into his marriage-chamber happened to have a fall, and died: [8]this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the [9]Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefere I bade thee remain in the field where no house was builded:

52 For I knew that the Highest *would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore †fear not, let ‡not thy heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed ‖above many other, and [1]art called with the Highest; and so are but few.

58 But to-morrow at night thou shalt remain here;

59 And so shall the Highest shew thee [2]visions of the [3]high things, which the Most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

[2] ver. 7.
[3] ver. 15.
[4] Or, *interpretation.*
[5] Ps. 48. 2.
[6] 1 Kings 6. 1.
[7] 1 Kings 8. 5.
[8] 2 Kings 24. 10, 16.
[9] Dan. 3. 26.
* Rev. 21. 9, 10, 11.
† ver. 27.
‡ ver. 31.
‖ See Luke 1. 28.
[1] Or, *art called to be with,* &c
[2] ver. 37.
[3] Or, *last things.*

## CHAP. XI.

*He seeth in his dream an eagle coming out of the sea, and a lion out of a wood talking to the eagle.*

THEN saw I a dream, and behold, there came up from the sea an [1]eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her [2]feathers there grew other contrary feathers; and they became little feathers and small.

4 But her [3]heads were at rest: the head in the midst was greater than the other, yet rested [4]it with the residue.

5 Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 [5]And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and lo, the voice went not out of her heads but from the midst of her body.

11 And I numbered her [6]contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there arose one feather, [7]and reigned over all the earth:

13 And so it was that when it reigned, the end of it came,

[1] ch. 12. 11.
[2] ver. 1.
[3] ver. 1.
[4] Lat. *she.*
[5] Dan. 2. 31, 38.
[6] ver. 3.
[7] ver. 5, 6

and [s]the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 [9]Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, *and then appeared no more.

20 Then I beheld, and lo, in process of time the feathers †that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and behold, the ‡twelve feathers appeared no more, nor the two little feathers.

23 And there was no more upon the eagle's body, but ‖three heads that rested, and six [1]little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule.

26 And I beheld, and lo, there was one set up, but shortly [2]it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one [3]of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the [4]two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those [5]that dwelt upon the earth with much oppression: and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midst suddenly [6]appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, [7]Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring [8]lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, [9]and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 *For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath †looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, ‡thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the ‖judgment and mercy of him [1]that made her.

[s] 1 Cor. 7. 31.

[9] Ps. 75. 4, 5, 6, 7.

* Jam. 4. 13, 14.

† ver. 3. 11.

‡ ver. 1.

‖ ver. 1.

[1] See ver. 1, 3.

[2] ver. 14, 16, 18, 19, 20.

[3] ver. 23.

[4] ver. 28.

[5] ver. 5, 6.

[6] ver. 26.

[7] Zech. 5. 1. & 6. 1.

[8] Gen. 49. 9. Rev. 5. 5.

[9] ver. 32.

* Ps. 82. 5.

† Ps. 14. 2. & 38. 13.

‡ ver. 1.

‖ Ps. 101. 1 Gen. 1. 1. Prov. 16. 4.

[1] ch. 11. 37.

[1] ch. 11. 37.

[2] ch. 11. 14, 16, 18, 19, 20, 28.

[3] Job 11. 7.

[4] Dan. 4. 35.

[5] ch. 10. 37.

[6] Dan. 7. 7.

[7] ch. 11. 32.

[8] ch. 11. 1

[9] ch. 11. 10.

* ch. 11. 11.

† ch. 11. 28.

‡ ch. 11. 1.

‖ ch. 11. 24.

## CHAP. XII.

1 *The eagle which he saw is destroyed.* 10 *The vision is interpreted.* 37 *He is bid to write his visions, and to fast, that he may see more.* 46 *He doth comfort those that were grieved for his absence.*

AND it came to pass, while the [1]lion spake these words unto the eagle, I saw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar.

3 And I saw, and behold, [2]they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou [3]searchest out the ways of the Highest.

5 Lo yet am I weary in my mind, and very weak in my spirit, and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord [4]that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and [5]shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the [6]vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be [7]feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, [8]which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest [9]not go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the *eight small underfeathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach; but two shall be kept unto the end.

22 And whereas thou sawest †three heads resting, this is the interpretation:

23 In his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the ‡heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest ‖two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, [1]whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard:

32 This is the [2]anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall [3]reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he [4]deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is [5]the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore [6]write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet [7]seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the [8]prophets thou [9]only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had *been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Jacob:

47 For the Highest hath you †in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the ‡low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as ‖the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

[2] Ps. 2. 2.
[3] Ps. 50. 21.
[4] Ps. 166. 43, 45. Isa. 54. 7
[5] ch. 11. 1
[6] Isa. 30. 8. Hab. 2. 2.
[7] ch. 9. 23, 27.
[8] Or, *people.*
[9] 1 Kings 18. 22. & 19. 10, 14. Rom. 11. 3.
* Ps. 74. 7.
† Isa. 49. 15.
‡ Ps. 138. 23.
‖ ver. 39.

## CHAP. XIII.

1 *He seeth in his dream a man coming out of the sea.* 25 *The declaration of his dream.* 54 *He is praised, and promised to see more.*

AND it came to pass after seven days, I [1]dreamed a dream by night.

2 And lo, there arose [2]a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the [3]thousands of heaven: and when he turned his countenance to look, [4]all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from [5]the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to [6]subdue him were sore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

[1] ch. 11. 1.
[2] *A certain man as the wind,* Junius
[3] *Clouds*
[4] See Hab. 3. 10.
[5] Ezek. 37. 9.
[6] ver. 5.

10 But only I saw that he sent [7]out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an [8]innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward I saw the same man come down [9]from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, *whereof some were glad, some were sorry, some of them were bound, and other some brought †of them that were offered: then was I sick through great fear, and I awaketh, and said,

14 Thou hast showed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Show me now yet ‡the interpretation of this dream.

16 For as I conceive[d] in mine understanding, wo unto them that shall be left in those days! and much more wo unto them that are not left behind!

17 For they that were not left were in ‖heaviness.

18 Now understand I the things that are laid up in the latter days which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great [1]perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into [2]these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 [3]The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall [4]endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 [5]This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest [6]hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, [7]that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held [8]neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the Most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And [9]one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall *my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall †stand upon the top of the mount Zion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall ‡rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest:

38 And shall lay before them their ‖evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire.

[7] Rev. 11. 5.
[8] ver. 5.
[9] ver. 6.
* Ezra 3. 12, 13.
† Junius, *of the things that were offered.*
‡ ch. 12. 10.
‖ 1 Pet. 1. 6.
[1] 2 Cor. 6. 4, 5.
[2] Or, *this day*
[3] ver. 15.
[4] Matt. 24. 13.
[5] ver. 21.
[6] ch. 12. 32.
[7] ver. 10.
[8] ver. 9.
[9] 2 Chron. 15. 6. Matt. 24. 7.
* Rom. 1. 4.
† Rev. 14. 1.
‡ Isa. 11. 4.
‖ Matt. 15. 19.

39 And whereas thou sawest that he gathered another [1]peaceable multitude unto him:

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom [2]Salmanasar the king of Assyria led away captive, and he carried them over the [3]waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into [4]Euphrates by the narrow passages of the river.

44 For the Most High then showed [5]signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called [6]Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall [7]stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people, are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together [8]he shall defend his people that remain.

50 And then shall he show them great wonders.

51 Then said I, O Lord that bearest rule shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, [9]Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day-time.

53 This is the interpretation of the dream which thou sawest, and whereby thou *only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth unto †the field, giving praise and thanks greatly unto the Most High because of his wonders, which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat ‡three days.

[1] ver. 12.
[2] 2 Kings 17. 3.
[3] Josh. 24. 2, 3, 15.
[4] Gen. 15. 18.
[5] Ex. 14. 21. Josh. 3. 15, 16.
[6] Or, *Araath*, Gen. 8. 4
[7] Rev. 16. 12.
[8] Jer. 30. 11. & 46. 28.
[9] Ps. 77. 19. & 104. 24, 25.
* ch. 12. 12.
† ch. 9. 24.
‡ ch. 14. 1.

## CHAP. XIV.

*2 A voice out of a bush calleth Esdras, and telleth him that the world waxeth old. 22 He desireth, because the law was burnt, to write all again, and is bid to get swift writers. 39 He and they are filled with understanding. 45 But he is charged not to publish all that is written.*

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice [1]out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord. And I stood up upon my feet.

3 Then said he unto me, [2]In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him up to the [3]mount of Sinai, where I held him by me a long season,

5 And told him many [4]wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the [5]dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be [6]taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, [7]and the times begin to wax old.

[1] Ex. 3. 4.
[2] Ex. 3. 2, 3, 4.
[3] Ex. 19. 1.
[4] Ps. 119. 18.
[5] ch. 11. 1
[6] Isa. 57. 1.
[7] Ps. 102. 26.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part:

13 Now therefore [8]set thy house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For [9]yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come *which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, †who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, ‡send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not ‖for forty days.

24 But look thou prepare thee many [1]box-trees, and take with thee Sarea, Dabria, Selemia, [2]Ecanus, and Asiel, these five which are ready to write swiftly;

25 And [3]come hither, and I shall light a candle of understanding in thy heart, which shall not be put out, till the thing be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things thou shalt shew secretly to the wise: tomorrow this hour shalt thou begin [4]to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, [5]O Israel.

29 [6]Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 [7]And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, [8]parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now [9]are ye here and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform you hearts, ye shall be kept alive, and after death ye shall *obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these †forty days.

37 So I took ‡the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, ‖open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my [1]mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, [2]and they wrote the wonderful visions of the night that were told

[8] Isa. 38. 1. 1 Mac. 9. 55.
[9] Matt. 24. 7, 8.
* ver. 8.
† See ch. 12. 37, 38.
‡ John 16. 13.
‖ Ex. 24. 18.
[1] Or, *box tablesto write on.* See ver. 44.
[2] Or, *Banus.*
[3] Rev. 21. 9.
[4] ver. 24.
[5] Deut. 6. 4.
[6] Gen. 47. 4.
[7] Acts 7. 53.
[8] Josh. 13. 6. & 14. 1, 2.
[9] Ps. 137. 1, 2, 3, 4.
*2 Tim. 1. 18.
†ver. 23.
‡ver. 24.
‖ Ezek. 3. 3.
[1] Ps. 51. 15. Isa. 22, 22.
[2] ver. 24.

which they knew not: and they sat [3]forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, [4]and I held not my tongue by night.

44 In forty days they wrote [5]two hundred and four books.

45 And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written [6]publish openly, that the worthy and unworthy may read it:

46 But keep the seventy last, [7]that thou mayest deliver them only to such as be [8]wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and [9]the stream of knowledge.

48 And I did so.

[3] ver.23.

[4] Ps. 22. 2.

[5] Or, *nine hundred and four.*

[6] ver.26.

[7] ver.26.

[8] Dan. 12. 3.

[9] Or, *the light of knowledge.*

## CHAP. XV.

1 *This prophecy is certain.* 5 *God will take vengeance upon the wicked, and upon Egypt.* 28 *A horrible vision.* 43 *Babylon and Asia are threatened.*

BEHOLD, speak thou in the ears of my people the words of prophecy, [1]which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 [2]Fear not the imaginations against thee; let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die [3]in their unfaithfulness.

5 Behold, saith the Lord, I will bring [4]plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 [5]I will hold my tongue no more as touching their wickedness which they profanely commit, neither will I suffer them in those things in which they wickedly exercise themselves: behold, the [6]innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is [7]led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 I will bring them with a mighty hand and a stretched-out arm, and [8]smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 [9]Wo to the world, and them that dwell therein!

15 For the sword and their destruction draweth nigh, *and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, †and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 ‡A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, ‖which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 [1]Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, [2]and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 [3]Wo to them that sin, and keep not my commandments! saith the Lord:

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

[1] Jer. 1. 9.

[2] Jer. 1. 17.

[3] Prov. 14. 32.

[4] Deut. 28. 59.

[5] Ps. 50. 3.

[6] Rev. 6. 10. & 19. 2.

[7] Isa. 53. 7. Acts 8. 32.

[8] Ex. 3. 20.

[9] Matt. 18. 7.

* Matt. 24. 6, 7.

† Judg. 5. 6, 7.

‡ Luke 21. 16, 17.

‖ Mal. 1. 11.

[1] Matt. 7. 1, 2. Rev. 18. 5, 6, 8.

[2] Heb. 12. 29.

[3] Isa. 3. 11.

26 For the Lord knoweth all them that sin against him, [4]and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you because ye have sinned against him.

28 Behold a horrible vision, and the appearance thereof from [5]the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, [6]that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the [7]dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, [8]and strife [9]among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very *horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude †of stars upon the earth, even their own star; ‡and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's ‖hough.

37 And there shall be great [1]fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great [2]storms from the south, and from the north, and another part from the west.

39 And strong [3]winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the star stirred to cause fear towards the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, [4]that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place a horrible star,

41 [5]Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go steadfastly unto Babylon, and [6]make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and [7]smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art [8]partaker of the hope of Babylon, and art the glory of her person:

47 Wo be unto thee, thou wretch, because thou hast made thyself [9]like unto her: and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send *plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up †as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 ‡If thou hadst not always slain my chosen, exalting the stroke of thy hands, and saying over their ‖dead when thou wast drunken,

[4] 2 Pet. 2. 3, 10.

[5] ver.20.

[6] Ps. 48. 4, 5, 6.

[7] ver.29.

[8] ver.14, 15, 16.

[9] Or, *against*

*ver.28.

† Matt. 24. 29.

‡ Rev. 14. 20.

‖ Or, *pastern* or, *litter.*

[1] ver. 29, 33.

[2] ver.34.

[3] ch. 13. 2.

[4] ver.37.

[5] Ps. 148. 8.

[6] Or, *destroy* Isa. 47. 1.

[7] Rev. 18. 18.

[8] Or, *like unto Babylon.*

[9] Rev. 18. 4.

* Rev. 18. 8.

† Ps. 102. 11.

‡ Isa. 47. 6. Zech. 1. 15.

‖ Lat. *death.*

54 Set forth the beauty of thy countenance?
55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompense.
56 Like as thou hast done unto my chosen, saith the Lord, [1]even so shall God do unto thee, and shall deliver thee into mischief.
57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.
58 They that be in the mountains shall die of hunger, [2]and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.
59 Thou as unhappy shalt come through the sea, and receive plagues again.
60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to [3]Babylon that was destroyed.
61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;
62 And [4]shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.
63 Thy children shall they carry away captive, and look, what thou hast, they shall spoil it, and [5]mar the beauty of thy face.

[1] Deut. 32. 35. Rom. 12. 19. Heb. 10. 30.
[2] See Deut. 28. 53.
[3] ver. 46.
[4] Mal. 4. 1.
[5] Or, *blemish*

## CHAP. XVI.

1 *Babylon and other places are threatened with plagues that cannot be avoided, and with desolation.* 40 *The servants of the Lord must look for troubles; and not hide their sins, but leave them, and they shall be delivered.*

WO be unto thee, [1]Babylon, and [2]Asia! wo be unto thee, [3]Egypt, and [4]Syria!
2 [5]Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.
3 A sword is sent upon you, and who may turn it back?
4 A fire is sent among you, and who may quench it?
5 [6]Plagues are sent unto you, and what is he that may drive them away?
6 May any man drive away a hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?
7 May one turn again the arrow that is shot of a strong archer?
8 The [7]mighty Lord sendeth the plagues, and who is he that can drive them away?
9 A fire shall go forth from his wrath, and who is he that may quench it?
10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?
11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?
12 The earth quaketh, and the foundations thereof; [8]the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:
13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.
14 Behold, the plagues are sent, [9]and shall not return again, until they come upon the earth.
15 The fire is kindled, *and shall not be put out, till it consume the foundation of the earth.
16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.
17 †Wo is me! wo is me! who will deliver me in those days?
18 ‡The beginning of sorrows and great mournings; the beginning of famine and great dearth; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?
19 Behold, famine and plague, ‖tribulation and anguish, are sent as scourges for amendment.
20 But for all these things they shall not turn from their wickedness, nor be always mindful of thy scourges.
21 Behold, victuals shall be so good, cheap upon earth, that they shall think themselves to be in good case, and even then shall [1]evils grow upon earth, sword, famine, and great confusion.

[1] ch. 15. 60.
[2] ch. 15. 46.
[3] ch. 15. 10.
[4] Isa. 17. 3.
[5] Joel 1. 3.
[6] ch. 15. 49.
[7] Job 9. 4.
[8] Ps. 107. 25, 26, 27.
[9] ver. 5.
* ver. 6.
† Isa. 6. 5.
‡ Matt. 24. 8.
‖ Rom. 2. 9.
[1] Or, *plagues*

22 [2]For many of them that dwell upon earth shall perish of famine; and the others that escape the hunger, shall the sword destroy.
23 And the dead shall [3]be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.
24 There shall be no man left to till the earth, and to sow it.
25 The trees shall give fruit, and who shall gather them?
26 The grapes shall ripen, and who shall tread them? [4]for all places shall be desolate of men;
27 So that one man shall desire to see another, and to hear his voice.
28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, [5]and in the clefts of the rocks.
29 As in an orchard of olives upon every tree there are left three or four olives;
30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:
31 Even so in those days there shall be three or four left by them that search their houses with the sword.
32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel there-through.
33 [6]The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.
34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.
35 Hear now these things, and understand them, [7]ye servants of the Lord.
36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.
37 Behold, the [8]plagues draw nigh, and are not slack.
38 As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:
39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, [9]and sorrows shall come upon it on every side.
40 O my people, hear my word: make you ready to the battle, and in those evils be even *as pilgrims upon the earth.
41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:
42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:
43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:
44 †They that marry, as they that shall get no children: and they that marry not, as the widowers.
45 And therefore they that labour, labour in vain:
46 ‡For strangers shall reap their fruits, and spoil their goods, overthrow their houses, ‖and take their children captives, for in captivity and famine shall they get children.
47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:
48 The more will I be angry with them for their sin, saith the Lord.
49 Like as a whore envieth a right honest and virtuous woman:
50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently [1]searcheth out every sin upon earth.
51 And therefore be ye not like thereunto, nor to the works thereof.
52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.
53 Let not the sinner say [2]that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.
54 Behold, the Lord knoweth all the works of men, [3]their imaginations, their thoughts, and their hearts:
55 Which spake but the word, Let the earth be made: [4]and it was made: Let the heaven be made; and it was created.

[2] Lev. 26. 25, 26.
[3] Ps. 79. 2, 3.
[4] Isa. 1. 7. & 3. 25, 26.
[5] Isa. 2. 19, 21.
[6] Isa. 4. 1.
[7] Ps. 135. 1.
[8] ver. 8.
[9] ver. 18, 19.
* Heb. 11. 13.
† 1 Cor. 7. 29.
‡ Deut. 28. 51.
‖ Deut. 28. 41.
[1] Jer. 17. 10.
[2] 1John 1. 8, 10.
[3] Luke 16. 15.
[4] Gen. 1. 1.

56 In his word were the stars made, and he knoweth the [5]number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he [6]hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In [7]the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 [8]He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the [9]Spirit of Almighty God, which made all things, *and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, †and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? ‡or how will ye hide your sins before God and his angels?

67 Behold, ‖God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, [1]being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 [2]For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen; [3]and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord; behold the days of trouble are at hand, but I will deliver you from the same.

75 [4]Be ye not afraid, neither doubt; for God is your guide,

76 And the [5]guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Wo be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is [6]left undressed, and is cast into the fire [7]to be consumed therewith.

[5] Ps. 147. 4.
[6] Job 26. 7.
[7] Isa. 41. 18. & 43. 19.
[8] Gen. 2. 7.
[9] Gen. 1. 2.
* 1 Cor. 2. 10.
† Job 34. 22.
‡ Ps. 139. 3, 12.
‖ Ps. 50. 6. & 75. 7.
[1] Or, *being unable to resist.*
[2] Acts 21. 27, 30.
[3] Ps. 66. 10. Zech. 13. 9. 1 Pet. 1. 6, 7.
[4] Isa. 41. 10.
[5] Ps. 48. 14.
[6] Or, *shut out*
[7] Heb. 6. 8.

# TOBIT.

## CHAP. I.

1 *Tobit's stock and devotion in his youth.* 9 *His marriage and captivity.* 13 *His preferment, alms and charity in burying the dead; for which he is accused and fleeth, and after returneth to Nineve.*

THE book of the [1]words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe [2]of Nephthali;

2 Who in the time of [3]Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called [4]properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, [5]all the tribe of Nephthali my father fell from the house of Jerusalem, [6]which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, where the temple of the habitation of the Most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed [7]unto the [8]heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, [9]having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of *Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, †as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine ‡own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the ‖bread of the Gentiles.

11 But I kept [1]myself from eating;

12 Because I remembered God with all my heart.

13 And the Most High gave me grace and favour before Enemessar, so that I was his [2]purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, [3]at Rages, a city of Media, ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; [4]whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, [5]and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast [6]about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and [7]fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, [8]I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, besides my wife Anna and my son Tobias.

21 And there passed not five and fifty days before two of his sons [9]killed him, and they fled into the mountains of Ararath; and *Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus, my brother Anael's son.

22 And Achiacharus entreating for me, I returned to †Nineve. Now Achiacharus was ‡cup-bearer, and keeper of the signet, and steward and overseer of the accounts: and ‖Sarchedonus appointed him next unto him: and he was my brother's son.

## CHAP. II.

1 *Tobit leaveth his meat to bury the dead, and becometh blind.* 11 *His wife taketh in work to get her living.* 14 *Her husband and she fall out about a kid.*

NOW when I was come home again, and [1]my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is [2]the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what [3]poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and said, Father, one our of nation is strangled, and is cast out in the market-place.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness.

6 Remembering that prophecy of [4]Amos, as he said, Your

[1] Or, *acts.*
[2] Gen. 49. 21. Deut. 33. 23.
[3] 2 Kings 17 3, 6.
[4] Or, *Kedes of Nephthali in Galilee,* Judges 4. 8.
[5] 1 Kings 12. 16.
[6] Deut. 12. 5.
[7] Or, *to the power of Baal,* or, *the god Baal.*
[8] 1 Kings 12. 28, 30.
[9] Ex. 22. 29. Deut. 12. 6.
* Or, *Levi.*
† See Judg. 4. 4.
‡ Num. 36. 7.
‖ Gen. 43. 32.
[1] Gr. *my soul* Dan. 1. 8.
[2] Gr. *buyer.*
[3] Or, *in the land or country of Media.*
[4] Gr. *the ways of whom were unsettled.*
[5] Matt. 25. 35.
[6] Or, *behind the walls.*
[7] 2 Kings 19. 35, 36. Isa. 37. 36, 37. Ecclus. 48. 18, 21. 1 Mac. 7. 41. 2 Mac. 8. 19.
[8] Matt. 10. 23.
[9] 2 Kings 19. 37. 2 Chron 32. 21.
* Or, *Esarhaddon*
† ver. 3.
‡ Neh. 1. 11.
‖ Or, *Esarhaddon*
[1] ch. 1. 20.
[2] Ex. 34. 22. Deut. 16. 9, 10, 11.
[3] ch. 1. 16, 17.
[4] Amos 8. 10.

feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went [5]and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: [6]who fled away; and yet lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, [7]being polluted, and my face was uncovered:

10 And I knew not that there were [8]sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and [9]a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna *did take women's works to do.

12 And when she had sent †them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; ‡for it is not lawful to eat any thing that is stolen.

14 ‖But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, [1]Where are thine alms and thy righteous deeds? [2]behold, thou and all thy works are known.

## CHAP. III.

*1 Tobit, grieved with his wife's taunts, prayeth. 7 Sara, reproached by her father's maids, prayeth also. 17 An angel is sent to help them both.*

THEN I being grieved [1]did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, [2]and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, [3]and *the sins* of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, [4]and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy [5]judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me [6]as seemeth best unto thee, and command my spirit to be taken from me, that I may be [7]dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the [8]everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane, a city of Media, Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to [9]seven husbands, whom Asmodeus the evil spirit had killed before they had lien with her. Dost thou not know, said they, that thou hast strangled thy husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have *strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then †she prayed towards the window, and said, Blessed art thou, O Lord my God, and thy holy and glorious name is blessed and honourable for ever: ‡let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face towards thee,

13 And say, ‖Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man.

15 And that I never polluted my name, nor the name of [1]my father, in the land of my captivity; I am the only daughter of my father, neither hath he any child to be his heir, neither any [2]near kinsman, nor any son of his alive to whom I may keep myself for a wife: my seven husbands are already dead, [3]and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both [4]were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the [5]whiteness of Tobit's eyes, and to give [6]Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind [7]Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

## CHAP. IV.

*3 Tobit giveth instructions to his son Tobias, and telleth him of money left with Gabael in Media.*

IN that day Tobit remembered the [1]money which he had committed to Gabael in Rages of Media,

2 And said within himself, [2]I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, [3]but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she is dead, bury her by me in one grave.

5 My son, [4]be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do [5]uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 [6]Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance, [7]give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good [8]treasure for thyself against the day of necessity.

10 [9]Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the Most High.

12 Beware of all *whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a †strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love ‡thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in *not* taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the ‖wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be [1]circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 [2]Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 [3]Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance [4]give alms; and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

[5] ch. 1. 17.
[6] ch. 1. 19.
[7] Num. 3. 11.
[8] Or, *swallows.*
[9] Or, *white films.*
* Or, *was hired to spin in the women's rooms.*
† Or, *her work.*
‡ Ex. 23. 4. Deut. 22. 1.
‖ Job 2. 9.
[1] ch. 1. 8, 16, 17.
[2] Or, *lo, all things are known to thee.*
[1] ch. 2. 7.
[2] Ps. 145. 17.
[3] Ex. 20. 5.
[4] Deut. 23. 15, 37.
[5] Rev. 19. 2.
[6] 1 Sam. 3. 18.
[7] Or, *dismissed,* or, *delivered.*
[8] Luke 16. 9.
[9] See Matt. 22. 25, 26.
* ver. 8.
† Dan. 6. 10.
‡ Ps. 145. 10.
‖ Jonah 4. 3, 8.

[1] ver. 10.
[2] Or, *brother*
[3] ver. 13.
[4] Ps. 65. 2.
[5] ch. 2. 10.
[6] ver. 7.
[7] ver. 8.
[1] ch. 1. 14.
[2] ch. 3. 13, 15.
[3] Ex. 20. 12. Ecclus. 7. 27.
[4] Ps. 78. 11. Mal. 3. 16.
[5] Mic. 6. 8.
[6] Prov. 3. 9. Ecclus. 4. 1, & 14. 13. Luke 14. 13.
[7] Eccles. 35. 10.
[8] Matt. 5. 20.
[9] Eccles 29. 13.
*1 Thess 4. 3.
† Neh. 13. 23, 25.
‡ Rom. 9. 3. & 10. 1. 1 Pet. 2. 17.
‖ Lev. 19. 13. Deut. 24. 14, 15.
[1] Eph. 5. 15.
[2] Matt. 7. 12. Luke 6. 31.
[3] Luke 14. 13.
[4] Matt. 6. 1.

19 [5]Bless the Lord thy God always, and desire of him that [6]thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that [7]I committed ten talents to Gabael the *son* of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou [8]fear God, and depart from all sin, and do that which is pleasing in his sight.

[5] Ps. 103. 1, 2, 20, 21, 22.
[6] Ps. 119. 5.
[7] ch. 1. 14. ver. 1
[8] Eccl. 12. 13.

## CHAP. V.

*1 Young Tobias seeketh a guide into Media. 6 The angel will go with him, and saith he is his kinsman. 16 Tobias and the angel depart together. 17 But his mother is grieved for her son's departing.*

TOBIAS then answered and said, [1]Father, I will do all things which thou hast commanded me,

2 But how can I receive the [2]money, seeing I know him not?

3 Then he gave him the hand-writing, and said unto him, Seek thee a man which may go with thee, while I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to [3]Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother [4]Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they [5]saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or a hired man to go with thy son? Then Tobit said unto him, [6]I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have inquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we [7]went together to Jerusalem to worship, and offered the first-born, and the tenths of the fruits: and they were not seduced [8]with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, [9]what wages shall I give thee? *wilt thou* a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, *and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the †angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But ‡Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 ‖Be not greedy to add money to money, but let it be as refuse in respect of our child.

19 [1]For that which the Lord hath given us to live with, doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, [2]and he shall return safe.

22 Then she made an end of weeping.

[1] ch. 1. 20.
[2] ch. 4. 20.
[3] ch. 5. 20.
[4] ch. 4. 1, 20.
[5] Phil. 4. 21.
[6] ver. 8.
[7] ch. 1. 6.
[8] ch. 1. 4, 5.
[9] See ver. 11.
* See Gen. 24. 12.
† Ex. 23. 20.
‡ ch. 1. 9.
‖ Or, *let not money be added, but be the off-scouring of our son*
[1] Or, *So long as God hath granted us to live, this is sufficient.*
[2] Ps. 121. 7, 8.

## CHAP. VI.

*4 The angel biddeth Tobias to take the liver, heart, and gall out of a fish, and to marry Sara the daughter of Raguel. 16 He teacheth how to drive the wicked spirit away*

AND as they went on their journey, they came in the evening to the river Tigris, [1]and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the [2]angel said unto him, Take the fish. And the young man laid hold of the fish, [3]and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to [4]Ecbatane.

6 Then the young man said to the angel, Brother [5]Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath °whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to-day we shall lodge with [7]Raguel, who is thy cousin; he also hath one only daughter, named [8]Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the [9]right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, *that this maid hath been given to seven men, who all died in the marriage chamber.

14 †And now I am the only son of my father, and I am afraid lest, if I go in unto her, I die, as the other before: for a ‡wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life, because of me, to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, ‖Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother, for she shall be given thee to wife; and make thou no reckoning of the [1]evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber thou shalt take the [2]ashes of perfume, [3]and shall lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, [4]and pray to God [5]which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and [6]she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was [7]effectually joined to her.

[1] ver. 4.
[2] ch. 4. 12, 13.
[1] ver. 14.
[2] Or, *embers.*
[3] ver. 4, 7
[4] Phil. 4. 6.
[5] Ps. 103. 8.
[6] Gen. 24. 8.
[7] Or, *vehemently.*

## CHAP. VII.

*11 Raguel telleth Tobias what had happened to his daughter. 12 He giveth her in marriage unto him. 17 She is conveyed to her chamber and weepeth. 13 Her mother comforteth her.*

AND when they were come to [1]Ecbatane, they came to the house of Raguel, [2]and Sara met them; and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren. To whom they said, We are of the sons of [3]Nephthali, [4]which are captives in Nineve.

[1] ch. 6. 5.
[2] See Gen. 24. 15.
[3] ch. 1. 1.
[4] ch. 1. 10

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive and in good health: and Tobias said, [5]He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit [6]was blind, he was sorrowful, and wept.

8 And likewise [7]Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully; and after that they had killed [8]a ram of the flock, they set store of meat on the table. Then said Tobias to [9]Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be despatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is *meet that thou shouldest marry my daughter: nevertheless, I will declare unto thee the truth.

11 I have given my daughter in marriage to †seven men, who died that night they came in unto her: nevertheless, for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the ‡manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he ‖called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after [1]the law of Moses and lead her away to thy father [2]And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument *of covenants*, [3]and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another [4]chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she [5]received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the [6]Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

## CHAP. VIII.

*3 Tobias driveth the wicked spirit away, as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead, but finding him alive, praiseth God, and maketh a wedding feast.*

AND when they had [1]supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the [2]ashes of the perfumes, and put the heart and the liver of the fish thereupon, and [3]made a smoke *therewith*.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and [4]the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, [5]and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 [6]Thou madest Adam, and gavest him Eve his wife for a helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, [7]but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And she said with him, [8]Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his [9]wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel *praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, †for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of ‡two that were the only-begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the ‖wedding-feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till [1]the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

## CHAP. IX.

*1 Tobias sendeth the angel unto Gabael for the money. 6 The angel bringeth it and Gabael to the wedding.*

THEN Tobias called [1]Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to [2]Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with [3]Gabael, and gave him the hand-writing: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and [4]Tobias blessed his wife.

## CHAP. X.

*1 Tobit and his wife long for their son. 7 She will not be comforted by her husband. 10 Raguel sendeth Tobias and his wife away with half of his goods, and blesseth them.*

NOW Tobit his father [1]counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now*, [2]*I care for nothing*, my son, *since I have let thee go*, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, [3]take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until [4]the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, [5]Let me go, for my father and my mother look no more to see me.

8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And [6]he blessed them, and [7]sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, [8]Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children [9]of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee *of special trust: wherefore do not entreat her evil.

5 ch. 1. 9.
6 ch. 2. 10.
7 ver. 2.
8 Or, *a sucking ram*, or, *lamb*, Junius.
9 ch. 3. 17.
* ch. 6. 11, 12.
† ch. 5. 8.
‡ Or, *law*.
‖ See Gen. 24. 57.
1 Num. 36. 6.
2 ver. 7.
3 See ver. 11.
4 ch. 6. 16.
5 Or, *licked*.
6 Acts 17. 24.
1 ch. 7. 11.
2 Or. *embers*.
3 ch. 6. 7.
4 ch. 5. 2.
5 ch. 6. 17.
6 Gen. 2. 7.
7 1 Thess 4. 4, 5.
8 1 Cor. 14. 16.
9 ch. 7. 2.
* Ps. 147. 1.
† Eccl. 7. 14.
‡ ver. 4.
‖ Judg. 11. 10. Matt. 22. 1, 14. John 2. 1, 10.
1 See Judg. 14. 12.
1 ch. 5. 4.
2 ch. 4. 1.
3 ch. 1. 14.
4 Or, *Gabael blessed Tobias and his wife*, Junius.
1 ch. 9. 4.
2 1 Sam. 10. 2.
3 Phil. 4. 6.
4 ch. 8. 20.
5 Gen. 24. 54, 56.
6 Gen. 24. 60.
7 Gen. 24. 59.
8 Ex 20. 12.
9 Job 12. 16.
* Or, *to be safely kept*.

## CHAP. XI.

*6 Tobias's mother spieth her son coming. 10 His father meeteth him at the door, and recovereth his sight. 14 He praiseth God, and welcometh his daughter-in-law.*

AFTER these things Tobias [1]went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto [2]Nineve.

2 Then [3]Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thy hand the gall of the fish. So they went their way, [4]and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and [5]the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and [6]the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and [7]fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth [8]I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled; but his son ran unto him,

11 And took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And [9]the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thy holy angels:

15 For thou hast scourged, *and hast taken pity *on me:* for behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law at the gate of †Nineve, rejoicing, and praising God: and they which saw him go marvelled ‡because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: ‖God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, [1]and Nasbas his brother's son, came:

19 And Tobias's wedding was kept [2]seven days with great joy.

## CHAP. XII.

*5 Tobit offereth half to the angel for his pains. 6 But he calleth them both aside, and exhorteth them. 15 He telleth them that he was an angel, and was seen no more.*

THEN Tobit called his son Tobias, and said unto him, My son, [1]see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, [2]and made whole my wife, [3]and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, [4]Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. [5]It is good to praise God, and exalt his name, and [6]honourably to shew forth the works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, [7]and no evil shall touch you.

8 Prayer is good with fasting, and alms, and righteousness. [8]A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin [9]are enemies to their own life.

11 *Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter-in-law, †I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave the dinner ‡to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And ‖now God hath sent me to heal thee and Sara thy daughter-in-law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and [1]fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 [2]All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks; for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, [3]they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

## CHAP. XIII.

*The thanksgiving unto God, which Tobit wrote.*

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 [1]For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again; neither is there any that can avoid his hand.

3 [2]Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 [3]If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: [4]who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, [5]and let all praise him for *his* righteousness.

9 O Jerusalem, the holy city, [6]he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, [7]*for he is* good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and [8]let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 [9]Many nations shall come from far to the name of the Lord God *with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed *are* †they which love thee, *for* they shall rejoice in thy ‡peace: blessed *are* they which have been sorrowful for

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1 Acts 8. 39.
2 Gen. 10. 11.
3 ch. 9. 1.
‡ Gr. *to go and bury.* ch. 2. 4.
4 ch. 5. 16.
‖ ch. 3. 17.
5 ch. 5. 8.
1 Judg. 13. 20.
6 ch. 2. 10.
7 Gen. 46. 29.
8 Gen. 46. 30.
2 Gen. 18. 8. & 19. 3. Judg. 13. 16.
3 Acts 8. 39.
9 ver. 8.
* Ps. 103. 13.
1 Deut. 32. 59. 1 Sam. 2. 6. Wis. 16. 13.
† ver. 1.
‡ ver. 11, 12, 13.
2 Ps. 18. 49. Rom. 15. 9.
‖ ver. 14.
1 Junius, *who is also called Nasbas*
2 Judg. 14. 12.
3 1 Kings 8. 47, 51.
1 ch. 5. 14, 15.
4 Joel 2. 14.
2 ch. 7. 11. & 8. 2, 3.
3 ch. 9. 5.
4 ver. 2.
5 Ps. 67. 5.
6 Or, *he will lay a scourge upon the works of thy children.*
7 Ps. 106. 1.
5 Ps. 117. 1.
6 Or, *with honour*
8 Or, *to make*
9 Isa. 2. 3.
* Ps. 72. 10.
7 1 Pet. 3. 13.
† Ps. 122. 6.
8 Ps. 37. 16.
‡ Or, *prosperity.*
9 Prov. 8. 36. *Amos 3. 7.
† Acts 10. 4.

all thy scourges, for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let ‖my soul bless God the great King.

16 For Jerusalem shall be built up with [1]sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.

17 And [2]the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

## CHAP. XIV.

*3 Tobit giveth instructions to his son, specially to leave Nineve. 11 He and his wife die and are buried. 12 Tobias removeth to Ecbatane, and there dieth, after he had heard of the destruction of Nineve.*

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: [1]and he gave alms, and he [2]increased in the fear of the Lord God, and praised him.

3 And when he was very aged, [3]he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which [4]Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in [5]Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 [6]And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, [7]but not like to the first, until the time of that age be fulfilled; and afterward they shall return from *all* places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it [8]for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, [9]and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, *depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, †and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled ‡Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was ‖saved, but the other had his reward: for he went down into darkness. [1]Manasses gave alms, and escaped the snares of death [2]which they had set for him; but Aman fell into the snare, and perished.

11 Wherefore now, my son, [3]consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being a hundred and eight and fifty years old; and [4]he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to [5]Ecbatane to [6]Raguel his father-in-law,

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he [7]inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, [8]being a hundred and seven and twenty years old.

15 But before he died, he heard of [9]the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

|| Ps. 103. 2.
[1] Rev. 21. 19.
[2] ver. 18 Rev. 21. 21.
[8] *For ever* is not in the Roman copy.
[9] Hos. 14. 8.
* Gen. 19.12,13.
† Mic. 6. 8.
‡ ch. 1. 21, 22.
‖ Or, *preserved.*
[1] Acts 10.
[2] Or, *did more and more fear.*
[3] Gen. 49. 1.
[4] Jonah 1. 2.
[5] ch. 1. 14.
[6] Ezra 3. 8. & 6. 14.
[7] Ezra 3. 12, 13.
[1] Junius readeth *Nitzba.*
[2] Roman, *which he had set.*
[3] ch. 1. 16. Acts 10. 2.
[4] Or, *they.*
[5] ch. 7. 1.
[6] ch. 11. 1.
[7] Or, *possessed.*
[8] Job 42. 17.
[9] ver. 4.

# JUDITH.

## CHAP. I.

*2 Arphaxad doth fortify Ecbatane. 5 Nabuchodonosor maketh war against him, and craveth aid. 12 He threateneth those that would not aid him, and killeth Arphaxad, and returneth to Nineve.*

IN the twelfth year of the reign of [1]Nabuchodonosor, who reigned in Nineve, [2]the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane [3]walls round about of stones hewn three cubits broad and six cubits long, and made the height of the walls seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, a hundred cubits *high*, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all they that dwelt by [4]Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in [5]Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher [6]Galilee, and the great plain of Esdrelom,

9 And to all that were in [7]Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betana, and Chellus, and Kades; [8]and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of [9]Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of *Cilicia, and †Damascus, and ‡Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle-array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the ‖towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also [1]Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to [2]Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted both he and his army, a hundred and twenty days.

## CHAP. II.

*4 Holofernes is appointed general, and charged to spare none that will not yield. 15 His army and provision. 23 The places which he won and wasted as he went.*

AND [1]in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchod-

[1] Tobit 14. 15.
[2] Jonah 1. 2. & 3. 2, 3.
[3] Ps. 127. 1. ver. 14.
[4] Gen. 2. 14.
[5] Dan. 10. 1.
[6] John 4. 3.
[7] John 4. 4.
[8] Gen. 15. 18.
[9] Acts 8. 27.
* Acts 22. 3.
† Acts 9. 2.
‡ Isa. 7. 1.
‖ ver. 3.
[1] ver.13.
[2] ver. 1.
[1] See ch. 1. 1.

onosor king of the Assyrians, that he should, [2]as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and [3]concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy [4]all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was [5]next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen a hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me [6]earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow:

9 And [7]I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them whereso-ever thou goest.

12 For [8]as I live, and [9]by the power of my kingdom, what-soever I have spoken, that will I do by my hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called *all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, †unto a hundred and twenty thou-sand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 ‡And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and ‖to cover all the face of the earth westward with the chariots, and horsemen, and their chosen footmen.

20 A great multitude also of sundry countries came with them like locusts, and like the sand of the earth: for the multi-tude was [1]without number.

21 And they went forth of Nineve three days' journey towards the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

23 And destroyed [2]Phud and [3]Lud, and spoiled all the chil-dren of Rasses, and the children of [4]Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates and went through [5]Mesopo-tamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that re-sisted him, and came to the borders of Japheth, which were towards the south, over against Arabia.

26 He compassed also all the children of [6]Madian, and burned up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus in the time of [7]wheat harvest, and burned up all their fields, and de-stroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in [8]Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in [9]Azotus and Ascalon feared him greatly.

## CHAP. III.

1 *They of the sea-coast entreat for peace.* 7 *Holofernes is received there, yet he destroyeth their gods, that they might worship only Nabuchod-onosor.* 9 *He cometh near to Judea.*

SO they sent ambassadors unto him to treat of peace, saying
2 Behold, we the servants of Nabuchodonosor [1]the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses and all our places, [2]and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee

5 So the men came to [3]Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with [4]garlands, with [5]dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves; for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against [6]Esdraelon near unto [7]Judea over against the [8]great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

## CHAP. IV.

1 *The Jews are afraid of Holofernes, and fortify the hills.* 6 *They of Bethulia take charge of the passages.* 9 *All Israel fall to fasting and prayer.*

NOW the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, [1]and after what man-ner he had spoiled all their temples, and brought them to nought.

2 [2]Therefore they were exceedingly afraid of him, and were [3]troubled for Jerusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captivity, and all the people [4]of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified [5]after the profanation.

4 Therefore they sent into all the coasts of Samaria and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high-priest, which was in those days in Jerusalem, wrote to them that dwell in Bethulia, and Betomes-tham, which is over against [6]Esdraelon toward the [7]open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, [8]for two men at the most.

8 And the children of Israel did as Joacim the high-priest had commanded them, with the [9]ancients of the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel *cried to God with great fer-vency, and with great vehemency did they humble their souls.

10 Both they, †and their wives, and their children, ‡and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all ‖with one consent earn-estly, that he would not give their children for a prey, and

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[2] ch. 1. 12.
[3] 1 Sam. 20. 7. & 25. 17.
[4] ver. 1.
[5] Gr. *second man.*
[6] After the man-ner of the kings of Persia, to whom earth and water were wont to be given, to acknowl-edge that they were lords of land and sea *Hero-dotus.*
[7] Ex. 15. 9.
[8] Gen. 42. 15.
[9] ch. 1. 12.
* ver. 2.
† ver. 5.
‡ Judg. 6. 5.
‖ ver. 7.
[1] Judg. 6. 5.
[2] Gen. 10. 6.
[3] Gen. 10. 22.
[4] Gen. 16. 15.
[5] Acts 7. 2.
[6] Ex. 2. 15.
[7] Ruth. 2. 23.
[8] Isa. 23. 4, 15.
[9] Acts 8. 40.
[1] ch. 2. 5.
[2] ch. 2. 27.
[3] ch. 2. 4.
[4] Acts 14. 13.
[5] Ps. 150. 4.
[6] Or, *Esdre-lom.*
[7] Or, *Doter Dot-han,* Junius. Gen. 37. 17.
[8] Gr. *great saw.*
[1] ch. 3. 8.
[2] ch. 2. 28.
[3] Ps. 137. 5, 6.
[4] Or, *out of Judea.*
[5] Ps. 74. 7. & 79. 1. Dan. 9. 27. 1 Mac. 1. 31, 39.
[6] Or, *Esdre-lom.*
[7] Or, *plain.*
[8] Or, *two against all.*
[9] Or, *govern-ors.* Ezek. 8 11.
*Jonah 1. 5.
†Zech. 12. 12.
‡Jonah 3. 8.
‖ Zeph. 3. 9.

their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 [1]So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high-priest, [2]and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their [3]mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

## CHAP. V.

1 *Achior telleth Holofernes what the Jews are, and what their God had done for them.* 21 *He adviseth not to meddle with them.* 22 *All that heard him were offended at him.*

THEN was it declared to Holofernes, the chief captain of the army of Assur, that [1]the children of Israel had prepared for war, and had [2]shut up the passages of the hill-country, and had fortified [3]all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith [4]he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea-coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth [5]in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, [6]more than all the inhabitants of the west.

5 [7]Then said Achior, [8]the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill-countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 [9]And they sojourned heretofore in Mesopotamia, because they would not follow *the gods of their fathers, which were in the land of Chaldea.

8 For they †left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then ‡their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, ‖they went down into Egypt, and sojourned there, while they were nourished, [1]and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, [2]and dealt subtilly with them, and brought them low with labouring in [3]brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the [4]Egyptians cast them out of their sight.

13 And [5]God dried the Red sea before them,

14 And [6]brought them [7]to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill-country.

16 [8]And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God [9]that hateth iniquity was with them.

18 *But when they departed from the way which he appointed them, they were destroyed in many battles very sore, †and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But ‡now they are returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and ‖are seated in [1]the hill-country; for it was desolate.

20 Now therefore, my lord and governor, [2]if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and [3]their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For, *say they*, we will not be afraid of the face of the children of Israel: for lo, it is [4]a people that have no strength nor power [5]for a strong battle.

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

## CHAP. VI.

1 *Holofernes despiseth God; he threateneth Achior and sendeth him away.* 14 *The Bethulians receive and hear him.* 18 *They fall to prayer, and comfort Achior.*

AND when the [1]tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? [2]and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants [3]will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and [4]their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, [5]a hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation [6]that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore [7]my servants shall bring thee back into the hill-country, and shall set thee in one of the cities [8]of the passages.

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his [9]tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into *the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used †a sling kept them from coming up by casting of stones against them.

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their ‡lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into ‖Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothonial, and Charmis the son of Melchiel.

1 Ps. 106. 44.
2 Joel 2. 17.
3 Ex. 28. 4.
1 ch. 4. 1.
2 ch. 4. 7.
3 Gr. *all the top.*
4 ch. 1. 12.
5 Luke 1. 30.
6 ch. 3. 1.
7 ch. 6. 5, 8, 11.
8 ver. 2.
9 Gen. 11. 31.
* Josh. 24. 15.
† Or, *went out of.*
‡ Gen. 12. 1. & 15. 7. Neh. 9. 7.
‖ Gen. 46. 5, 6, 7.
1 Ex. 1. 7.
2 Ex. 1. 8, 9, 10.
3 Ex. 1. 11.
4 Ex. 12. 31, 33.
5 Ex. 14. 21.
6 Ex. 19. 1.
7 Gr. *into the way of the wilderness of Sina.*
8 Josh. 12. 7, 8.
9 Hab. 1. 13.
* Judg. 2. 11. & 3. 8.
† 2 Kings 25. 1, 11.
‡ Ezra 1. 1, 5.
‖ Or, *have their dwellings.*
1 ver. 3.
2 1 Kings 8. 46.
3 Rom. 8. 31.
4 ver. 3.
5 Gr. *against a mighty army*
1 ch. 5. 22.
2 See Isa. 36. 18, 19, 20.
3 ch. 5. 24.
4 ch. 2. 8.
5 ver. 2.
6 ch. 5. 12, 13.
7 ver. 6.
8 ch. 4. 7.
9 ch. 5. 22.
* ver. 7.
† 1 Sam. 17. 40.
‡ ch. 5. 24.
‖ ver. 10.

16 And they called together all [1]the ancients of the city, and all their youth ran together, and their women, to the assembly, and they sat Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of [2]the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people [3]fell down and worshipped God, and cried unto God, saying,

19 O [4]Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then [5]they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; [6]and they called on the God of Israel all that night for help.

[1] Ezek. 8. 11.
[3] ver. 13.
[4] ver. 3.
[2] ver. 1.
[3] Ps. 72. 11.
[5] ch. 2. 7.
[4] ch. 5. 8.
[6] Ex. 14. 10.
[5] ver. 19.
[6] Ps. 50. 15.

## CHAP. VII.

1 *Holofernes besiegeth Bethulia, and stoppeth the water from them.* 22 *They faint and murmur against the governors, who promise to yield within five days.*

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against [1]Bethulia, to take aforehand the ascents of the hill-country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was [2]a hundred and seventy thousand footmen, and twelve thousand horsemen, besides the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, [3]by the fountain, and they spread themselves in breadth [4]over Dothaim even to Belmaim, and in length from Bethulia unto [5]Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, [6]Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and [7]watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia;

7 And viewed [8]the passages up to the city, and came to [9]the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea-coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their *spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle-array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands †the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence: ‡so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed ‖with famine, and before the sword come against them, they shall be overthrown in the streets where they dwelt.

15 Thus shalt thou render them an evil reward; because they [1]rebelled, and [2]met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and

[1] ch. 6. 14.
[2] See ch. 2. 5.
[3] ch. 6. 11.
[4] Or, *from Dothaim*, Junius
[5] Gr. *beanfield.*
[6] Num. 22. 4.
[7] Hab. 2. 1.
[8] ch. 4. 7.
[9] ch. 6. 11.
*1 Sam. 17. 45. Ps. 20. 7. & 33. 16, 17.
† ver. 7.
‡ Ex. 17. 3.
‖ Ex. 16. 3.
[1] ch. 2. 11.
[2] ch. 3. 1.

with them five thousand of the Assyrians, and they pitched in the valley, and [3]took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill-country over against [4]Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and [5]covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the [6]children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, [7]so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the [8]cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women [9]and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to *Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be †judge between us and you: for ye have done us great injury, ‡in that ye have not required peace of the children of Assur.

25 For now we have no helper: ‖but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 [1]We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, [2]that he do not according as we have said this day.

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said [3]Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us; [4]for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge, and they went unto the walls and towers of their city, and sent the women and children into their houses: [5]and they were very low brought in the city.

[3] ver. 13.
[4] ver. 3.
[5] ch. 2. 7.
[6] Ex. 14. 10.
[7] ver. 13.
[8] Or, *pits.*
[9] Isa. 40. 30.
* ch. 6. 15.
† Ex. 5. 21.
‡ ch. 3. 1.
‖ Judg. 2. 14. & 4. 2.
[1] Deut. 30. 19.
[2] Or, *lest he do*, meaning Holofernes.
[3] ver. 23.
[4] Isa. 54. 7.
[5] Ps. 116. 3.

## CHAP. VIII.

1 *The state and behaviour of Judith, a widow.* 12 *She blameth the governors for their promise to yield, and adviseth them to trust in God.* 28 *They excuse their promise.* 32 *She promiseth to do something for them.*

NOW at that time Judith heard thereof, which was the daughter of [1]Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathaneel, the son of [2]Samael, the son of Salasadai, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in [3]the barley-harvest.

3 For [4]as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia; and they buried him with his fathers in the field between [5]Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

[1] 1 Chron. 6. 29.
[2] Or, *Samaliel.*
[3] Ruth 1. 22.
[4] 2 Kings 4. 18, 19, 20.
[5] ch. 4. 6.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And [6]she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and men-servants, and maid-servants, and cattle, and lands; [7]and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard [8]the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all [9]the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and *Chabris and Charmis, †the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this ‡oath which he made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have ‖tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: [1]then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, [2]he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not [3]bind the counsels of the Lord our God: for [4]God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us [5]wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe nor family, nor [6]people, nor city, among us, which worship gods made with hands, [7]as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other God, therefore [8]we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, [9]and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the *slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, whersoever we shall be in bondage, †and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, ‡and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to ‖Abraham, and how he tried Isaac, and what happened to [1]Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: [2]but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said [3]Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thy heart is good.

30 [4]But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now [5]pray you for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies, the Lord will [6]visit Israel by my hand.

34 But inquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, [7]Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

## CHAP. IX.

1 *Judith humbleth herself, and prayeth God to prosper her purpose against the enemies of his sanctuary.*

THEN Judith [1]fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time [2]that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father [3]Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; [4]for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 [5]And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred [6]the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also [7]a widow.

5 For thou hast wrought not only those things, but also the things which fell out before and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, [8]what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians [9]are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear, and bow and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: *for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thine altar.

9 Behold their pride, and send thy wrath upon their heads: give into my hand, which am a widow, the power that I have conceived.

10 †Smite by the deceit of my lips the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman.

11 ‡For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, ‖O God of my father, and God of the inheritance of Israel, [1]Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and [2]deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of [3]Sion, and against the house of the possession of thy children.

6 Luke 2. 37.
7 Or, *and she kept them.*
8 ch. 7. 22, 28.
9 ch. 7. 30, 31.
* ch. 6. 15.
† ch. 6. 16.
‡ ver. 9.
‖ Ps. 95. 9.
1 Job 11. 7. Rom. 11. 33, 34.
2 Dan. 4. 35.
3 Or, *engage.*
4 Num. 23. 19. Isa. 55. 6, 8.
5 Gen. 49. 18.
6 Or, *town.*
7 Judg. 2. 11. & 4. 1. & 6. 1.
8 Ps. 125. 1.
9 Ps. 74. 7.
* Or, *fear.*
† Deut. 28. 37.
‡ ver. 21.
‖ Gen. 22. 1.
1 Gen. 28. 7.
2 Prov. 3. 12.
3 ver. 10.
4 ch. 7. 22.
5 Jam. 5. 14, 15, 16, 17, 18.
6 Luke 1. 68.
7 Mark 5. 34.
1 Josh. 7. 6.
2 Ps. 141. 2.
3 Gen. 34. 1, 25.
4 Deut. 5. 18.
5 Gen. 34. 29.
6 Ezra 9. 2.
7 Ps. 68. 5.
8 Eph. 1. 11.
9 ch. 2. 15, 16, 17.
* ch. 8. 21.
† Judg. 4. 11. & 5. 26.
‡ Judg. 7. 2. 2 Chron 14. 11. & 16. 8. & 20. 6.
‖ Gen. 32. 9.
1 Acts 17. 24.
2 ver. 10.
3 Ps. 48. 2.

14 And make [4]every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

[4] Dan. 6. 26.

## CHAP. X.

*1 Judith doth set forth herself. 10 She and her maid go forth into the camp. 17 The watch take and conduct her to Holofernes.*

NOW after that she had ceased [1]to cry unto the God of Israel, and had made an end of all these words,

[1] ch. 9. 1.

2 She rose where she had fallen down, and called [2]her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

[2] ch. 8. 33.

3 And pulled off [3]the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a [4]tire upon it, and put on her garments of gladness, wherewith she was clad during the life of [5]Manasses her husband.

[3] ch. 8. 5.

[4] Gr. *mitre.*

[5] ch. 8. 2.

4 And she took sandals upon her feet, and [6]put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

[6] Gen. 24. 22.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she [7]folded all these things together, and laid them upon her.

[7] Or, *wrapped*, or, *packed.*

6 Thus they went forth to the gate of the city of Bethulia, and found standing there [8]Ozias, and the ancients of the city, Chabris and Charmis.

[8] ch. 8. 35.

7 And when they saw her, that her countenance was altered, [9]and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

[9] ver. 3.

8 The God, *the God of our fathers, give thee favour, and accomplish thine enterprises, to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

[*] Acts 24. 14.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, †and till she had passed the valley, and could see her no more.

[†] ch. 6. 11.

11 Thus they went straight forth in the valley: and the first watch of the ‡Assyrians met her,

[‡] ch. 9. 7.

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? ‖And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

[‖] ch. 9. 10, 1

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way whereby he shall go, and win all the hill-country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, [1]they wondered greatly at her beauty, and said unto her,

[1] ver. 7.

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thy heart, but shew unto him [2]according to thy word; and he will entreat thee well.

[2] ver. 13

17 Then they chose out of them a hundred men [3]to accompany her and her maid; and they brought her to the tent of Holofernes.

[3] Or, *and they prepared a chariot for her*

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 [4]And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, [5]Who would despise this people that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

[4] ver. 14.

[5] ch. 5. 23.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into [6]the tent.

[6] ver. 18.

21 Now Holofernes rested upon his bed under a canopy which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants, [7]they all marvelled at the beauty of her countenance; [8]and she fell down upon her face, and did reverence unto him: and his servants took her up.

[7] ver. 14, 19.

[8] See Ps. 72. 9. Isa. 49. 23.

## CHAP. XI.

*3 Holofernes asketh Judith the cause of her coming. 6 She telleth him how and when he may prevail. 20 He is much pleased with her wisdom and beauty.*

THEN said Holofernes unto her, Woman, [1]be of good comfort, fear not in thy heart: for I never hurt any that was willing to serve Nabuchodonosor, [2]the king of all the earth.

[1] ch. 10. 16.

[2] ch. 6. 4.

2 Now therefore, if thy people [3]that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

[3] ch. 5. 3.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; [4]be of good comfort, thou shalt live this night, and hereafter:

[4] ver. 1.

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thy handmaid to speak in thy presence, [5]and I will declare no lie to my lord this night.

[5] ch. 10. 13.

6 And if thou wilt follow the words of thy handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor [6]king of all the earth liveth, and as his power liveth, [7]who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

[6] ver. 1.

[7] ch. 9. 10, 13.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art [8]excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

[8] Or, *in favour*

9 Now as concerning the matter, [9]which Achior did speak in thy council, we have heard his words; for the men of Bethulia *saved him, and he declared unto them all that he had spoken unto thee.

[9] ch. 5. 5.

[*] Or, *gat him*

10 Therefore, O lord and governor, reject not his word; but †lay it up in thy heart, for it is true; for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

[†] Ps. 37. 31. & 119. 11.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, ‡and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

[‡] ch. 7. 22.

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified, ‖and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

[‖] Matt. 12. 4.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a license from the senate.

15 Now when they shall bring them word, they will forthwith do it, [1]and they shall be given thee to be destroyed the same day.

[1] ver. 11.

16 Wherefore I thy handmaid, knowing all this, [2]am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

[2] ver. 3.

17 For thy servant is religious, and serveth the God of heaven [3]day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley,

[3] Luke 2. 37. Acts 26. 7.

and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And [4]I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and [5]a dog shall not so much as [6]open his mouth at thee: for [7]these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at [8]her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both [9]for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, *God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, †thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

4 2 Kings 6. 19.
5 Ex. 11. 7.
6 Or, *bark.*
7 Or, *these things have I spoken.*
8 See ver. 8.
9 ch. 10. 19.
* Gen. 45. 5, 7.
† Ruth 1. 16.

## CHAP. XII.

2 *Judith will not eat of Holofernes' meat.* 7 *She tarrieth three days in the camp, and every night goeth forth to pray.* 13 *Bagoas moveth her to be merry with Holofernes, who for joy of her company drinketh much.*

THEN he commanded to bring her in where his plate was set; and bade that they should prepare for her [1]of his own meats, and that she should drink of his own wine.

2 And Judith said, I [2]will not eat thereof, lest there be an offence; but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of [3]thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thy handmaid shall not spend those things that I have, before the Lord work by my hand the things that he hath determined.

5 Then [4]the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thy handmaid [5]may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into [6]the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to [7]his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this [8]Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For lo, it will be a shame for our person, if we shall let [9]such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, *Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, †which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, ‡Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, ‖and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of [1]Bagoas for her daily use that she might sit and eat upon them.

1 Dan. 1. 5.
2 Gen. 43. 32. Dan. 1. 8. Tobit 1. 11.
3 ch. 10. 12.
4 ch. 10. 30.
5 ch. 11. 17.
6 ch. 13. 10.
7 ver. 5.
8 ch. 10. 12.
9 ch. 11. 21.
* ch. 11. 1.
† ch. 11. 23.
‡ 1 Sam. 18. 18.
‖ ch. 10. 3, 4.
1 ver. 11.

16 Now when Judith came in and sat down, Holofernes' heart was ravished with her, and his mind was moved and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, [2]and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what [3]her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day [4]since he was born.

2 ver. 13.
3 ver. 2.
4 ver. 18.

## CHAP. XIII.

2 *Judith is left alone with Holofernes in his tent.* 4 *She prayeth God to give her strength.* 7 *She cutteth off his head while he slept, and returneth with it to Bethulia.* 17 *They seeing it, commend her.*

NOW when the evening was come, [1]his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord: and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with [2]wine.

3 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth [3]to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith, standing by his bed, said [4]in her heart, O Lord God of all power, look at this present upon the works of my hands for [5]the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes' head, and took down his falchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, [6]Strengthen me, O Lord God of Israel, this day.

8 [7]And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after she went forth, and gave Holofernes' head to [8]her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed [9]the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchman *at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called †the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, ‡Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hands this night.

15 So ‖she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him [1]by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance, hath [2]deceived him to his destruction, and yet hath he not committed sin with me, [3]to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one ac-

2 ch. 12. 16.
3 ch. 12. 6.
4 1 Sam. 1. 13.
5 ch. 10. 8.
6 Judg. 16. 28.
7 See Judg. 4. 21.
8 ver. 3.
9 ch. 12. 7.
* ch. 10. 9.
† ch. 7. 23.
‡ Ps. 107. 8, 15, 21, 31.
‖ ver. 10.
1 See Judg. 5. 24, 25, 26, 27.
2 ch. 9. 10, 13.
3 ch. 12. 16.

cord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, [4]blessed art thou of the most high God above all the women upon the earth: and [5]blessed be the Lord God, [6]which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of [7]our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

[4] Gen. 14. 19.
[5] Gen. 14. 20. & 24. 27.
[6] Gen. 1. 1.
[7] ch. 8. 20.

## CHAP. XIV.

*8 Achior heareth Judith shew what she had done, and is circumcised. 11 The head of Holofernes is hanged up. 15 He is found dead, and much lamented.*

THEN said Judith unto them, Hear me now, my brethren, and take this [1]head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye [2]every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward [3]the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, [4]and they shall flee before your face.

4 So ye and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me, [5]Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him [6]he fell at Judith's feet, and reverenced her, and said, [7]Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, [8]the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was [9]joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the *straits of the mountain.

12 But when the Assyrians saw them, they sent to †their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to ‡him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent: for he thought that he had slept with Judith.

15 But because none answered, ‖he opened it, and went into the bed-chamber, and found him cast upon the floor dead, [1]and his head was taken from him.

16 [2]Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, [3]and rent his garments.

17 After, he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 [4]These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for behold, Holofernes *lieth* upon the ground without a head.

19 When [5]the captains of the Assyrians' army heard these words, [6]they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

[1] 2 Mac. 15. 35.
[2] See Ezek. 9. 1.
[3] ch. 10. 11.
[4] 1 Sam. 17. 52. Heb. 11. 34.
[5] ch. 5. 5. & 6. 5. & 11. 9.
[6] Rev. 1. 17.
[7] ch. 13. 18.
[8] Ezra 3. 11.
[9] Jer. 50. 5.
* Or, *ascents.* see ch. 5. 1.
† ver. 3.
‡ ch. 12. 11.
‖ Judg. 3. 25.
[1] ch. 13. 8.
[2] *Then.*
[3] Job 1. 20.
[4] ch. 10. 19.
[5] ver. 3.
[6] ver. 16.
[1] ch. 14. 3.
[2] Lev. 26. 7, 8.
[3] ch. 13. 18.
[4] ver. 2.
[5] ver. 4.
[6] Or, *overcame.*
[7] 2 Kings 7. 16.
[8] ver. 6.
[9] ch. 4. 6.
* Ezek. 8. 11.
† ch. 13. 4.
‡ ch. 13. 18.
‖ ver. 6.
[1] Matt. 21. 8.
[2] Acts 14. 13.

## CHAP. XV.

*1 The Assyrians are chased and slain. 8 The high priest cometh to see Judith. 11 The stuff of Holofernes is given to Judith. 13 The women crown her with a garland.*

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And [1]fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill-country.

3 They also that had camped in the mountains round about Bethulia fled away. [2]Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent [3]Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should [4]rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto [5]Chobai: likewise also they that came from Jerusalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, [6]chased them with a great slaughter, until they were passed Damascus and the borders thereof.

6 And the residue, that dwelt in Bethulia, fell upon the camp of Assur, [7]and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had that which remained; and the villages and the cities, that were in the mountains and in the plain, [8]gat many spoils: for the multitude was very great.

8 Then [9]Joacim the high priest, and *the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the †exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thy hand: thou hast done much good to Israel, and God is pleased therewith: ‡blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people ‖spoiled the camp the space of thirty days: and they gave unto Judith Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took [1]branches in her hand, and gave also to the women that were with her.

13 And they put [2]a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

[1] Ex. 15. 1. Judg. 5. 1.
[2] Or, *this praising.*
[3] Or, *psalm and praise,* Ps. 98. 1.
[4] ch. 2. 19.
[5] ch. 2. 3.

## CHAP. XVI.

*2 The song of Judith. 19 She dedicateth the stuff of Holofernes. 23 She dieth at Bethulia, a widow of great honour. 24 All Israel lament her death.*

THEN [1]Judith began to sing this thanksgiving in all Israel, and all the people sang after her [2]this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a [3]new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the [4]multitude whereof [5]stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty [6]Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him; but Judith, the daughter of Merari, weakened him with the beauty of her countenance.

8 For [7]she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a [8]tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, [9]her beauty took his mind prisoner, and the falchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were *daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but †they were astonished: ‡these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord ‖a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee; [1]for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For [2]the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: [3]yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting [4]fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord: and as soon as the people [5]were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 [6]Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time [7]honourable in all the country.

22 And many desired her, but none [8]knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But [9]she increased more and more in honour, and waxed old in her husband's house, being a hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the *cave of her husband Manasses.

24 And the house of Israel lamented her †seven days: and ‡before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And ‖there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

6 Ps. 33 10.
4 Isa. 66. 24. Mark 9. 44.
5 Mal. 3. 3.
7 ch. 10. 3, 4.
6 ch. 15. 11.
8 Gr. *mitre.*
9 ver. 7.
* Or, *confounded.*
† *The Assyrians*
‡ ch. 14. 19. & 15. 2.
7 1 Sam. 2. 30.
8 Gen. 4. 1.
9 Luke 2. 52.
‖ Or, *a song of praise,* ver. 2.
* Or, *sepulchre.*
† Gen. 50. 10.
‡ Isa. 38. 1.
‖ Jer. 32. 37.
1 Ps. 33. 6, 9.
2 Ps. 46. 2.
3 Gen. 18.26,28, 29, 32.

# The rest of the Chapters of the Book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

*Part of the Tenth Chapter after the Greek.*

*Mardocheus remembereth and expoundeth his dream of the river and the two dragons.*

THEN Mardocheus said, [1]God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 [2]A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, [3]and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, [4]and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made [5]two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in [6]the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

1 Ps. 126. 2, 3.
2 See Esth. 2. 7, 15, 16, 17.
3 Ps. 106. 44.
4 Ps. 105. 27.
5 Isa. 3. 10, 11.
6 Esth. 9. 21.

## CHAP. XI.

*3 The stock and quality of Mardocheus. 6 He dreameth of two dragons coming forth to fight, and of a little fountain which became a great water.*

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

1 Esth. 2. 21.
2 Esth. 2. 21. & 6. 2.

2 In the second year of the reign of [1]Artaxerxes the great, in the first day of the month Nisan, [2]Mardocheus the son of Jairus, the son of Semel, the son of Cisai of the tribe of Benjamin, [3]had a dream:

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream.

5 Behold, a noise of tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, [4]two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against [5]the righteous people.

8 And lo, a day of [6]darkness and obscurity, tribulation and anguish, affliction and great uproar, upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, [7]as it were from a little fountain was made a great flood, even much water.

11 [8]The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

1 Ezra 7. 1. Neh. 2. 1.
2 ch. 10. 4.
3 ch. 10. 5.
4 ch. 10. 7.
5 Ps. 118. 20. Isa. 26. 2
6 Joel 2. 2.
7 ch. 10. 6.
8 ch. 10. 6.

## CHAP. XII.

*2 The conspiracy of the two eunuchs is discovered by Mardocheus, for which he is entertained by the king, and rewarded.*

AND Mardocheus took his rest in the court [1]with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 [2]And he heard their devices, and searched out their pur-

poses, and learned that they were about to lay hands upon Artaxerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, [3]they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, [4]and for this he rewarded him.

6 Howbeit [5]Aman the son of Amadathus the Agagite who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

## CHAP. XIII.

1 *The copy of the king's letters to destroy the Jews.* 8 *The prayer of Mardocheus for them.*

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from [1]India unto Ethiopia, in a hundred and seven and twenty provinces.

2 After that I became lord [2]over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom [3]peaceable, and open for passage to the utmost coasts, to renew peace which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, [4]Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, [5]and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered [6]a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot [7]go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, [8]working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is [9]next unto us, shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month *Adar of this present year:

7 That they who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus †thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world ‡is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, ‖that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For [1]I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, [2]spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not [3]the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, [4]and praise thy name: and [5]destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most [6]earnestly unto the Lord, because their death was before their eyes.

[3] Matt. 5. 21, 22. 1 John 3. 15.
[4] Esth. 6. 3.
[5] ch. 10. 7. Jos. Antiq. lib. 11. cap. 6.
[1] Esth. 1. 1.
[2] Esth. 8. 9.
[3] Or, *mild.*
[4] ch. 10. 7. & 12. 6.
[5] Esth. 3.
[6] Esth. 3.
[7] Or, *be settled.*
[8] Ps. 120. 3.
[9] Or, *second from us* ver. 3.
* Esth. 9. 21.
† Ps. 115. 12.
‡ Dan. 4. 35.
‖ Esth. 3. 2, 5.
[1] See Rom. 9. 2, 3. & 10. 1.
[2] Joel 2. 17.
[3] Deut. 32. 9.
[4] Ps. 118. 17.
[5] Or, *shut*, or, *stop not*
[6] Gr. *mightily.*

## CHAP. XIV.

*The prayer of queen Esther for herself and her people.*

QUEEN Esther also being in fear of death, [1]resorted unto the Lord:

2 [2]And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And [3]she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 [4]For my danger is in my hand.

5 [5]From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing [6]that thou with thy mouth hast ordained, and destroy [7]thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen [8]to set forth the praises of the [9]idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that *be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 †Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the ‡nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like minded to him:

14 But deliver us with thy hand, and help me that ‖am desolate, and which have no other helper but thee.

15 Thou knowest all things, O Lord; thou knowest [1]that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of [2]all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my [3]high estate, which is upon my head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am [4]private by myself.

17 And that thy handmaid hath not eaten at [5]Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thy handmaid any joy since the day [6]that I was brought hither to this present, [7]but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the [8]forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

[1] Esth. 4, 5, 16, 17
[2] See Esth. 5. 1.
[3] ch. 13. 8.
[4] 1 Sam. 28. 21. Job 13. 14. Ps. 119. 109.
[5] Ps. 71. 17. & 78. 3, 4.
[6] Ps. 78. 5.
[7] Ps. 79. 1.
[8] Dan. 5. 4.
[9] Gr. *vain things.*
* Gr. *be not.*
† Ps. 59. 50.
‡ Or, *gods.*
‖ ver. 3.
[1] Ps. 15. 4.
[2] Gr. *every stranger.*
[3] Gr. *pride.*
[4] Gr. *quiet*, or, *private*
[5] ch. 13. 6.
[6] Gr. *of my change.*
[7] Prov. 14. 10.
[8] ver. 14, 16.

## CHAP. XV.

6 *Esther cometh into the king's presence.* 7 *He looketh angrily, and she fainteth.* 8 *The king taketh her up and comforteth her.*

AND [1]upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, [2]after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself [3]daintily;

4 And the other followed, bearing up her train.

5 And she was [4]ruddy through the perfection of her beauty, and her countenance was [5]cheerful and very amiable: [6]but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, [7]who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones: and he was very dreadful.

[1] See Esth. 5. 1.
[2] Neh. 2. 4. Phil. 4. 6.
[3] Or, *delicately.*
[4] Or, *rose coloured.*
[5] Or, *amiable* or, *smiling*
[6] Esth. 4. 16.
[7] Esth. 5. 1.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went [8]before her.

8 Then [9]God changed the spirit of the king into mildness, who *in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though †our commandment be ‡general: come near.

11 And ‖so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, [1]and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, [2]she fell down for faintness.

16 Then the king was troubled, and all his servants [3]comforted her.

[8] Or, *with her*, or, *by her.*
[9] Pr. 21. 1.
* Gr. *in an agony.*
† Esth. 4. 16.
‡ Or, *as well thine as mine.*
‖ Esth. 5. 2.
[1] ver. 7.
[2] Or, *she fell in a swoon*
[3] ver. 8.

## CHAP. XVI.

*The letter of Artaxerxes, wherein he taxeth Aman, and revoketh the decree procured by Aman to destroy the Jews, and commandeth the day of their deliverance to be kept holy.*

THE great king Artaxerxes unto the princes and governors of a hundred and seven and twenty provinces from India unto Ethiopia, and unto all [1]our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of [2]their gracious princes, the more proud they are waxen,

3 And endeavour [3]to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of [4]lewd persons, [5]that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech [6]of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition [7]the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them [8]that are unworthily placed in authority.

Jos. Ant lib. 11, c. 6.
[1] Or, *well affected to our state.*
[2] Gr. *their benefactors*
[3] Esth. 3. 8, 9, 10. & 5. 9, 13, 14.
[4] Or, *needy.*
[5] Or, *that never tasted prosperity.*
[6] Or, *of our friends put in trust to manage the affairs.*
[7] Esth. 3. 10, 11.
[8] Esth. 3. 1.
[9] 1 Tim. 2. 2.
* Esth. 3. 1.
† ch. 12. 6. & 13. 4, 5, 6, 7.
‡ See ch. 13. 4, 5.
‖ Or, *prospered.*
[1] Esth. 3 12.
[2] Esth. 7. 9, 10.
[3] Esth. 8, 8, 9, 10, 11, 12, 13, 14.
[4] Esth. 9. 17, 18, 19.
[5] ver. 13, 14, 15.
[6] See Daniel 3. 29.

8 And we must take care for the time to come, that our kingdom may be [9]quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 *Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 †Having by manifold and cunning deceits sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, ‡are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ‖ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution [1]the letters sent unto you by Aman the son of Amadatha.

18 For he, that was the worker of these things, [2]is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 [3]Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them [4]the day wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it a high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; [5]but to those which do conspire against us, a memorial of destruction.

24 [6]Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

# The WISDOM of SOLOMON.

## CHAP. I.

*4 To whom God showeth himself, and wisdom herself. 6 An evil speaker cannot lie hid. 12 We procure our own destruction: for God created not death.*

LOVE [1]righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them [2]that tempt him not; and sheweth himself unto such as do not [3]distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, [4]reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 [5]For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and [6]will not abide when unrighteousness cometh in.

6 For wisdom is a [7]loving spirit; and will not acquit a blasphemer of his [8]words; for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which [9]containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things *cannot be hid: neither shall vengeance, when it punisheth, pass by him.

[1] Deut. 1. 16.
[1] Kings 3. 3. Isa. 56. 1
[2] Ps. 95. 9.
[3] Deut. 4. 29. 2 Chron 15. 4.
[4] Or, *maketh manifest.*
[5] Jer. 4. 22.
[6] Or, *is rebuked*, or, *sheweth itself.*
[7] Gal. 5. 22.
[8] Or, *lips.*
[9] Or, *upholdeth*
* Jer. 23. 24.
† Or, *reproving*
‡ 1 Cor. 10. 10.
‖ Or, *slandereth.*
[1] Deut. 4. 23, 24.
[2] Ezek. 33. 11.
[3] Rev. 4. 11.
[4] Rom. 5. 12.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the †manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of ‡murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that ‖belieth, slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves [1]destruction with the works of your hands.

13 For God made not death: [2]neither hath he pleasure in the destruction of the living.

14 For [3]he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 [4]But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

## CHAP. II.

1 *The wicked think this life short, and of no other after this.* 6 *Therefore they will take their pleasure in this, and conspire against the just.* 21 *What that is which doth blind them.*

FOR the *ungodly* said, reasoning with themselves, but not aright, [1]Our life is short and tedious, [2]and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, [3]our body shall be turned into ashes, and our spirit shall vanish as the [4]soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as the mist that is driven away with the beams of the sun, and [5]overcome with the heat thereof.

5 [6]For our time is a very shadow that passeth away; and after our end there is no returning: for [7]it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things [8]that are present: and let us [9]speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us.

8 Let us crown ourselves with rose-buds, *before they be withered.

9 Let none of us go without his part of our †voluptuousness: let us leave tokens of our joyfulness in every place: ‡for this is our portion, and our lot is this.

10 ‖Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore [1]let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education.

13 [2]He professeth to have the knowledge of God, and he calleth himself the child of the Lord.

14 He was made to [3]reprove our thoughts.

15 [4]He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as [5]counterfeits: he abstaineth from our ways as from filthiness: he pronounceth [6]the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the [7]son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us [8]examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, [9]and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, *they knew them not: neither hoped they for the wages of righteousness, nor †discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an ‡image of his own eternity.

24 ‖Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

## CHAP. III.

1 *The godly are happy in their death, and in their troubles: the wicked are not, nor their children.* 13 *But they that are pure, are happy, though they have no children: for the adulterer and his seed shall perish.*

BUT [1]the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 [2]In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their [3]hope full of immortality.

5 And having been a little chastised, they shall be greatly [4]rewarded: for God [5]proved them, and found them [6]worthy for himself.

6 [7]As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their visitation, [8]they shall shine, and run to and fro like sparks among the stubble.

8 They [9]shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: *and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the †ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, ‡their labours unfruitful, and their works unprofitable:

12 Their wives are ‖foolish, and their children wicked.

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she [1]shall have fruit in the visitation of souls.

14 And *blessed is* the [2]eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given [3]the special gift of faith, and an inheritance [4]in the temple of the Lord more acceptable to his mind.

15 For [5]glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not [6]come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour:

18 Or, if they die quickly, [7]they have no hope, neither comfort in the day of [8]trial.

19 For horrible is the end of the unrighteous generation.

## CHAP. IV.

1 *The chaste man shall be crowned.* 3 *Bastard slips shall not thrive.* 6 *They shall witness against their parents.* 7 *The just die young, and are happy.* 19 *The miserable end of the wicked.*

BETTER it is to have no children, and [1]to have virtue: for the memorial thereof is immortal: because it is [2]known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth [3]a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; [4]yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 [5]The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful [6]beds, are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, [7]yet shall he be at rest.

8 For [8]honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the grey hair unto men, and an unspotted life is old age.

10 [9]He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For *the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth †undermine the simple mind.

13 He, being made ‡perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, ‖That his grace and mercy is with his saints, and that he hath respect unto his chosen.

1 Job 7. 1.
2 Matt. 22. 23.
1 Cor. 15. 32.
3 Eccl. 3. 20.
4 Or, *moist.*
5 Or, *oppressed*
6 1 Chr. 29. 15.
7 Or, *he.*
8 Isa. 22. 13. & 56. 12.
1 Cor. 15. 32
9 Or, *earnestly.*
* Isa. 40. 7.
† Or, *jollity.*
‡ Ps. 17. 14.
‖ Isa. 1. 17.
1 Ps. 10. 9.
2 ch. 14. 22.
3 John 7. 7. Eph. 5. 13.
4 Isa. 53. 3.
5 Or, *false coin.*
6 Ps. 37. 37.
7 Ps. 22. 9. Matt. 27. 43.
8 Jer. 11. 19.
9 Ps. 50. 21.
* 2 Thess. 1. 8.
† Gr. *preferred,* or, *esteemed the reward.*
‡ Gen. 1. 26, 27. & 5. 1. Ecclus. 17. 3.
‖ Gen. 3. 13.
1 Deut. 33. 3.
2 ch. 5. 4.
3 Rom. 8. 24. 2 Cor. 5. 1. 1 Pet. 1. 13.
4 Or, *benefited.*
5 Ex. 16. 4. Deut. 8. 2.
6 Or, *meet.*
7 1 Pet. 1. 7.
8 Matt. 13. 43.
9 Matt. 19. 28. 1 Cor. 6. 2.
* Or, *and such as be faithful shall remain with him in love.*
† Matt. 25. 41.
‡ Isa. 55. 2.
‖ Or, *light,* or, *unchaste.*
1 Isa. 56. 5.
2 Isa. 56. 4, 5.
3 Gr. *the chosen.*
4 Or, *among the people.*
5 Ps. 19. 11.
6 Or, *be partakers of holy things.*
7 Prov. 14. 32.
8 Or, *hearing*
1 2 Pet. 1. 5.
2 Or, *approved.*
3 2 Tim. 4. 8.
4 Matt. 7. 19.
5 Rom. 11. 17.
6 Gr. *sleeps.*
7 Isa. 57. 2.
8 Ps. 15. 4.
9 Gen. 5. 24. Heb. 11. 5.
* Gal. 3. 1.
† Gr. *pervert.*
‡ Or, *sanctified,* or, *consummated.* Heb. 12. 23.
‖ Ps. 103. 17, 18. ch. 3. 9.

16 Thus the righteous [1]that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but [2]God shall laugh them to scorn: and they shall hereafter be a vile carcass, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And [3]when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

[1] Matt. 12.41,42.
[2] Ps. 2. 4, & 37. 13. Prov. 1. 26.
[3] Or, *to the casting up of the account*

## CHAP. V.

1 *The wicked shall wonder at the godly, and confess their error, and the vanity of their lives.* 15 *God will reward the just, and war against the wicked.*

THEN shall the righteous man stand in [1]great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, [2]they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a [3]proverb of reproach:

4 [4]We fools accounted his life madness, and his end to be without honour:

5 How is he numbered [5]among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and [6]the sun of righteousness rose not upon us.

7 We [7]wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where they lay no way: but as for the way of the Lord, we have not known it.

8 [8]What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All those things are [9]passed away like a shadow, and as a post that hasteth by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, *neither the pathway of the keel in the waves;

11 †Or as when a ‡bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found:

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, ‖as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 [1]For the hope of the ungodly is like [2]dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the [3]smoke which is [4]dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 [5]But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

16 Therefore shall they receive a glorious [6]kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he sever them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies.

18 He shall put on [7]righteousness as a breastplate, and true judgment instead of a helmet.

19 He shall take [8]holiness for an invincible shield.

20 His [9]severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22 *And hailstones full of wrath shall be cast *as* out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, †and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

[1] Tim. 3. 13.
[2] Ps. 11. 6.
[3] Or, *parable* [4] ch. 3. 2.
[5] John 1. 12.
[6] Mal. 4. 2.
[7] Or, *filled ourselves*, or, *surfeited.* [8] James 4. 6. [9] 1 Chron. 29. 15. ch. 2. 5.
* Ps. 77. 19. † Prov. 30. 19. ‡ Or, *flieth.*
‖ Ps. 58. 3.
[1] Job 8. 9. [2] Gr. *thistledown.* [3] Or, *chaff.* [4] Ps. 1. 4. & 103. 14. [5] John 14. 19. [6] Or, *palace*, unless the word be taken improperly, as 2 Mac. 2. 17. [7] Isa. 59. 16, 17. [8] Or, *equity.* [9] Ps. 90. 11.
* Job 38. 22, 23.
† Ps. 11. 6.

## CHAP. VI.

1 *Kings must give ear: they have their power from God, who will not spare them.* 12 *Wisdom is soon found.* 21 *Princes must seek for it: for a wise prince is the stay of his people.*

HEAR therefore, [1]O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For [2]power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being [3]ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 [4]Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no [5]man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, [6]O kings, do I speak, that ye may learn wisdom, and not fall away:

10 For they that keep holiness holily, [7]shall be [8]judged holy; and they that have learned such things shall find [9]what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, *and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her †early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her; sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of ‡discipline; and the care of discipline is love:

18 ‖And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore [1]the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, [2]I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But [3]the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 [4]Receive therefore instruction through my words, and it shall do you good.

[3] Rom. 13. 1, 2.
[3] Rom. 13. 4.
[4] Rev. 1. 7.
[5] Deut. 10. 17. 2 Chron 19. 7. Job 34. 19. Ecclus. 35. 12, 16. [6] ver. 1. [7] Rev. 22. 11. [8] Or, *justified.* [9] Or, *a defence*
* Matt. 7. 7.
† Prov. 8. 17.
‡ Or, *nurture*
‖ Rom. 13. 8, 10.
[1] ch. 5. 16.
[2] Ps. 78. 1.
[3] Isa. 6. 13.
[4] Prov. 1. 3.

## CHAP. VII.

1 *All men have their beginning and end alike: he preferred wisdom before all things else.* 15 *God gave him all the knowledge which he had.* 22 *The praise of wisdom.*

I MYSELF also am a mortal man, like to all, and the offspring of him [1]that was first made of the earth;

2 And in my mother's womb was fashioned to be flesh in the time of ten months, [2]being compacted in blood, of the seed of man, and the pleasure that came with sleep.

[1] Gen. 2. 7.
[2] Job 10. 10.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in [3]swaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 [4]For all men have one entrance into life, and the like going out.

7 [5]Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any [6]precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 [7]All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned [8]diligently, and do communicate *her* [9]liberally: I do not hide her riches.

14 For she is a treasure unto men, that never faileth: which they that *use become the friends of God, being commended for the gifts that come from learning.

15 †God hath granted me to speak as I would, and to conceive as is meet for the things that ‡are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; ‖all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how [1]the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turnings *of the sun*, and [2]the change of seasons:

19 The [3]circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are [4]either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, [5]one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 [6]Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the [7]breath of the power of God, and a pure [8]influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the [9]brightness of the everlasting light, the unspotted mirror of the power of God, and *the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she †maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 ‡For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

## CHAP. VIII.

*2 He is in love with wisdom: for he that hath it, hath every good thing.*
*21 It cannot be had but from God.*

WISDOM reacheth from one end to another mightily: and [1]sweetly doth she order all things.

2 I loved her, [2]and sought *her* out from my youth: I desired [3]to make *her* my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, [4]the Lord of all things himself loved her.

4 For she is [5]privy to the mysteries of the knowledge of God, and a [6]lover of his works.

5 If riches be a possession to be desired in this life; [7]what is richer than wisdom, that worketh all things?

6 And if [8]prudence work; who of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labours are [9]virtues, for she teacheth temperance and prudence, justice and fortitude: which are such things as men can have nothing more profitable in their life.

8 If a man desire much *experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of †seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she ‡would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the ‖elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 [1]When I hold my tongue, they shall abide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall [2]lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall [3]set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid when they do but hear of me: I shall [4]be found good among the multitude, and valiant in war.

16 [5]After I have come into my house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now, when I considered these things in myself, and [6]pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are [7]infinite riches; and in the exercise of conference with her, prudence; and in talking with her, [8]a good report; I went about seeking how to [9]take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, *except God gave her me; and that was a point of wisdom also to know whose gift she was; I †prayed unto the Lord, and besought him, and with ‡my whole heart I said.

## CHAP. IX.

*A prayer unto God for his wisdom, without which the best man is nothing worth, neither can he tell how to please God.*

O GOD of my fathers, and Lord of mercy, [1]who hast made all things with thy word.

2 And ordained man through thy wisdom, that he should [2]have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart:

4 Give [3]me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I [4]thy servant, and son of thy handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a [5]king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to [6]build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And [7]wisdom was with thee: which knoweth thy works, [8]and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

3 Luke 2. 7.
4 Job 1. 21. 1 Tim. 6. 7.
5 1 Kings 3. 11, 12.
6 Gr. *stone of inestimable price.* Prov. 3. 14, 15.
7 1 Kings 3. 13. Matt. 6. 33.
8 Gr. *without guile.*
9 Gr. *without envy.*
* Or, *enter friendship with God.*
† Or, *God grant.*
‡ Or, *are to be spoken of.*
‖ Col. 2. 3.
1 Heb. 11. 3.
2 Gen. 8. 22.
3 Ps. 19. 6.
4 Deut. 29. 29.
5 Gr. *only begotten,* John 1. 18.
6 Ps. 8. 4. & 144. 3.
7 Or, *vapour.*
8 Or, *stream.*
9 Heb. 1. 3
* Heb. 1. 3.
† Or, *createth* Rev. 21. 5.
‡ Ps. 18. 25, 26, 27.
1 Or, *profitably.*
2 Prov. 2. 4.
3 Or, *to marry her to myself.*
4 Ps. 45. 7.
5 Or, *teacher.*
6 Or, *chooser*
7 Prov. 3. 14, 15.
8 Ex. 31. 3, 6.
9 2 Pet. 1. 5, 6, 7.
* Rom. 5. 4.
† Acts 1. 7.
‡ Gr. *will.*
‖ Ex. 24. 1.
1 Job 29. 8, 9, 10.
2 Job 40. 4.
3 Or, *govern.*
4 Or, *appear.*
5 Or, *being entered into my house.*
6 Prov. 3. 3. & 6. 21. & 7. 3.
7 Prov. 8. 18.
8 Or, *fame.*
9 Or, *marry her.*
* James 1. 17.
† Or, *went.*
‡ Ps. 138. 1.
1 Rev. 4. 11.
2 Gen. 1. 28.
3 1 Kings 3. 9.
4 Ps. 116. 16. & 119. 125. & 143. 12.
5 1 Chron. 28. 5. 2 Chron 1. 9.
6 2 Chron 1. 1, 4.
7 Prov. 8. 22. John 1. 1, 2, 3, 10.
8 Prov. 8. 27, 28, 29, 30, 31.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me [9]in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For *what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are †miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and ‡the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are ‖before us: [1]but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy [2]Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

## CHAP. X.

*What wisdom did for Adam, Noe, Abraham, Lot, and against the five cities, for Jacob, Joseph, Moses, and the Israelites.*

SHE preserved [1]the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And [2]gave him power to rule all things.

3 [3]But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth [4]being drowned with the flood, wisdom again preserved it, [5]and directed the course of the righteous in a piece of wood of small value.

5 Moreover, [6]the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and [7]kept him strong [8]against his tender compassion toward his son.

6 When the ungodly perished, [9]she delivered the righteous man, who fled from the fire which fell down upon *the †five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a ‡standing pillar of salt *is* a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 ‖When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 [1]In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, [2]and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 [3]When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and [4]power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the [5]righteous people and blameless seed [6]from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and [7]withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a covert by day, and a [8]light of stars in the night season;

[9] Ex. 14. 21, 22. Ps. 78. 13

* Ex. 14. 28.

† Ex. 15. 1.

‡ Isa. 35. 6.

* Isa. 40. 13. Rom. 11. 34. 1 Cor. 2. 16.

† Or, *fearful*

‡ 2 Cor. 5. 1.

[1] Acts 7. 37.

[2] Ex. 16. 1.

‖ Gr. *at hand.*

[1] Job 11. 7.

[3] Ex. 17. 10, 11, 13.

[2] Isa. 63. 11.

[4] Ex. 17. 6.

[5] Ex. 7. 17.

[6] Ex. 1. 22.

[1] Luke 3. 38.

[7] Ex. 7. 20.

[2] Gen. 1. 28.

[3] Gen. 4. 8.

[4] Gen. 7. 21.

[5] Heb. 11. 7.

[8] Ex. 4. 22, 23.

[6] Gen. 11. 9.

[7] Gen. 22. 10.

[8] Or, *in.*

[9] Gen. 19. 16.

* Gr. *Pentapolis.*

† Gen. 14. 8.

‡ Gen. 19. 26.

[9] Or, *perceived,* Ex. 14. 25.

* Rom. 1. 21, 22, 23.

† ch. 12. 23.

‡ Gen. 1. 2.

‖ Gen. 28. 5, 12.

‖ Lev. 26. 22. Deut. 32. 24. 2 Kings 17. 25.

[1] Gen. 31. 1.

[2] Gen. 32. 24.

[3] Gen. 37. 28. & 39. 7. Acts 7. 10.

[4] Or, *the power of them that ruled over him.*

[5] Or, *holy.*

[6] Ex. 1. 12.

[7] Ex. 5. 1

[8] Or, *flame.*

18 [9]Brought them through the Red Sea, and led them through much water:

19 But *she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and †praised thy holy name, O Lord, and magnified with one accord thy hand that fought for them.

21 For wisdom ‡opened the mouth of the dumb and made the tongues of them that cannot speak eloquent.

## CHAP. XI.

5 *The Egyptians were punished, and the Israelites reserved in the same thing.* 15 *They were plagued by the same things wherein they sinned.* 20 *God could have destroyed them otherwise, but he is merciful to all.*

SHE prospered their works in the hand of [1]the holy prophet.

2 [2]They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 [3]They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, [4]and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river [5]troubled with foul blood,

7 For a manifest reproof of that commandment, [6]whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then [7]how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, [8]as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they [9]had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

15 But for *the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that †wherewithal a man sinneth, by the same also shall he be punished.

17 For thine Almighty hand, that made the world of matter ‡without form, wanted not means to send among them a multitude of bears, or fierce lions.

18 Or unknown ‖wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might despatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand [1]the power of thine arm?

22 For the whole world before thee is as a [2]little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and [3]winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, *and abhorrest nothing which thou hast made. for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But [5]thou sparest all: for they are thine, O Lord, thou lover of souls.

[1] Ps. 89. 13.

[2] Or, *little weight,* Isa. 40. 15.

[3] Acts 17. 30.

[4] Gen. 1. 31.

[5] ch. 12. 16.

## CHAP. XII.

1 *God did not destroy those of Chanan all at once.* 12 *If he had done so, who could control him?* 19 *But by sparing them, he taught us.* 27 *They were punished with their gods.*

FOR thine incorruptible [1]Spirit is in all things.

2 Therefore [2]chasteneth thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those [3]old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of [4]witchcrafts, and wicked sacrifices;

5 And also those [5]merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy [6]colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send [7]wasps, forerunners of thy host, to destroy them by little and little.

9 [8]Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little, and little, [9]thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a *cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, †What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand ‡against thee, to be ‖revenged for the unrighteous men?

13 For neither is there any God but thou that [1]careth for all, to whom thou mightest shew that thy judgment is not unright.

14 [2]Neither shall king or tyrant be able to set his face against thee for any of whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: [3]thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, [4]it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a [5]full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: [6]for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be [7]merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, [8]unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, [9]whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own *abominations.

24 †For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to ‡mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a ‖judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied [1]to know; and therefore came extreme damnation upon them.

## CHAP. XIII.

1 *They were not excused that worshipped any of God's works.* 10 *But most wretched are they that worshipped the works of men's hands.*

SURELY vain are all men by nature, who are ignorant of God, and [1]could not out of the good things that are seen know him that is: neither, by considering the works, did they acknowledge the work-master;

2 [2]But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or [3]the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they [4]being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them [5]is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being [6]conversant in his works, they [7]search *him* diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit, [8]neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in [9]dead things is their hope, who called them gods *which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 †Now a ‡carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the ‖refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, [1]and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some [2]vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might [3]not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that [4]which hath no life.

18 For health, he called upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth [5]that [6]which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

## CHAP. XIV.

1 *Though men do not pray to their ships, yet they are saved rather by them than by their idols.* 8 *Idols are accursed, and so are the makers of them.* 14 *The beginning of idolatry, and the effects thereof.* 30 *God will punish them that swear falsely by their idols.*

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the [1]vessel that carrieth him.

1 Gen. 1. 2.
2 Ps. 39. 11.
3 Or, *ancient.*
4 Or, *sorceries,* Lev. 20 6.
5 ch. 14. 23.
6 Or, *new inhabitants.*
7 Ex. 23. 28. Deut. 7. 20.
8 ch. 11. 20.
9 2 Pet. 3. 9.
* Gen. 9. 25.
† Rom. 9. 20.
‡ Or, *in thy presence.*
‖ Or, *a revenger.*
1 1 Pet. 5. 7.
2 Job 9. 4.
3 Job 10. 2.
4 Ps. 145. 9.
5 Or, *perfect.*
6 Job 34. 10.
7 Matt. 5. 7.
8 Ps. 105. 8, 9, 10.
9 Prov. 3. 11, 12.
* Or, *abominable idols.*
† ch. 11. 15. Rom. 1. 23.
‡ Prov. 1. 26.
‖ Rom. 2. 2.
1 2 Thess. 1. 8.
1 Rom. 1. 19.
2 Deut. 4. 19. & 17. 3.
3 Gen. 1. 14, 15, 16.
4 Ps. 111. 2.
5 Rom. 1. 20.
6 See Rom. 1. 21.
7 Or, *seek.*
8 Rom. 1. 20.
9 ver. 18.
* Ps. 115. 4.
† Isa. 44. 13. Jer. 10. 3.
‡ Or, *timberwright.*
‖ Or, *chips.*
1 Isa. 44. 13.
2 Rom. 1. 23.
3 1 Sam. 5. 3. Isa. 19. 1 & 46. 1, 2.
4 Ps. 115. 5, 6.
5 Gr. *that hath no experience at all.*
6 Ps. 115. 7.
1 Or, *ship.*

2 For verily desire of gain devised [2]that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast [3]made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: [4]yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 [5]For in the old time also, when the proud giants perished, the hope of the world, governed by thy hand, [6]escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But [7]that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called God.

9 [8]For the ungodly and his ungodliness are both alike hateful unto God.

10 For [9]that which is made shall be punished together with him that made it.

11 Therefore even *upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and †stumbling-blocks to the souls of men, and a ‡snare to the feet of the unwise.

12 For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from ‖the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made [1]an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus [2]in process of time an ungodly custom grown strong was kept as a law, [3]and graven images were worshipped by the commandments of [4]kings.

17 Whom men could not honour [5]in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king [6]whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of [7]the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance [8]of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to [9]deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable *name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God: but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they †slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites:

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men ‡without exception, ‖blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of [1]kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols [2]not to be named is [3]the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols [4]which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit, for both causes shall they be justly punished: both because they thought not well of God, [5]giving heed unto idols, and also unjustly swore in deceit, [6]despising holiness.

[2] Or, *vessel*, or, *ship*.
[3] Ex. 14. 22.
[4] See Ps. 89. 9.
[5] Gen. 6. 4.
[6] Heb. 11. 7.
[7] Ps. 115. 8. Baruch 6. 4.
[8] Ps. 5. 5.
[9] ver. 8.
* Or, *to*, or, *by*.
† Jer. 10. 8. Hab. 2. 18.
Gr. *sandals*
‡ Or, *trap*.
‖ Gen. 1. 1.
[1] ch. 13. 13.
[2] Gr. *in time*.
[3] Dan. 6. 9.
[4] Or, *tyrants*
[5] Or, *in sight*
[6] Rom. 1. 25.
[7] Isa. 40. 18, 19.
[8] Gr. *to the better*.
[9] Gen. 3. 13. Rev. 12. 9.
* Or, *of God*. Isa. 45. 22.
† Deut. 18. 10. Jer. 7. 9. & 19. 4.
‡ Or, *confusedly*
‖ John 8. 44.
[1] Or, *sex*.
[2] Gr. *nameless*, Ex. 23. 13.
[3] ver. 12, 13.
[4] ch. 13. 10.
[5] Or, *devoted*
[6] Heb. 12. 14.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

## CHAP. XV.

1 *We do acknowledge the true God.* 7 *The folly of idol-makers and of the enemies of God's people; because, besides the idols of the Gentiles, they worshipped wild beasts.*

BUT [1]thou, O God, art gracious and true, long-suffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: [2]but we will not sin, knowing that we are [3]counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof [4]enticeth fools to lust after it, and so they desired the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the [5]potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh [6]both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he [7]which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his [8]life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall [9]have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, *his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, †and breathed in a living spirit.

12 But they counted our life a pastime, and our ‡time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 ‖For this man, that of earthly matter maketh [1]brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw [2]breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For [3]man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh [4]a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never.

18 Yea, they worshipped those [5]beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

[1] Ex. 34. 6.
[2] Gen. 39. 9.
[3] Ps. 87. 6.
[4] Or, *turneth a reproach to the foolish*
[5] Rom. 12. 21.
[6] 2 Tim. 2. 20.
[7] 1 Cor. 15. 47.
[8] Luke 12. 20.
[9] Or, *be sick*, or, *die*.
* ch. 13. 10.
† Gen. 2. 7.
‡ Or, *life*.
‖ Or, *so*. 1 ver. 7.
[2] Or, *air*.
[3] Ps. 115. 4, 5, 6, 7, 8.
[4] ch 13. 10, 18.
[5] Rom. 1. 23.

## CHAP. XVI.

2 *God gave strange meat to his people, to stir up their appetite, and vile beasts to enemies, to take it from them.* 5 *He stung them with his serpents but soon healed them by his word only.* 17 *The creatures altered their nature to pleasure God's people, and to offend their enemies.*

THEREFORE [1]by the like were they punished worthily, and by the multitude of beasts [2]tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even [3]quails to stir up their appetite:

3 To the end that they, desiring food, might, [4]for the ugly

[1] ch. 12. 23.
[2] Num. 21. 6. ch. 11. 15, 16.
[3] Num. 11. 31.
[4] ch. 11. 17, 18, 19

sight of the beasts sent among them, loathe even that which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon [5]these, and they perished with the [6]stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a [7]sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, [8]that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil;

9 For [9]them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, *and healed them.

11 For they were †pricked, that they should remember thy words: and were quickly saved, that not falling into deep forgetfulness, they might be ‡continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou ‖leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; [1]neither the soul received up cometh again.

15 But it is not possible to escape thy hand.

16 [2]For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid; and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world [3]fighteth for the righteous.

18 For some time the flame was mitigated, that it might not burn up [4]the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 [5]Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy [6]sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater [7]tempered itself to every man's liking.

22 [8]But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that [9]the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all *fashions, and was obedient to thy grace, that nourisheth all things, according to the desire †of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that ‡it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, ‖being warmed with a little sun-beam, soon melted away:

28 That it might be known, [1]that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

[5] Or, *thy people.* [6] Num. 21. 6. 1 Cor 10. 9. [7] Num. 21. 9. [8] Isa. 45. 22. [9] Ex. 8. 24. & 10. 4. Rev. 9. 3. * Ps. 107. 20. † Gr. *stung.* ‡ Or, *never drawn from.* ‖ Deut. 32. 39. 1 Sam. 2. 6. [1] Eccl. 12. 7. [2] Ex. 9. 23. Josh. 10. 11. [3] Judg. 5. 20. Rev. 12. 16. [4] ch. 11. 17, 18. [5] Ex. 16. 14. Num. 11. 7. Ps. 78. 25. John 6. 31. [6] Judg. 14. 14. Or, *manna* [7] Or, *was tempered.* [8] ch. 19. 21. [9] Ps. 33. 19. & 37. 19. * Or, *thin.* † Or, *of them that prayed.* ‡ Deut. 8. 3. Matt. 4. 4. ‖ Ex. 16. 21. [1] Ps. 5. 3. & 88. 13. & 130. 6.

## CHAP. XVII.

1 *Why the Egyptians were punished with darkness.* 4 *The terrors of that darkness.* 11 *The terrors of an ill conscience.*

FOR [1]great are thy judgments, and cannot be expressed: therefore [2]unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up [3]in their houses, [4]the prisoners of darkness, and fettered with the bonds of a long night, lay [there] [5]exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered [6]under a dark vail of forgetfulness, being horribly astonished, and troubled with [strange] [7]apparitions.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and [8]sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: [9]neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 *As for the illusions of art magic, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared †with beasts that passed by, and hissing of serpents,

10 They died for fear, ‡denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, ‖is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, [1]which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with [2]monstrous apparitions, and partly fainted, [3]their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the [4]field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with [5]one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a [6]terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of [7]most savage wild beasts, or a rebounding echo from the hollow mountains; [8]these things made them swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread [9]a heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

[1] Or, *wherein they could do nothing* [2] ver. 3. [3] Luke 21. 26. [4] Or, *desert.* [5] 2 Pet. 2. 4. [6] Or, *hideous* [7] ver. 9. [8] ver. 3, 4, 6, 8, 9, 10, 15. [9] ver. 2.

## CHAP. XVIII.

4 *Why Egypt was punished with darkness, and with the death of their children.* 18 *They themselves saw the cause thereof.* 20 *God also plagued his own people.* 21 *By what means that plague was stayed.*

NEVERTHELESS thy saints had a very great [1]light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them [2]happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

[1] Ex. 10. 23. [2] Deut. 33. 29.

3 [3]Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy [4]sons shut up, by whom the [5]uncorrupt light of the law was to be given unto the world.

5 [6]And when they had determined to slay the babes of the saints, [7]one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 [8]Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterward be of good cheer.

7 So of thy people was accepted both [9]the salvation of the righteous, and *destruction of the enemies.

8 For wherewith didst thou punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 †For the righteous children of good men did sacrifice secretly, and with one consent made ‡a holy law, that the saints should be alike partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill-according cry of the enemies, ‖and a lamentable noise was carried abroad for children that were bewailed.

11 [1]The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together [2]had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe anything by reason of [3]the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce [4]man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 [5]Then suddenly [6]visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did [7]foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the [8]multitude in the wilderness: but [9]the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, *alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, †standing between, he stayed the wrath, and ‡parted the way to the living.

24 ‖For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of [1]the wrath.

[3] Ex. 13. 21. & 14. 24. Ps. 78. 14. & 105. 39.
[4] Ex. 4. 22, 23.
[5] Or, *incorruptible*
[6] Ex. 1. 16.
[7] Ex. 2. 2.
[8] Ex. 11. 4, 5.
[9] Ex. 15. 2.
* Ex. 15. 4.
† See Ex. 12. 21, 28.
‡ Or, *a covenant of God*, or, *league*. See Ps. 50. 5.
‖ Ex. 12. 30.
[1] Ex. 11. 5. & 12. 29.
[2] Ex. 12. 30.
[3] Ex. 7. 21.
[4] Ex. 15. 3.
[5] ch. 17. 3, 4.
[6] Or, *imaginations*
[7] ch. 17. 1.
[8] Num. 16. 46.
[9] Heb. 4. 3.
* Ps. 105. 8, 9, 10. Rom. 9. 4.
† Ps. 106. 30.
‡ Or, *cut off*.
‖ Ex. 28. 6, 9, 36.
[1] ver. 20.

## CHAP. XIX.

1 *Why God showed no mercy to the Egyptians, and how wonderfully he dealt with his people.* 14 *The Egyptians were worse than the Sodomites.* 18 *The wonderful agreement of the creatures to serve God's people.*

AS for the ungodly, [1]wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, [2]they would repent, and pursue them.

3 For whilst they were [3]yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had [4]entreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass [5]a wonderful way: but they might find a strange death.

6 For [6]the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 *As namely*, [7]a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red Sea, [8]a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth [9]flies instead of cattle, and how *the river cast up a multitude of frogs instead of fishes.

11 But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their †contentment.

13 And punishments came upon the sinners, not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For ‡the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, ‖as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed [1]in themselves by a kind of harmony, like as, in a psaltery, notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 [2]For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 [3]The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; [4]neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst [5]magnify thy people, and glorify them, neither didst thou lightly regard them; but didst assist them in every time and place.

[1] 1 Thess. 2. 16.
[2] Ex. 14. 5.
[3] Ex. 12. 30.
[4] Or, *cast out by entreaty*, Ex. 12. 31, 32, 33.
[5] Ex. 14. 28, 29.
[6] See ch. 16. 24, 25.
[7] 1 Cor. 10. 1, 2.
[8] Ps. 78. 43.
[9] Or, *lice*.
* Ex. 8. 5.
† Or, *comfort* Ex. 16. 13.
‡ Gen. 19. 4, 5.
‖ Gen. 19. 11. 2 Kings 6 18. Acts 13. 11.
[1] Gr. *by themselves*.
[2] Ps. 107. 34, 35.
[3] ch. 16. 17.
[4] ch. 16. 22.
[5] Ps. 148. 14.

# The WISDOM of JESUS the Son of SIRACH, or, ECCLESIASTICUS.

*A Prologue made by an uncertain Author.*

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost [1]perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, entitling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God, also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

Some refer this prologue to Athanasius because it is found in his *Synopsis.*

[1] Or *collected.*

*The Prologue of the Wisdom of* JESUS, *the Son of* SIRACH.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are [2]without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them, and not only these things, but the law itself, and the [3]prophets and the rest of the books, have no small [4]difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a [5]book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

[2] Or, *of another nation.*

[3] Gr. *prophecies.*

[4] Or, *excellency.*

[5] Or, *help of learning.*

## CHAP. I.

1 *All wisdom is from God.* 10 *He giveth it to them that love him.* 11 *The fear of God is full of many blessings.* 28 *To fear God without hypocrisy.*

ALL [1]wisdom *cometh* from the Lord, and is with him for ever.

2 [2]Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of [3]God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 [4]To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is [5]one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She *is* with all flesh according to his gift, [6]and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he [7]shall find favour in the day of his death.

14 [8]To fear the Lord is the beginning of wisdom: and it was treated with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue [9]with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is *a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is †to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot ‡be justified; for the sway of his fury shall be his destruction.

23 ‖A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, [1]and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 [2]Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not a hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, [3]lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

Before CHRIST about 200.

[1] 1 Kings 3. 9.

[2] Gen. 13. 16. & 15. 5.

[3] Gen. 14. 20.

[4] Rom. 11. 34. 1 Cor. 2. 16.

[5] Jude 25.

[6] Jam. 1. 17.

[7] Or, *shall be blessed.*

[8] Ps. 111. 10. Prov. 1. 7.

[9] Ps. 103. 17.

*ver. 11.

† Eccl. 12. 13.

‡ Or, *escape punishment.*

‖ Jam. 1. 4. & 5. 7, 8, 11.

[1] Jam. 1. 5.

[2] Or, *Be not disobedient to.*

[3] Jam. 4. 6. 1 Pet. 5. 5, 6.

## CHAP. II.

1 *God's servants must look for trouble, and be patient, and trust in him.* 12 *For wo to them that do not so.* 15 *But they that fear the Lord will do so.*

MY son, if thou come to serve the Lord, prepare thy soul [1]for temptation.

2 Set thy heart aright, and constantly endure, and [2]make not haste in time of trouble.

3 Cleave unto him, and depart not away, [3]that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

5 [4]For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, [5]and trust in him.

7 Ye that fear the Lord, wait for his mercy, and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

[1] Matt. 4. 1. 2 Tim. 3. 12. 1 Pet. 4. 12.

[2] Or, *haste not.*

[3] Job 42. 12.

[4] Wis. 3. 6. Prov. 17. 3.

[5] Ps. 37. 3.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; [6]did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, long suffering, and very pitiful, and forgiveth sins, [7]and saveth in time of affliction.

12 Wo be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Wo unto him that is faint-hearted! [8]for he believeth not; therefore shall he not be defended.

14 Wo unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and [9]they that love him will keep his ways.

16 They that fear the Lord will seek that which is well-pleasing unto him; and they that love him, *shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 *Saying*, †We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

## CHAP. III.

2 *Children must honour and help both their parents.* 21 *We may not desire to know all things.* 26 *The incorrigible must needs perish.* 30 *Alms are rewarded.*

[1]HEAR me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the [2]father honour over the children, and hath confirmed the [3]authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of *his own* children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father [4]shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord [5]will honour his father, and will do service unto his parents, as to his masters.

8 [6]Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For [7]the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 [8]For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art [9]in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be *remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 †The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: ‡but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 ‖Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon *with reverence;* for it is not needful for thee *to see with thine eyes* the things that are in secret.

Before CHRIST about 200.

6 Ps. 37. 25.

7 Ps. 46. 1.

8 See ver. 8.

9 John 14. 23.

* Heb. 8. 10.

† 2 Sam. 24. 14. 1 Chron 21. 13.

1 Prov. 4. 1.

2 Ex. 20. 12. Deut. 5. 16.

3 Or, *judgment,* Prov. 6. 20.

4 Deut. 4. 40. & 5. 16.

5 Eph. 6. 1, 2.

6 ver. 2.

7 Gen. 27. 27. Deut. 33.

8 Gen. 9. 23.

9 Or, *in all thine ability,* ver. 6.

* Neh. 13. 14, 22, 31.

† Phil. 2. 3. Jam. 4. 6. 1 Pet. 5. 5.

‡ Ps. 25. 9, 14.

‖ Prov. 25. 27. Rom. 12. 3.

Before CHRIST about 200.

1 Deut. 29. 29. Col. 2. 18.

2 1 Cor. 1. 26, 27, 28, 29, 31.

3 Rom. 2. 5.

4 Or, *the proud man is not healed by his punishment.*

5 Ps. 41. 1. Dan. 4. 27. Matt. 5. 7.

6 Mic. 7. 8.

1 Jam. 5. 4.

2 Prov. 3. 27, 28.

3 Or, *him that asketh,* Matt. 5. 42.

4 Jam. 5. 4.

5 Isa. 1. 17. Jer. 22, 3

6 Eph. 5. 1.

7 Prov. 8. 17.

8 Or, *in the sanctuary.*

9 Ps. 49. 14. & 149. 6, 7, 8, 9.

* Ps. 66. 10.

† Ps. 81. 12.

‡ Acts 5. 41.

‖ Gr *in time of saving.* Gal. 6. 10.

23 [1]Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: [2]profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows: [3]and the wicked man shall heap sin upon sin.

28 [4]In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; [5]and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and [6]when he falleth, he shall find a stay.

## CHAP. IV.

1 *We may not despise the poor or fatherless, but seek for wisdom, and not be ashamed of some things, nor gainsay the truth, nor be as lions in our houses.*

MY son, [1]defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not a hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to a heart that is vexed; [2]and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn away not thine eye from [3]the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, [4]his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 [5]Deliver him that suffereth wrong from the hand of the oppressor; and be not faint-hearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be [6]as a son of the Most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that [7]seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister [8]to the Holy One, and them that love her the Lord doth love.

15 Whoso giveth ear unto her, [9]shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, *and try him by her laws.

18 Then will she return the strait way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and †give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; ‡and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, ‖when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed [1]to confess thy sins; [2]and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth [3]unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantic among thy servants.

31 Let not thy hand be stretched out to receive, and shut when thou shouldest [4]repay.

## CHAP. V.

*1 We must not presume of our wealth and strength, nor of the mercy of God, to sin. 9 We must not be double tongued, nor answer without knowledge.*

SET not thy heart upon thy goods; and say not, [1]I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, [2]Who shall control me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, [3]and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.

5 Concerning propitiation, [4]be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my sins: [5]for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: [6]for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 [7]Set not thy heart upon goods unjustly gotten: for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 [8]Be steadfast in thine understanding; and let thy word be the same.

11 [9]Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, *lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation †upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

## CHAP. VI.

*2 Do not extol thine own conceit, but make choice of a friend. 18 Seek wisdom betimes: 20 It is grievous to some, yet the fruits thereof are pleasant. 35 Be ready to hear wise men.*

INSTEAD of a friend become not an enemy; [for thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner [1]that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as [2]a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 [3]Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, [4]prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who, being turned to enmity and strife, will discover thy reproach.

10 [5]Again, some friend is a companion at the table, and will not continue in the day of thine affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, [6]he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such a one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life: and [7]they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that plougheth and soweth, [8]and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without [9]understanding will not remain with her.

21 She will lie upon him as a *mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive mine advice, and refuse not †my counsel,

24 And put thy feet into her fetters, and thy neck into her ‡chain.

25 Bow ‖down thy shoulder and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 [1]Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are [2]purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, [3]if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the [4]elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the [5]parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and [6]meditate continually in his commandments: he shall establish thy heart, and give thee wisdom at thine own desire.

## CHAP. VII.

*1 We are dehorted from sin, from ambition, presumption, and fainting in prayer, from lying and backbiting. 18 How to esteem a friend; 19 a good wife; 20 a servant; 22 our cattle; 23 our children and parents; 31 the Lord and his priests; 32 the poor and those that mourn.*

DO no evil, [1]so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, [2]sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the seat of honour.

5 [3]Justify not thyself before the Lord; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness.

7 [4]Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the [5]multitude of mine oblations, and when I offer to the most high God, he will accept it.

Before CHRIST about 200.

1 Prov. 28. 13.
2 Or, *and strive not against the stream.*
3 Heb. 12. 4. Rev. 12. 11.
4 Or, *give.* Acts 20. 35.
1 Luke 12. 19.
2 Ex. 5. 2.
3 Eccl. 8. 11.
4 ch. 21. 1.
5 ch. 16. 13.
6 1 Thes 5. 3.
7 Prov. 10. 2. & 11. 4. Ezek. 7. 19.
8 1 Cor. 15. 58.
9 Jam. 1. 19.
* Job 40. 4.
† Ps. 12. 2 3, 4.
1 ch. 5. 14.
2 Isa. 56. 3.
3 Gr. *A sweet throat.* Prov. 15. 1.
4 Or, *get him in the time of trouble.* See Prov. 17. 17.
5 ch. 37. 5.
6 ch. 37. 4.
7 Prov. 18. 24.
8 Jam. 5. 7.
9 Or, *heart.*
* Zech. 12. 3.
† Rev. 3. 18.
‡ Or, *collar.*
‖ Matt. 11. 29.
1 Prov. 2. 4, 5, 6. Matt. 7. 7.
2 Or, *a ribband of blue silk.* Num. 15. 38.
3 Prov. 2. 1.
4 ch. 8. 9.
5 Ps. 78. 2.
6 Ps. 1. 2.
1 1 Pet. 3. 13.
2 Job 4. 8. Prov. 22. 8.
3 Job 9. 20. Ps. 143. 2 Eccl. 7. 16. Luke 18. 11.
4 Matt. 18. 7.
5 Isa. 1. 11.

10 Be [6]not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 [7]Devise not a lie against thy brother: neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, [8]and make not [9]much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the Most High hath *ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: †for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good, by no means; neither a faithful brother for ‡the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 ‖Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 [1]Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? [2]instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? [3]forsake her not: but give not thyself over to a [4]light woman.

27 [5]Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 [6]Love him that hath made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 [7]And stretch thy hand unto the poor, that [8]thy blessing may be perfected.

33 A gift hath grace in the sight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 [9]Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

## CHAP. VIII.

1 *Whom we may not strive with, nor despise, nor provoke, nor have to do with.*

STRIVE not with a mighty man, lest thou fall into his hands.

2 [1]Be not at variance with a rich man, lest he overweigh thee: for gold [2]hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is [3]full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thine ancestors be disgraced.

5 [4]Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 [5]Dishonour not a man in his old age: for even some of us wax old.

7 [6]Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their [7]proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 [8]Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding and to give answer as need requireth.

10 Kindle not the coals of a sinner lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait [9]to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself: for if thou lendest him, count it but lost.

13 *Be not surety above thy power: for if thou be surety take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his †honour.

15 ‡Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 ‖Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, [1]he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 [2]Open not thy heart to every man, lest he requite thee with a shrewd turn.

## CHAP. IX.

1 *We are advised how to use our wives; what women to avoid; and not to change an old friend; not to be familiar with men in authority; but to know our neighbours; and to converse with wise men.*

BE [1]not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with a harlot, lest thou fall into her snares.

4 Use not much the company of a woman that [2]is a singer, lest thou be taken with her attempts.

5 [3]Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not around about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 [4]Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; [5]lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: [6]for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in: but remember they shall not go unpunished unto their grave.

13 [7]Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and [8]consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the Most High.

16 And let just men eat and drink with thee: and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 [9]A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

## CHAP. X.

1 *The advantages of a wise ruler.* 4 *God setteth him up.* 7 *The inconveniences of pride, injustice and covetousness.* 14 *What God hath done to the proud.*

A WISE judge will instruct his people; and the government of a prudent man is well ordered.

2 [1]As the judge of the people is himself, so are his officers;

Before CHRIST about 200.

6 Luke 18. 1.
7 Gr. *Plough not.*
8 Matt. 6. 5, 7.
9 Or, *vain repetition.*
* Gr. *created.*
† Isa. 66. 24.
‡ Ps. 45. 9.
‖ Lev. 19. 13.
1 Deut. 25. 4.
2 Eph. 6. 4.
3 Gen. 2. 24.
4 Or, *hateful.*
5 Ex. 20. 12.
6 Matt. 22. 37.
7 Deut. 15. 10.
8 Or, *thy liberality.*
9 Matt. 25. 36, 43.
1 Matt. 5. 25.
2 ch. 31. 6.
3 Or, *of an evil tongue.*
4 2 Cor. 2. 6. Gal. 6. 2.
5 Lev. 19. 32.
6 Mic. 7. 8.
7 ch. 6. 35.
8 ch. 6. 34.

Before CHRIST about 200.

9 Or, *for thy mouth.*
* Prov. 11. 15.
† Or, *opinion*
‡ Gen. 4. 8.
‖ Prov. 22. 24.
1 Gen. 4. 8.
2 Mic. 7. 5.
1 1 Cor. 13. 5.
2 Or, *playeth upon instruments.*
3 Matt. 5. 28.
4 Gen. 34. 2. 2 Sam. 11. 2. Judith 10. 19.
5 Ex. 20. 14.
6 Ps. 37. 6.
7 ch. 8. 15, 16.
8 ch. 8. 8, 9.
9 Jam. 3. 2.
1 Prov. 29. 12.

and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority, the city shall be inhabited.

4 [2]The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the [3]person of the scribe shall he lay his honour.

6 [4]Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 [5]Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 [6]Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such a one setteth his own soul to sale; because while he liveth, he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.

11 For when a man is dead, [7]he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 [8]The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 [9]The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him *an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a †deceivable seed.

20 Among brethren he that is chief is honourable; ‡so are they that fear the Lord, in his eyes.

21 The fear of the Lord goeth before ‖the obtaining of authority; but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 [1]It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 [2]Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 [3]Unto the servant that is wise shall they that are free do service: and he that hath knowledge [4]will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 [5]Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him [6]that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and [7]the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

## CHAP. XI.

*1 We may not vaunt nor set forth ourselves, nor answer rashly, nor meddle with many matters. 14 Wealth and all things else are from God. 24 Brag not of thy wealth, nor bring every man into thy house.*

WISDOM lifted up the head [1]of him that is of low degree, and [2]máketh him to sit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

Before CHRIST about 200.

[2] Ps. 75. 6, 7.

[3] Or, *face.*
[4] Lev. 19. 17.
[5] Prov. 3. 34. & 29. 23.
[6] Gen. 18. 27.
[7] Isa. 14. 11.
[8] Ps. 75. 7. Dan. 2. 21.
[9] Gen. 19. 24, 25.
* Prov. 12. 26.
† Or, *unstable generation.*
‡ Mal. 2. 17.
‖ Or, *principality.*
[1] 1 Pet. 2. 17.
[2] Rom. 13. 7.
[3] Prov. 17. 2.
[4] 2 Sam 12. 13.
[5] Prov. 12. 9.
[6] Prov. 8. 36. & 20. 2.
[7] Jam. 2. 2, 3, 4
[1] Or, *of the lowly.*
[2] Gen. 41. 40. Dan. 6. 3.

Before CHRIST about 200.

[3] Judg. 14. 18.
[4] Acts 12. 21.
[5] Gr. *tyrants*
[6] 1 Sam. 15. 28. Esth. 6. 10.
[7] Deut. 13. 11. & 17. 6, 7.
[8] Prov. 18. 13. John 7. 51.
[9] Or, *in the judgment of sinners.*
* Or, *escape hurt.*
† Prov. 10. 3. Matt. 19. 22. 1 Tim. 6. 9.
‡ Job 42. 10.
‖ Job 1. 21. Ezek. 28. 4.
[1] Jam. 1. 17.
[2] Ps. 106. 4.
[3] Luke 12. 19.
[4] Or, *pass.*
[5] Matt. 10. 22.
[6] Gal. 6. 8.
[7] Or, *for reward.*
[8] Mal. 3. 1.
[9] Ps. 30. 6.
* Rev. 22. 12.
† Rev. 14. 13.
‡ Jam. 3. 5, 6.
‖ Ps. 10. 5.
[1] Matt. 7. 6.

3 The bee is little among such as fly; but her fruit [3]is the chief of sweet things.

4 [4]Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many [5]kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 [6]Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 [7]Blame not before thou hast examined the truth: understand first, and then rebuke.

8 [8]Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not [9]in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou *escape by fleeing.

11 †There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; ‡yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 ‖Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 [1]Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and [2]his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

19 Whereas he saith, [3]I have found rest, and now will eat continually of my goods; and *yet* he knoweth not what time shall [4]come upon him, and that he must leave those things to others, and die.

20 [5]Be steadfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, [6]and abide in thy labour: for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.

22 The blessing of the Lord is [7]in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, [8]What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 [9]In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death *to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge †none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thy house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 ‡Of a spark of fire, a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, ‖for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thy house, and he will disturb thee, and turn thee out of thine own.

## CHAP. XII.

*2 Be not liberal to the ungodly. 10 Trust not thine enemy nor the wicked.*

WHEN thou wilt do good, [1]know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompense; and if not from him, [2]yet from the Most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the [3]godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the Most High hateth sinners, [4]and will repay vengeance unto the ungodly, [5]and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 [6]A friend cannot be known in prosperity: and an enemy cannot be hid in adversity.

9 In the prosperity of a man, enemies will be grieved: but in his adversity, even a friend will depart.

10 Never trust thine enemy: for like as [7]iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his [8]rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him [9]sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity the charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is *defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 †An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will ‡weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 ‖If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he [1]undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

## CHAP. XIII.

*1 Keep not company with the proud, or a mightier than thyself. 15 Like will to like. 21 The difference between the rich and the poor. 25 A man's heart will change his countenance.*

HE that toucheth pitch shall be defiled therewith; and [1]he that hath fellowship with a proud man shall be like unto him.

2 [2]Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthern pot together? for [3]if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must entreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, [4]he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and [5]shake his head at thee.

8 Beware that thou be not deceived, and brought down [6]in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 [7]Affect not to be made equal unto him in talk, [8]and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets.

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 [9]Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 *Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? †so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: ‡so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; ‖he spake wisely, and could have no place.

23 [1]When a rich man speaketh, every man holdeth his tongue, and look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are [2]good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 [3]The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

## CHAP. XIV.

*1 A good conscience maketh men happy. 6 The niggard doeth good to none. 13 But do thou good. 20 Men are happy that draw near to wisdom.*

[1]BLESSED is the man that hath not slipped with his mouth, and is not pricked with the [2]multitude of sins.

2 Blessed is he whose [3]conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul, [4]gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompense of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 [5]The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A [6]covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

10 [7]A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 [8]Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14 Defraud not thyself of [9]the good day, and let not the part of a good desire overpass thee.

15 *Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 †All flesh waxeth old as a garment: ‡for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, ‖one cometh to an end, and another is born.

Before CHRIST about 200.

[2] Matt. 25. 40.
[3] Ps. 12. 1.
[4] Rom. 12. 19.
[5] 2 Pet. 2. 9.
[6] Prov. 17. 17.
[7] Or, *brass.*
[8] ver. 10.
[9] See Ps. 110. 1.
* Or, *mingled*
† Ps. 12. 2, 3.
‡ Jer. 41. 6.
‖ ver. 8.
[1] Or, *supplant*
[1] Deut. 7. 2.
[2] Ps. 55. 22.
[3] Gr. *this shall smite against it and be broken.*
[4] ch. 12. 16.
[5] ch. 12. 18.
[6] Or, *by thy simplicity,* Prov. 1. 22.
[7] Or, *Forbear not*
[8] Or, *but.*

Before CHRIST about 200.

[9] Eph. 5. 15.
* Matt. 22. 37, 38.
† Ps. 1. 5.
‡ Ps. 56. 1. Jam. 2. 6.
‖ Eccl. 9. 15, 16.
[1] Jam. 2. 2, 3. Jude 16
[2] 1 Tim. 4. 4. Tit. 1. 15
[3] Prov. 15. 13.
[1] ch. 10. 16. & 25. 8. Jam. 3. 2.
[2] Or, *sorrow.*
[3] 1 John 2. 21.
[4] ch. 11. 19. ver. 15.
[5] ver. 3.
[6] Prov. 27. 20.
[7] Prov. 23. 6, 7.
[8] Tobit 4. 7. Luke 14. 13.
[9] Or, *the feast-day,* Eccl. 5. 18. & 6. 1, 2.
* ver. 4.
† Isa. 40. 6. Jam. 1. 10. 1 Pet. 1. 24.
‡ Gen. 2. 17. & 3. 19.
‖ Eccl. 1. 4.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 [1]Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, [2]and lie in wait in her ways.

23 He that pryeth in at her windows shall also hearken at her doors.

24 He that doth lodge near [3]her house shall also fasten a [4]pin in her walls.

25 He shall pitch his tent nigh unto her and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be [5]covered from heat, and in her glory shall he dwell.

## CHAP. XV.

*2 Wisdom embraceth those that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults; for he made, and left us to ourselves.*

HE that feareth the Lord [1]will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With [2]the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 [3]She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit [4]an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 [5]Praise is not seemly in the mouth of a sinner, for [6]it was not sent him of the Lord.

10 For [7]praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things [8]that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself [9]made man from the beginning, *and left him in the hand of his counsel;

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 †He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 ‡Before man is life and death; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And ‖his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man license to sin.

## CHAP. XVI.

*1 It is better to have none, than many lewd children. 6 The wicked are not spared for their number. 12 Both the wrath and the mercy of the Lord are great. 17 The wicked cannot be hid. 20 God's works are unsearchable.*

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished; but the [1]kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 [2]In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath [3]is set on fire.

7 [4]He was not pacified toward the old giants who fell away in the strength of their foolishness.

8 [5]Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 [6]Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for [7]mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an [8]adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 [9]Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will show forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the *chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

## CHAP. XVII.

*1 How God created and furnished man. 14 Avoid all sin; for God seeth all things. 25 Turn to him while thou livest.*

THE Lord [1]created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and [2]made them according to his image,

4 And put the fear [3]of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

Before CHRIST about 200.

[1] Ps. 1. 2.
[2] Prov. 8. 34.
[3] Prov. 9. 1.
[4] Or, *stake.*
Isa. 4. 6.
[1] Ps. 37. 3.
[2] Isa. 55. 2.
[3] Prov. 12. 26.
[4] Isa. 56. 5.
[5] Or, *A parable*
[6] Or, *he was not sent of,* &c.
[7] Or, *rather a parable*
[8] Ps. 45. 7.
[9] Gen. 1. 26.
* Gen. 2. 16, 17.
† Deut. 30. 19.
‡ Jer. 21. 8.
‖ Ps. 33. 18.

Before CHRIST about 200.

[1] Or, *tribe.*
[2] ch. 21. 9.
[3] Or, *hath been.*
[4] Gen. 6. 4.
[5] Gen. 19. 24.
[6] Num. 14. 15 & 16. 20. & 21. 6.
[7] ch. 5. 6.
[8] Or, *strong partition.*
[9] 1 Kings 8. 27. 2 Chron 6. 18. 2 Pet. 3. 10.
* Or, *beginnings.*
[1] Gen. 1. 27. & 5. 2. Wisdom 2. 23. & 7. 1, 6.
[2] Gen. 1. 26. 1 Cor. 11. 7. Col. 3. 10.
[3] Or, *of him.*

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Besides this he gave them knowledge, and the law of life for a heritage.

12 He made an everlasting covenant with them, and shewed them his judgments.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he [4]gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshly hearts for stony.

17 For [5]in the division of the nations of the whole earth, he set a [6]ruler over every people; but [7]Israel is the Lord's portion:

18 Whom, being his first-born, he nourisheth with discipline, and, giving him the light of his love, doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22 The [8]alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 [9]Afterward he will rise up and reward them, and render their recompense upon their heads.

24 *But unto them that repent, he granted them return, and comforted those that failed in patience.

25 †Return unto the Lord, and forsake thy sins, make thy prayer before his face, and ‡offend less.

26 Turn again to the Most High, and turn away from iniquity: for he will lead thee out of darkness into the ‖light of health; and hate thou abomination vehemently.

27 [1]Who shall praise the Most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 [2]What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

## CHAP. XVIII.

*4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful. 15 Do not blemish thy good deeds with ill words. 22 Defer not to be justified. 30 Follow not thy lusts.*

HE that liveth for ever [1]created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power [2]dividing holy things among them from profane.

4 To whom hath he given power to declare his works? [3]and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 [4]The number of a man's days at the most are a hundred years.

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a [5]thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 [6]My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew assuage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physic or ever thou be sick.

20 Before judgment [7]examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 [8]Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 [9]A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.

30 *Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expense thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

## CHAP. XIX.

*2 Wine and women seduce wise men. 7 Say not all thou hearest. 17 Reprove thy friend without anger. 22 There is no wisdom in wickedness.*

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 [1]He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be [2]to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will [3]hate thee.

Before CHRIST about 200.

Before CHRIST about 200.

[5] 2 Pet. 3. 8.

[6] ch. 41. 12.

[4] Ex. 20. & 21. & 22. & 23.

[5] Deut. 32. 3, 9

[6] Rom. 13. 1.

[7] Deut. 4. 20. & 10. 15.

[7] 1 Cor. 11.28,31.

[8] ch. 20.12,13.

[8] ch. 7. 17, 36.

[9] Matt. 25.34,35.

* Acts 3. 19.

[9] Prov. 28. 14.

† Jer. 3. 12.

‡ Or, *lessen thy offence.*

‖ Or, *illumination.*

[1] Ps. 6. 5. Isa. 38. 18, 19.

* Rom. 6. 6. & 13. 14.

[2] Job 25. 5, 6.

[1] Gen. 1. 1.

[2] Lev. 10. 10.

[3] Ps. 106. 2.

[1] Josh. 22. 11.

[2] Or, *of friend or foe.*

[3] Or, *shew his hatred.*

[4] Ps. 90. 10.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's [4]belly.

13 [5]Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 [6]Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not [7]from his heart; and who is he that hath not offended with his [8]tongue?

17 [9]Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the Most High.

18 The fear of the Lord is the first step *to be accepted [of him,] and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that †justifieth in judgment.

26 There is a wicked man that hangeth down his head ‡sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

## CHAP. XX.

1 *Of silence and speaking.* 10 *Of gifts and gain.* 18 *Of slipping by the tongue.* 24 *Of lying.* 27 *Of divers cautions.*

THERE is a reproof that is not [1]comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance: for so shalt thou escape wilful sin.

4 As is the lust of [2]a eunuch to deflower a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, [3]knowing his time.

7 A wise man will hold his [4]tongue, till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompense is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven-fold.

13 [5]A wise man by his words maketh himself beloved: but the [6]graces of fools shall be [7]poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: [8]for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again: such a one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thanks for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 [9]An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he *shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 †A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is ‡dishonourable, and his shame is ever with him.

27 A wise man shall promote himself *to honour* with his words: and he that hath understanding will please great men.

28 ‖He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 [1]Presents and gifts blind the eyes of the wise, and [2]stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

## CHAP. XXI.

2 *Flee from sin as from a serpent.* 4 *His oppression will undo the rich.* 9 *The end of the unjust shall be naught.* 12 *The differences between the fool and the wise.*

MY son, hast thou sinned? do so no more, but [1]ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 [2]Prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reproved is in the way of sinners; but he that feareth the Lord will [3]repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 [4]The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not [5]wise will not be taught: [6]but there is a [7]wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 [8]The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it,

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4 Or, *heart.*
5 Lev. 19. 17. Matt. 18. 15.
6 Or, *Reprove.*
7 Or, *willingly.*
8 Jam. 3. 2.
9 Or, *Reprove.*
* Or, *of receiving him*
† ch. 25. 2.
‡ Or, *ignominy.*
‖ Prov. 12. 11. & 28. 19.
1 Ex. 23. 8. Deut. 16. 19.
2 Or, *as a muzzle in the mouth.*
‡ Or, *judgeth*
‡ Or, *in black*
1 Or, *seasonable.*
2 Ex. 3. 9. & 22. 23.
2 ch. 30. 20.
3 Eccl. 3. 7.
4 ch. 32. 4.
5 ch. 6. 5.
6 Or, *pleasant conceits.*
7 Or, *lost* or, *spilt*

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8 Gr. *for his eyes are many for one to receive.*
9 Or, *An unpleasant fellow.*
* Gr. *shall not be pricked*
† ch. 25. 2.
‡ Or, *ignominy.*
‖ Prov. 12. 11. & 28. 19.
1 Ex. 23. 8. Deut. 16. 19.
2 Or, *as a muzzle in the mouth.*
1 Ps. 41. 4. Luke 15. 21.
2 Ex. 3. 9. & 22. 23.
3 Gr. *be converted.*
4 ch. 16. 6.
5 Or, *witty.*
6 Eccl. 1. 18.
7 Or, *subtilty*
8 ch. 33. 5.

and [9]add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk *without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 †A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 ‡A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

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[9] Prov. 9. 9.

* Or, *not to be inquired after.*

† ch. 19. 30.

‡ ch. 2. 13.

## CHAP. XXII.

1 *Of the slothful man, and a foolish daughter.* 11 *Weep rather for fools, than for the dead.* 13 *Meddle not with them.* 16 *The wise man's heart will not shrink.*

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

4 [1]A wise daughter [2]shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale he will say, What is the matter?

9 If children live honestly, and have [3]wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 [4]Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: [5]beware of him, lest thou have trouble, and thou shalt never be defiled [6]with his fooleries: depart from him, and thou shalt find rest, and never be [7]disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 [8]Sand, and salt, and a mass of iron, is easier to bear than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is established by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plastering [9]on the wall of a gallery.

18 Pales set on a high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

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[1] Prov. 13. 22.

[2] Or, *shall be the heir of her husband.*

[3] Or, *an art.*

[4] ch. 38. 16.

[5] ch. 12. 12.

[6] Or, *when he shakes off his filth.*

[7] Or, *wearied*

[8] Prov. 27. 3.

[9] Or, *of a polished wall.*

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.]

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him every one that heareth it will beware of him.

27 *Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

* Ps. 141. 3.

## CHAP. XXIII.

1 *A prayer for grace to flee sin.* 9 *We may not use swearing; but remember our parents.* 16 *Of three sorts of sin.* 23 *The adulterous wife sinneth many ways.*

O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always [1]a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 [2]Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark; so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be [3]innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15 [4]The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 [5]All bread is sweet to a whoremonger, he will not leave off till he die.

[1] Or, *a giant-like.*

[2] Ex. 20. 7. ch. 27. 14 Matt. 5. 33, 34.

[3] Gr. *justified.*

[4] 2 Sam. 16. 7.

[5] Prov. 9. 17.

18 A man that breaketh wedlock, saying thus in his heart, [6]Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the Most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 [7]This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by [8]another.

23 For first, she hath disobeyed the [9]law of the Most High; and secondly, she hath trespassed against her own husband: and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and *inquisition shall be made of her children.

25 Her †children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

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[6] Job 24. 15. Isa. 29. 15.

[7] Lev. 20. 10. Deut. 22. 22.

[8] Or, *a stranger.*

[9] Ex. 20. 14.

* Or, *visitation.*

† Wis. 4. 3. The praise of Wisdom.

## CHAP. XXIV.

1 *Wisdom doth praise herself, shewing her beginning, her dwelling, her glory, her fruit, her increase and perfection.*

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the Most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the Most High, and covered the earth as [1]a cloud.

4 [2]I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He [3]created me from the beginning before the world, and I shall never fail.

10 In the [4]holy tabernacle I served before him; and so was I established in Sion.

11 [5]Likewise in the [6]beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in [7]Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree [8]by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the [9]tabernacle.

16 As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace.

17 *As the vine brought I forth a pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are †named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is ‡sweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, *even* the ‖law which Moses commanded for a heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord: that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25 He filleth all things with his wisdom, as [1]Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as [2]Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a [3]brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 [4]Behold that I have not laboured for myself only, but for all them that seek wisdom.

[1] Or, *a mist.*

[2] Job 22. 14.

[3] Prov. 8. 22.

[4] Ex. 31. 3.

[5] Ps. 132. 14

[6] Or, *holy.*

[7] Or, *Cades.*

[8] Or, *in the water.*

[9] Ex. 36. 34.

* John 15. 1.

† Or, *chosen.*

‡ Ps. 19. 10, 11.

‖ Ex. 20. 1. & 24. 3. Deut. 4. 1. & 29. 1.

[1] Gen. 2. 11.

[2] Josh. 3. 15.

[3] Or, *drain, or, ditch*

[4] ch. 33 17.

## CHAP. XXV.

1 *What things are beautiful, and what hateful.* 6 *What is the crown of age.* 7 *What things make man happy.* 13 *Nothing worse than a wicked woman.*

IN three things I [1]was beautified, and stood up beautiful both before God and men: the [2]unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in my heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not [3]slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found [4]prudence, and he that speaketh in the ears of them that hear.

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, [5]whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 [6]I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance [7]like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing of a sandy way is to the feet of the aged, so is a wife [8]full of words to a quiet man.

[1] Or, *gloried.*

[2] Gen. 13. 8. Rom. 12. 10.

[3] ch. 14. 1. & 19. 16. Jam. 3. 2.

[4] Or, *a friend.*

[5] Or, *to whom.*

[6] Prov. 21. 19.

[7] Or, *like a bear.*

[8] Or, *scolding.*

21 [9]Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh a heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of *the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

## CHAP. XXVI.

1 *A good wife and a good conscience, do gladden men.* 6 *A wicked wife is a fearful thing.* 13 *Of good and bad wives.* 28 *Of three things that are grievous.* 29 *Merchants and hucksters are not without sin.*

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that my heart feareth; and for the fourth I was sore afraid: [1]the slander of a city, and gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is [2]a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 [3]If thy daughter be shameless, keep her in straightly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth as a thirsty traveller when he hath found a fountain, and drink of every water near her. By every [4]hedge she will sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and a faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth [5]in the high heaven; so is the beauty of a good wife in the [6]ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face [7]in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the [8]fair feet with a constant [9]heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shalt be magnified, having the confidence of their good descent.

22 A harlot shall be accounted as *spittle, but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be accounted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such a one for the sword.

29 A merchant shall hardly keep himself from doing wrong and a huckster shall not be freed from sin.

## CHAP. XXVII.

1 *Of sins in selling and buying.* 7 *Our speech will tell what is in us.* 16 *A friend is lost by discovering his secrets.* 26 *He that diggeth a pit shall fall into it.*

MANY [1]have sinned for [2]a small matter; and he that [3]seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his [4]talk.

5 [5]The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 [6]The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 [7]The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

14 [8]The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit: and shall never find a friend to his mind.

17 Love thy friend, and be faithful unto him: [9]but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 *Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets is without hope.

22 He †that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will ‡writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 ‖Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but [1]vengeance, as a lion, shall lie in wait for them.

29 [2]They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

Before CHRIST about 200.

[9] 2 Sam. 11. 2. ch. 42. 12

* Gen. 3. 6. 1 Tim. 2. 14.

1 Prov. 28. 21.

[2] Or, *a thing indifferent.*

[3] Prov. 23. 4. 1 Tim. 6. 9.

[4] Or, *thought*

[5] Prov. 27. 21.

[6] Matt. 7. 17.

[1] Gr. *an evil report.*

[2] Or, *a yoke of oxen.*

[7] Mal. 3. 16.

[3] ch. 42. 11.

[8] ch. 23. 9. Matt. 5. 33, 34.

[4] Or, *stake.*

[9] ch. 22. 22. & 41. 23.

*ver. 17

[5] Gr. *in the highest places of the Lord.*

[6] Or, *ornament.*

[7] Or, *in constant age.*

[8] Or, *comely.*

[9] Or, *breast.*

† Prov. 10. 10.

‡ Or, *alter his speech.* Ps. 50. 19, 20.

* Or, *a swine.*

‖ Ps. 7. 15. Prov. 26. 27. Eccl. 10. 8.

[1] Deut. 32. 35. Rom. 12. 19.

[2] Mic. 7. 8.

## CHAP. XXVIII.

*Against revenge, quarrelling, anger, and backbiting.*

HE [1]that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

2 [2]Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 [3]One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will entreat for pardon of his sins?

6 [4]Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

7 [5]Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

8 [6]Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 [7]As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 A hasty contention [8]kindleth a fire: and a hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 [9]Curse the whisperer and double-tongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A *backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he †that is defended from it, and hath not passed through ‡the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 ‖It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold:

25 And weigh thy words in a balance, [1]and make a door and bar for thy mouth.

26 Beware thou slide not by it, [2]lest thou fall before him that lieth in wait.

## CHAP. XXIX.

1 *We must shew mercy and lend; 4 but the borrower must not defraud the lender. 9 Give alms. 14 A good man will not undo his surety. 18 To be surety, and undertake for others, is dangerous. 22 It is better to live at home, than to sojourn.*

HE [1]that is merciful will lend unto his neighbour: and he that strengtheneth his hand keepeth the commandments.

2 [2]Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: [3]but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 [4]If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: [5]he payeth him with cursings and railings: and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 [6]Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, [7]and let it not rust under a stone to be lost.

11 [8]Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy [9]storehouses; and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and a strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will *forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 †Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour ‡according to thy power, and beware that thou thyself fall not into the same.

21 The ‖chief thing for life is water, and bread, and clothing, and a house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, [1]hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover, [2]thou shalt hear bitter words.

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 [3]Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of my house.

28 These things are grievous to a man of understanding; the upbraiding of house-room, and reproaching of the lender.

## CHAP. XXX.

1 *It is good to correct our children, and not to cocker them. 14 Health is better than wealth. 22 Health and life are shortened by grief.*

HE [1]that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall [2]have joy in him, and shall rejoice in him among his [3]acquaintance.

3 He that [4]teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he [5]saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall [6]requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 A horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee [7]afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 [8]Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, [9]and so bring sorrow to thy heart.

Before CHRIST about 200.

[1] Deut. 32. 35. Rom. 12. 19. [2] Matt. 6. 14. Mark 11. 25. Luke 6. 37. [3] Matt. 18. 23. [4] Deut. 32. 29. [5] Mal. 4. 4. [6] ch. 8. 1. [7] Prov. 26. 21. [8] Jam. 3. 5. [9] ch. 21. 28. * Or, *third.* Lev. 19. 16. Ps. 15. 3. Rom. 1. 30. 1 Pet. 2. 1. † Job 5. 21. ‡ Ps. 140. 3. ‖ Ps. 31. 20. [1] Ps. 141. 3. [2] 1 Cor. 10. 12. [1] Ps. 37. 26. [2] Deut. 15. 8. Matt. 5. 12. Luke 6 35. [3] Ps. 37. 21. [4] Or, *If he be able.*

Before CHRIST about 200.

[5] Ps. 35. 12. & 38. 20. & 109. 3, 4, 5. Jer. 18. 20. [6] Deut. 15. 11. [7] ch. 20. 30. [8] Dan. 4. 27. Matt. 6. 20. Luke 11. 41. & 12. 33. Acts 10. 4. 1 Tim. 6. 18, 19. [9] Tobit 4. 8, 9, 10. * Or, *fail.* † Prov. 11. 15. & 22. 26. ‡ 2 Cor. 8. 12. ‖ ch. 39. 26. 1 Tim. 6. 8. [1] Heb. 13. 5. [2] Ps. 41. 9. [3] See Jam. 2. 1, 2, 3. Of children. [1] Prov. 13. 24. & 23. 13. [2] Or, *good by him.* [3] Or, *kinsfolk.* [4] Deut. 6. 7. & 11. 19. Ps. 78. 4, 5, 6. [5] Ps. 128. 3, 6. & 144. 12. [6] Prov. 18. 24. [7] Or, *astonished.* Prov. 10. 1. [8] ch. 7. 23. Eph. 6. 4. [9] ver. 9.

13 *Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 †Death is better than a bitter life or continual sickness.

18 Delicacies poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is ‡persecuted of the Lord.

20 He seeth with his eyes and groaneth ‖as a eunuch that embraceth a virgin and sigheth.

21 [1]Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the [2]joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: [3]for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 [4]A cheerful and good heart will have a care of his meat and diet.

## CHAP. XXXI.

1 *Of the desire of riches.* 12 *Of moderation and excess in eating, or drinking wine.*

WATCHING for [1]riches consumeth the flesh, and the care thereof driveth away sleep.

2 [2]Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth he is filled with his delicates.

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 [3]He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 [4]Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 [5]Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been [6]tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, [7]be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth [8]upon every occasion.

14 Stretch not thy hand whithersoever it looketh, and thrust it not with him into the dish.

15 [9]Judge of thy neighbour by thyself: and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners' sake; *and be not unsatiable, lest thou offend.

18 †When thou sittest among many, reach not thy hand out first of all.

19 A very little is sufficient for a man well nurtured, ‡and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: ‖but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: [1]in all thy works be quick, so shall there no sickness come unto thee.

23 [2]Whoso is liberal of his meat, men shall speak well of him; and the report of his good house-keeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy [3]valiantness in wine: [4]for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 [5]Wine is as good as life to a man, if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season, bringeth gladness of the heart, and cheerfulness of the mind:

29 But [6]wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful works, [7]and press not upon him with urging him [to drink.]

## CHAP. XXXII.

1 *Of his duty that is chief or master in a feast.* 14 *Of the fear of God.* 18 *Of counsel.* 20 *Of a rugged and smooth way.* 23 *Trust not to any but to thyself, and to God.*

IF thou be made [1]the master [of a feast,] lift not thyself up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.

3 [2]Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not music.

4 [3]Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: [4]and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 [5]If thou be among great men, make not thyself equal with them; and when ancient men are in place use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: [6]but sin not by proud speech.

13 And for these things bless him [7]that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that [8]seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be [9]considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, *and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thy own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment: and he that trusteth in him †shall fare never the worse.

Before CHRIST about 200.

* Deut. 8. 5. Heb. 12. 7, 8, 9. Of health.

† Rev. 9. 6.

‡ Or, *afflicted*

‖ ch. 20 4.

[1] Prov. 12. 25. & 15. 13. & 17. 22.

[2] Or, *exultation.*

[3] 2 Cor. 7. 10.

[4] Or, *A noble.*

[1] 1 Tim. 6. 7, 10.

[2] Phil. 4. 6. 1 Pet. 5. 7.

[3] Matt. 6. 19, 20, 21.

[4] ch. 8. 2.

[5] Luke 6. 24. 1 Tim. 6. 6, 7, 8.

[6] Job 23. 10.

[7] Ps. 141. 4. Prov. 23. 1, 2, 3.

[8] Or, *open not thy throat upon it.*

[9] Or, *before every thing that is presented.*

* Prov. 23. 1, 2, 3.

† ch. 37. 29.

‡ Or, *and lieth not puffing and blowing*

‖ Luke 21. 34.

[1] Eccl. 9. 10.

Before CHRIST about 200.

[2] Prov. 22. 9.

[3] Isa. 5. 22.

[4] Judith 13. 2, 8.

[5] Ps. 104. 15. Prov. 31. 6, 7.

[6] Eph. 5. 18.

[7] Prov. 20. 1. Isa. 28. 7.

[1] John 2. 8, 9.

[2] Job 32. 7.

[3] Eccl. 3. 7. ch. 20. 7.

[4] James 1. 19.

[5] Job 32. 6.

[6] James 3. 2.

[7] Ps. 100. 3.

[8] Ps. 63. 1.

[9] Hag. 1. 5, 7.

* Ps. 121. 3.

† Or, *shall not be hurt.* Isa. 3. 10.

## CHAP. XXXIII.

*1 The safety of him that feareth the Lord. 2 The wise and the foolish. 7 Times and seasons are of God. 10 Men are in his hands as clay in the hands of the potter.*

Before CHRIST about 200.

THERE shall no evil happen unto him that feareth the Lord; [2]but in temptation even again he will deliver them.

[1] Prov. 12. 21. 1 Pet. 3. 13.

2 A wise man hateth not the law; but he that is a hypocrite therein is as a ship in a storm.

[2] 2 Pet. 2. 9.

3 A man of understanding trusteth in the law; and the law is faithful unto him, [3]as an oracle.

[3] Or, *as the asking of Urim*

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The [4]heart of the [5]foolish is like a cart-wheel; and his thoughts are like a rolling axle-tree.

[4] Gr. *bowels.* [5] ch. 21.14,16.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as [6]all the light of every day in the year is of the sun?

[6] Gen. 1. 16.

8 By the knowledge of the Lord they were distinguished: and he altered [7]seasons and feasts.

[7] Gen. 1. 14.

9 Some of them hath he made high days, and hallowed *them*, and some of them hath he [8]made ordinary days.

[8] Or, *ordained for the number of days*

10 And all men are from the ground, and [9]Adam was created of earth.

[9] Gen. 1. 27. & 2. 7.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 *Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their †places.

* Rom. 9. 21.

† Or, *standings.*

13 ‡As the clay is in the potter's hand, to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best.

‡ Isa. 45. 9. Rom. 9. 20, 21.

14 ‖Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

‖ Deut. 30 15.

15 So look upon all the works of the Most High; and there are [1]two and two, one against another.

[1] ch. 42. 24.

16 I awaked up last of all, as one that [2]gathereth after the grape gatherers: by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

[2] Or, *gleaneth.*

17 [3]Consider that I laboured not for myself only, but for all them that seek learning.

[3] ch. 24. 34.

18 Hear me, O ye great men of the people, and hearken with your ears, [4]ye rulers of the congregation.

[4] Ps. 22. 1.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou entreat for the same again.

20 As long as thou livest and hast breath in thee, [5]give not thyself over to any.

[5] Or, *sell not.*

21 For better it is that thy children should seek to thee, than that thou shouldest [6]stand to their courtesy.

[6] Or, *look to their hands.*

22 In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, [7]distribute thine inheritance.

[7] Isa. 38. 1.

24 Fodder, a wand, and burdens, *are* for the ass; and bread, correction, and work, for a servant.

Of servants.

25 If [8]thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

[8] ver. 28.

26 A yoke and a collar do bow the neck; so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on [9]more heavy fetters.

[9] ver. 24, 26.

29 But be not excessive toward any; and without discretion do nothing.

30 *If thou have a servant, let him be unto thee as thyself, because thou hast bought him †with a price.

* ch. 7. 20. † Gr. *in blood*

31 If thou have a servant, ‡entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

‡ Eph. 6. 9.

## CHAP. XXXIV.

*1 Of dreams. 13 The praise and blessing of them that fear the Lord. 18 The offering of the ancient, and prayer of the poor innocent.*

Before CHRIST about 200.

Of dreams

THE hopes of a man void of understanding are vain and false: and [1]dreams lift up fools.

[1] Eccl. 5. 7.

2 Whoso [2]regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

[2] Or, *hath his mind upon.*

3 The vision of dreams is the resemblance of one thing to another, even as the [3]likeness of a face to a face.

[3] Prov. 27. 19.

4 [4]Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

[4] Job 14. 4.

5 [5]Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

[5] Eccl. 5. 7.

6 If they be not sent from the Most High in thy visitation, [6]set not thy heart upon them.

[6] Or, *regard them not.*

7 For dreams have deceived many, and they have failed that put their trust in them.

8 [7]The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

[7] Ps. 19. 7.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understood more than I can express.

12 I was oft-times [8]in danger of death: yet I was delivered because of these things.

[8] 2 Cor. 11. 23.

13 The spirit of those that fear the Lord shall live; [9]for their hope is in him that saveth them.

[9] Ps. 33. 5.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For *the eyes of the Lord are upon them that love him, †he is their mighty protection and strong stay, a defence from heat, ‡and a cover from the sun at noon, a preservation from stumbling, and a help from falling.

* Ps. 33. 18. † Ps. 61. 2, 3, 4. & 91. 1. 2. ‡ Isa. 4. 6.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 ‖He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and [1]the gifts of unjust men are not accepted.

‖ Prov. 21. 27. [1] Or, *the mockeries.*

19 [2]The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

[2] Prov. 15. 8.

20 Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: [3]he that defraudeth him thereof is a man of blood.

[3] Jam. 5. 4.

22 He that taketh away his neighbour's living slayeth him, and he that [4]defraudeth the labourer of his hire is a blood shedder.

[4] Deut. 24.14,15. ch. 7.20.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 [5]He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

[5] Num. 11. 12.

26 So it is with a man that fasteth for his sins, and goeth again, and doeth the same: [6]who will hear his prayer? or what doth his humbling profit him?

[6] Ps. 66. 18.

## CHAP. XXXV.

*1 Sacrifices pleasing to God 14 The prayer of the fatherless, of the widow, and of the humble in spirit. 20 Acceptable mercy.*

HE [1]that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.

[1] 1 Sam. 15. 22. Jer. 7. 3, 5, 6, 7.

2 He that requiteth a good turn offereth fine flour; and he that giveth alms [2]sacrificeth praise.

[2] Heb. 13. 16.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 [3]Thou shalt not appear empty before the Lord.

[3] Ex. 23. 15. Deut. 16. 16.

5 For all these things [are to be done] because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof *is* before the Most High.

7 [4]The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

[4] Gen. 4. 4.

8 Give the Lord his honour with a good eye, and diminish not the first-fruits of thy hands.

9 [5]In all thy gifts shew a cheerful countenance, and [6]dedicate [7]thy tithes with gladness.

[5] 2 Cor. 9. 7. [6] Or, *set apart.* [7] Tobit 4. 8.

10 [7]Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 [8]Do not think to corrupt with gifts; [9]for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is *no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the †fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 ‡The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the Most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be ‖slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the [1]proud, and broken the sceptre of the unrighteous;

19 Till he have [2]rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is [3]seasonable in the time of affliction, as clouds of rain in the time of drought.

## CHAP. XXXVI.

1 *A prayer for the church against the enemies thereof.* 18 *A good heart and a froward.* 21 *Of a good wife.*

HAVE mercy upon us, [1]O Lord God of all, and behold us:
2 And send thy fear upon all the nations that seek not after thee.

3 [2]Lift up thy hand [3]against the strange nations, and let them see thy power.

4 As thou wast [4]sanctified in us before them: so be thou magnified among them before us.

5 And [5]let them know thee, as we have known thee, that there is no God, but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, [6]and pour out wrath: take away the adversary, and destroy the enemy.

8 [7]Make the time short, remember the [8]covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 [9]Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, *whom thou hast named thy first-born.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion †with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up ‡prophets that have been in thy name.

16 Reward them that wait for thee, and ‖let thy prophets be found faithful.

17 O Lord, hear the prayer of thy [1]servants, according to the [2]blessing of Aaron over thy people, [3]that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 [4]As the palate tasteth divers kinds of venison: so doth a heart of understanding false speeches.

20 [5]A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

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[8] Or, *Diminish nothing of thy offerings.*
[9] Lev. 22.21,22. Deut. 15. 21.
* Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wis. 6. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6.
† Ps. 68. 5.
‡ Ps. 56. 2.
‖ 2 Pet. 3. 9.
[1] Or, *cruel oppressors.*
[2] Rom. 2. 6.
[3] Gr. *fair.* Heb. 4. 16.

[1] Zech. 4. 14. & 6. 5.
[2] Jer. 10. 25.
[3] Or, *upon.*
[4] Ezek. 20. 41. & 28. 25. & 36. 23.
[5] 1 Kings 8. 43, 60.
[6] Ps. 79. 6.
[7] Matt. 24. 22.
[8] Gr. *oath.*
[9] Isa. 49. 6.
† Or, *that it may magnify thine oracles*
‡ Or, *prophecies.*
‖ 1 Cor. 4. 2.
[1] Or, *supplicants.*
[2] Num. 6. 23.
[3] Ps. 98. 2, 3.
[4] Job 34. 3.
[5] Ps. 18. 26. & 101. 4.

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[6] Or, *common.*
[7] Or, *to thrive.*
[8] Gen. 2. 18. 1 Cor. 11. 9.

[1] Mic. 7. 5.
[2] Ps. 55 12,13,14.
[3] ch. 6. 10.
[4] Or, *in presence of the enemy.*
[5] Jer. 9. 4. & 12. 6.
[6] Or, *what use there is of him.*
[7] Cant. 8. 6.
[8] ver. 7.
[9] Prov. 13. 20.
* Prov. 3. 6.
† Deut. 30. 15.
‡ Or, *wisdom*
‖ John 3. 27.
[1] Prov. 9. 12.
[2] 1 Sam. 2. 30.
[3] Or, *credit.*

23 If there be kindness, meekness, and comfort in her tongue, then is not her husband [6]like other men.

24 He that getteth a wife, beginneth [7]a possession, [8]a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

## CHAP. XXXVII.

1 *How to know friends and counsellors.* 12 *The discretion and wisdom of a godly man blesseth him.* 27 *Learn to refrain thine appetite.*

EVERY friend saith, I am his friend also, but there is a friend [1]which is only a friend in name.

2 Is it not a grief unto death, [2]when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 [3]There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler [4]against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 [5]Beware of a counsellor, and know before [6]what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is [7]jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with a hireling for a year of finishing work; nor with an idle servant of much business: [8]hearken not unto these in any matter of counsel.

12 [9]But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower.

15 And *above all this pray to the Most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: †good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all ‡food.

21 ‖For grace is not given him from the Lord; because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; [1]and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 [2]A wise man shall inherit [3]glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For [4]excess of meats bringeth sickness, and surfeiting will turn into choler.

31 [5]By surfeiting have many perished; but he that taketh heed prolongeth his life.

## CHAP. XXXVIII.

1 *Honour due to the physician, and why.* 16 *How to weep and mourn for the dead.* 24 *The wisdom of the learned man, and of the labourer and artificer: with the use of them both.*

HONOUR [1]a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the Most High cometh healing, and he shall receive [2]honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 [3]The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 [4]Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such [5]doth he heal [men,] and taketh away their pains:

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but [6]pray unto the Lord, and he will make thee whole.

10 [7]Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, [8]as not being.

12 Then give place to the physician, [9]for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and *remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, †let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 ‖Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember [1]my judgment: for thine also shall be so; yesterday for me, and to-day for thee.

23 [2]When the dead is [3]at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is [4]of bullocks?

26 [5]He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering [6]the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the [7]potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and [8]boweth down his strength before his feet; he applieth himself to lead it over: and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in public council, nor sit high [9]in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their *craft.

## CHAP. XXXIX.

1 *A description of him that is truly wise.* 12 *An exhortation to praise God for his works: which are good to the good, and evil to them that are evil.*

BUT he that giveth his mind [1]to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil [2]parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes; he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will [3]give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he [4]meditate.

8 He shall shew forth that which he hath learned, and shall glory in the [5]law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 [6]Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall [7]increase it.

12 Yet have I more to say, which I have thought upon; [8]for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the [9]brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise *with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 †All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

17 And none may say, ‡What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as a heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done ‖whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, [1]and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? [2]for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 [3]As his ways are plain unto the holy; so are they stumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: [4]so evil things for sinners.

26 [5]The principal things for the whole use of man's life are

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4 Or, *variety of meats.*
5 Luke 21. 34.
1 Rom. 13. 7.
2 Or, *a gift.*
3 1 Sam. 2. 6, 7.
4 Ex. 15. 25.
5 Ps. 103. 3.
6 Isa. 38. 2.
7 Isa. 1. 16, 17.
8 Or, *as a dead man.*
9 ver. 4.
* Or, *curing.*
† ch. 22. 1. 1 Thess 4. 13.
‡ Prov. 15. 13. & 17. 22.
‖ 1 Thess. 4. 13, 14.
1 Or, *the sentence upon him.*
2 2 Sam. 2. 20.
3 Isa. 57. 2. Rev. 14. 13.
4 Gr. *of the breed of bullocks?*
5 Gen. 4. 2. & 9. 20.
6 Gen. 4. 22.
7 Jer. 18. 6. Rom. 9. 21.
8 Or, *temper-eth it with his feet.*

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9 Ps. 82. 1. 1 Cor. 7. 20, 21.
* Acts 18. 3.
1 Ps. 1. 2.
2 Ps. 78. 2. ch 38. 32.
3 Acts 6. 4.
4 Ps. 119. 97, 98.
5 Isa. 2. 3.
6 ch. 44. 15.
7 Or, *gain unto it.*
8 Job 32. 18.
9 Or, *rivers of water.* Ps. 1. 3.
* Hos. 14. 2. Heb 13. 15.
† Gen. 1. 31. Mark 7. 37.
‡ Dan. 4. 35.
‖ Ps. 135. 6.
1 Heb. 4. 13.
2 Prov. 11. 4.
3 Hos. 14. 9.
4 ch. 40. 9, 10.
5 ch. 29. 21.

water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 [6]All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for [7]vengeance;

30 Teeth of wild beasts, and scorpions, [8]serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

## CHAP. XL.

1 *Many miseries in a man's life.* 12 *The reward of unrighteousness, and the fruit of true dealing.* 17 *A virtuous wife, and an honest friend, rejoice the heart, but the fear of the Lord is above all.* 28 *A beggar's life is hateful.*

GREAT [1]travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, [2]unto *him that is clothed with a linen* frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed, his night-sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is seven-fold more upon sinners.

9 [3]Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the [4]flood.

11 [5]All things that are of the earth shall turn to the earth again: and that which is of the [6]waters doth return into the sea.

12 All [7]bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 [8]The weed growing upon every water and [9]bank of a river, shall be pulled up before all grass.

17 Bountifulness is as *a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to †be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but council is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is ‡a fruitful garden, and ‖covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

## CHAP. XLI.

1 *The remembrance of death.* 3 *Death is not to be feared.* 5 *The ungodly shall be accursed.* 11 *Of an evil and a good name.* 14 *Wisdom is to be uttered.*

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and [1]is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or a hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Wo be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction.

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 [2]All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon a harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be over-busy with his maid, and come not near her bed: or of upbraiding speeches before friends; and after thou hast given, upbraid not;

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6 Rom. 8. 28. 1 Tim. 4. 4.

7 Deut. 32. 35. Rom. 12. 19.

8 Or, *viper.*

1 Eccl. 1. 3.

2 Or, *to the porter.*

3 ch. 39. 29, 30.

4 Gen. 7. 11.

5 Gen. 3. 19. ch. 41, 10

6 Eccl. 1. 7.

7 Gr. *bribes.*

8 Job 3. 11. & 18. 16.

9 Gen. 41. 3.

* Or, *a garden that is blessed.*

† Phil. 4. 11. 1 Tim. 6. 6

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‡ Or, *a garden that is blessed.*

‖ Isa. 4. 5.

1 Or, *to whom every thing is troublesome.*

2 ch. 40. 11.

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

## CHAP. XLII.

1 *Whereof we should not be ashamed.* 9 *Be careful of thy daughter.* 12 *Beware of a woman.* 15 *The works and greatness of God.*

OF these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the Most High, and his covenant; and of judgment to justify the ungodly;

3 [1]Of reckoning with thy partners and [2]travellers; or [3]of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' [4]indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou [5]givest out, or receivest in.

8 Be not ashamed to [6]inform the unwise and foolish, and the extreme aged [7]that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth: and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having a husband, lest she should mis-behave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not everybody's [8]beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and [9]from women wickedness.

14 Better is the *churlishness of a man than a courteous woman, a woman, *I say*, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for †the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 ‡No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 O how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

## CHAP. XLIII.

1 *The works of God in heaven, and in earth, and in the sea, are exceeding glorious, and wonderful.* 29 *Yet God himself in his power and wisdom is above all.*

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous [1]instrument, the work of the Most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

Before CHRIST about 200.

[1] Or, *Of thy partner's speech.*
[2] Or, *companions.*
[3] Or, *of the giving.*
[4] Or, *without profit.*
[5] Or, *dealest for.*
[6] Or, *rebuke.*
[7] Or, *that is accused of fornication.*
[8] ch. 25. 21.
[9] Gen. 3. 6.
* Or, *wickedness.*
† Or, *the Highest*
‡ Job 42. 2. Isa. 29. 15.
[1] Or, *vessel.*

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[2] Or, *he stayeth his course.*
[3] Gen. 1. 16.
[4] Ex. 12. 2.
[5] Gen. 9. 13.
[6] Isa. 40. 12, &c.
[7] Or, *to groan as a woman in her travail.*
[8] Or, *it is as the point of sharp stakes.*
[9] Or, *upon the heat*
* Ps. 107. 23.
† Ps. 104. 25, 26.
‡ Ps. 96. 4.
‖ Ps. 106. 2. John 1. 18.

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fierce vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment [2]it runneth hastily.

6 [3]He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 [4]From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 [5]Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the [6]hands of the Most High have bended it.

13 By his commandment he maketh the snow to fall apace and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By this great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth [7]to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoar-frost also as salt he poureth on the earth, and being congealed, [8]it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily;* a dew coming [9]after heat, refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 *They that sail on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 †For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 ‡The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 ‖Who hath seen him that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

## CHAP. XLIV.

1 *The praise of certain holy men;* 16 *of Enoch, Noah, Abraham, Isaac, and Jacob.*

The praise of the fathers

LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels and by their

knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited [1]verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; [2]who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children [3]for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 [4]The people will tell of their wisdom, and the congregation will shew forth their praise.

16 [5]Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 [6]Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth, when the flood came.

18 An [7]everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a [8]great father of many people: in glory was there none like unto him;

20 Who kept the law of the Most High, and was in covenant with him: he established the covenant in [9]his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an *oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of †Jacob. He acknowledged him in his blessing, and gave him a heritage, and divided his portions; among the twelve tribes did he part them.

## CHAP. XLV.

*The praise of Moses, of Aaron, and of Phinees.*

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even [1]Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him [2]glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 [3]He sanctified him *in* his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and [4]gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He [5]exalted Aaron, a holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; [6]he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with [7]rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a [8]sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With a holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifice to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 [9]He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 *Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 †But he made Aaron more honourable, and gave him a heritage, and divided unto him the first-fruits of the increase; especially he prepared bread in abundance:

21 For they ate of the sacrifices of the Lord, which he gave unto him and his seed.

22 ‡Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 ‖The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David the son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

## CHAP. XLVI.

*The praise of Joshua, Caleb, and Samuel.*

JESUS [1]the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 [2]Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Bethhoron] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 [3]And of six hundred thousand people on foot, they two

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[1] Or, *ditties.*

[2] Gen. 7. 22.

[3] Or, *after them.*

[4] ch. 39. 10.

[5] Gen. 5. 24. Heb. 11. 5.

[6] Gen. 6. 9. & 7. 1. Heb. 11. 7.

[7] Gen. 9. 11.

[8] Gen. 12. 2, 3. & 15. 5. & 17. 4.

[9] Gen. 21. 4.

* Gen. 22. 16, 17, 18. Gal. 3. 8.

† Gen 26. 28. & 28. 1.

[1] Ex. 11. 3.

[2] Ex. 7. 8, 9, 10, chapters.

[3] Num. 12. 3.

[4] Ex. 19. 7.

[5] Ex. 4. 14.

[6] Gr. *he blessed.*

[7] Gr. *vessels,* or, *instruments.*

[8] Ex. 28. 35.

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[9] Deut. 17. 10. & 21. 5.

* Num. 16. 1.

† Num. 17. 8.

‡ Deut. 12. 12. & 18. 1, 2.

‖ Num. 25. 11, 12, 13. 1 Mac. 2. 54.

[1] Num. 27 18. Deut. 34. 9. Josh. 1. 2. & 12. 7.

[2] Josh. 10. 12, 13, 14.

[3] Num. 26. 65. Deut. 1. 35, 36.

were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for a heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed:

12 Let their bones [4]flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 [5]Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the [6]sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made [7]protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death [8]he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

## CHAP. XLVII.

*i The praise of Nathan, David, and Solomon; his glory and infirmities. 23 Of his end and punishment.*

AND after him rose up [1]Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

3 [2]He played with [3]lions as with kids, and with bears as with lambs.

4 [4]Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with [5]ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For [6]he destroyed the enemies on every side, and [7]brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 [8]He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times [9]until the end, that they might praise his holy name, and that the temple might sound from morning.

11 *The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and the throne †of glory in Israel.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 ‡Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build a house in his name, and prepare his sanctuary for ever.

14 ‖How wise wast thou in thy youth, and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far into the islands; and for thy peace thou wast beloved.

17 [1]The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst [2]gather gold as tin, and didst multiply silver as lead.

19 [3]Thou didst bow thy loins unto women, and [4]by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 [5]So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 [6]But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who [7]turned away the people through his counsel. There was also Jeroboam the son of Nebat, who [8]caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

## CHAP. XLVIII.

*The praise of Elias, Eliseus, and Ezekias.*

THEN stood up [1]Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he [2]shut up the heaven, [3]and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 [4]Who didst raise up a dead man from death, and his soul from the [5]place of the dead, by the word of the Most High:

6 [6]Who broughtest kings to destruction, and honourable men from their [7]bed:

7 Who heardest the rebuke of the Lord in Sinai, [8]and in Horeb the judgment of vengeance:

8 [9]Who anointedst kings to take revenge, and prophets to succeed after him:

9 *Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast †ordained ‡for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to ‖restore the tribes of Jacob.

11 Blessed are they that saw thee, and [1]slept in love; for we shall surely live.

12 [2]Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved *with the presence* of any prince, neither could any bring him into subjection.

13 [3]No word could overcome him; [4]and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, [5]till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing *to God*, and some multiplied sins.

17 Ezekias fortified his city, and [6]brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time [7]Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the [8]ministry of Esay.

21 [9]He smote the host of the Assyrians, and his angel destroyed them.

Before CHRIST about 200.

2 1 Kings 10. 27.
3 1 Kings 11. 1.
4 Or, *in.*
5 1 Kings 12. 15, 16, 17.
6 2 Sam. 7. 15.
4 ch. 49. 10.
5 1 Sam. 10. 1. & 16. 13.
7 1 Kings 12. 10, 11, 13, 14.
8 1 Kings 12. 28, 30.
6 1 Sam. 7. 9.
7 1 Sam. 12. 3.
8 1 Sam. 28. 18, 19.
1 2 Sam. 12. 1.
2 Or, *He smote lions.*
3 1 Sam. 17. 34.
4 1 Sam. 17. 49, 50, 51.
5 1 Sam. 18. 7.
6 2 Sam. 5. 7.
7 Or, *contemned.*
8 1 Chron. 16. 4.
9 Or, *perfectly.*
*2 Sam. 12. 13.
† Or, *of a kingdom.*
‡ 1 Kings 4. 21, 24.
‖ 1 Kings 4. 29, 30.
1 1 Kings 4. 31, 32.

1 1 Kings 17. 1.
2 Or, *made heaven to hold up.*
3 1 Kings 18 38. 2 Kings 1. 10, 12
4 1 Kings 17. 21, 22.
5 Or, *grave.*
6 2 Kings 1. 16.
7 Or, *seat.*
8 1 Kings 19. 8.
9 1 Kings 19. 15. 16.
*2 Kings 2. 11.
† Or, *written of.*
‡ Mal. 4. 5.
‖ Or, *establish.*
1 Or, *were adorned with love.*
2 2 Kings 2. 11, 15.
3 Or, *Nothing.*
4 2 Kings 13. 21.
5 2 Kings 18. 11, 12.
6 2 Kings 20. 20.
7 2 Kings 18. 13.
8 Or, *hand.*
9 2 Kings 19 35. Isa. 37. 36. Tobit 1. 18. 1 Mac. 1. 41. 2 Mac. 8. 19.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 *In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

## CHAP. XLIX.

*The praise of Josias, of David and Ezekias, of Jeremy, of Ezekiel, Zorobabel, Jesus the son of Josedec: of Neemias, Enoch, Seth, Sem, and Adam.*

THE remembrance of [1]Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine.

2 He [2]behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 [3]He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the Most High, *even* the kings of Juda failed.

5 Therefore he gave their [4]power unto others, and their glory to a strange nation.

6 [5]They burnt the chosen city of the sanctuary, and made the streets desolate, [6]according to the prophecy of Jeremias.

7 For they [7]entreated him evil, who nevertheless was a prophet, [8]sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 [9]It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he *made mention of the enemies under *the figure of* the rain, and †directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and ‡let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify ‖Zorobabel? even he was as a signet on the right hand:

12 So was [1]Jesus the son of Josedec: who in their time builded the house, and set up a holy temple to the Lord, which was prepared for everlasting glory.

13 [2]And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like [3]Enoch; for he was taken from the earth.

15 Neither was there a man born like unto [4]Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 [5]Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

## CHAP. L.

*1 Of Simon the son of Onias. 22 How the people were taught to praise God, and pray. 27 The conclusion.*

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the [1]cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of [2]the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds.

Before CHRIST about 200.

* 2 Kings 20.10,11. Isa.38.8

[1] 2 Kings 22. 1. [2] Chron 34. 1.

[2] Or, *prospered.*

[3] 2 Kings 23. 24. [2] Chron 34. 3.

[4] Or, *horn.*

[5] 2 Kings 25. 9.

[6] Or, *by the hand of Jeremy.*

[7] Jer. 38. 6.

[8] Jer. 1. 5.

[9] Ezek. 1. 3, 15.

* Ezek. 13. 11. & 38. 9, 16, 22.

† Or, *did good.*

‡ ch. 46. 12.

‖ Ezra 3. 2. Hag. 2. 23.

[1] Ezra 3. 2. Hag. 1. 12. & 2. 2. Zech. 3. 1.

[2] Neh. 7. 1.

[3] Gen. 5. 24. Heb. 11. 5.

[4] Gen. 41. 44. & 42. 6. & 45. 8.

[5] Gen. 5. 3. & 11. 10.

[1] 1 Kings 7. 23.

[2] Gr. *the house of the vail!*

Before CHRIST about 200.

[3] Or, *trumpets beaten forth with the hammer.*

[1] Gr. *the gnashing of the teeth.*

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the [3]silver trumpets, and made a great noise to be heard, for a remembrance before the Most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the Most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

## CHAP. LI.

¶ *A prayer of Jesus the son of Sirach.*

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been my helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from [1]the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thine acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving: [2]and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I [3]went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

Before CHRIST about 200.

Before CHRIST about 200.

[2] Or, *because my prayer.*

[3] Or, *went astray.*

[4] Or, *I got understanding.*

[5] Or, *bowels.*

[6] Isa. 55. 1.

[7] ch. 6. 19.

20 [4]I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My [5]heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, [6]Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 [7]Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

# BARUCH.

## CHAP. I.

*1 Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They send money and the book to the brethren at Jerusalem.*

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon.

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of [1]Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they [2]wept, fasted, [3]and prayed before the Lord.

6 They made also a collection of money according to every man's power.

7 And they sent it to Jerusalem unto [4]Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, [5]that were carried out of the temple, to return them into the land of Juda, the tenth day of the *month* Sivan, *namely*, silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the [6]captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye [7]manna, and offer upon the altar of the Lord our God;

11 [8]And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live [9]under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, *To the Lord our God *belongeth* right-

[1] Or, *Joacim.*

[2] Ps. 137. 1.

[3] Or, *and vowed vows.*

[4] Or, *Joacim.*

[5] 2 Kings 24. 13. 2 Chr. 36. 10.

[6] Or, *prisoners.*

[7] Gr. corruptly for *mincha* that is, *a meat-offering.*

[8] Ezra 6. 10 Jer. 29. 7.

[9] Ezek. 31. 6. Dan. 4. 12, 21.

* ch. 2. 6.

† Dan. 9. 5.

‡ Ezra 9. 7, 8, 9.

‖ Deut. 28. 15. Dan. 9. 11.

[1] Dan. 9. 10.

[1] Dan. 9. 12, 13.

[2] Deut. 28. 53. Lam. 2. 20. & 4. 10.

[3] 2 Kings 24. 2.

[4] Isa. 43. 28.

[5] Gr. *were beneath and not above.* Deut. 28. 43, 44.

[6] ch. 1. 15.

[7] ver. 1.

[8] Dan. 9. 13.

eousness, but unto us the confusion of faces, as *it is come to pass* this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have †sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 ‡Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 ‖Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to see* this day.

21 Nevertheless we have [1]not hearkened unto the voice of the Lord our God, according unto all the words of the prophets whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

## CHAP. II.

*The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.*

THEREFORE the Lord hath [1]made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should [2]eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be [3]in subjection to all the kingdoms that are around about us, to be as [4]a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we [5]were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 [6]To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth* this day.

7 *For* all these plagues are come upon us, [7]which the Lord hath pronounced against us.

8 [8]Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 [9]And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 *Let thy wrath turn from us: †for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 ‡That all the earth may know that thou art the Lord our God, because ‖Israel and his posterity is called by thy name.

16 O Lord, [1]look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes and behold; for the [2]dead that are in the graves, whose [3]souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 [4]Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 [5]Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 [6]I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: [7]therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And lo, they are cast out [8]to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste. as *it is to be seen* this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy [9]servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 *If ye will not hear my voice, surely †this very great multitude shall be turned into a small *number* among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people; that in the land of their captivities they shall ‡remember themselves,

31 And shall know that I am the Lord their God, and I will give them a heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and ‖think upon my name,

33 And return from their stiff [1]neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 [2]And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

[9] Dan. 9. 15.
[1] Ps. 73. 1.
[2] Ezek. 37. 1, 14
* Dan. 9. 16.
† Jer. 42. 2.
[3] Ps. 79. 8.
‡ Isa. 57. 20.
‖ Gr. *thy name is called upon Israel.* Dan. 9. 18, 19.
[4] Deut. 30. 1.
[1] Deut. 26. 15. Isa. 63. 15.
[2] Ps. 6. 5. & 115. 17. Isa. 38. 18, 19.
[3] Gr. *spirit*, or, *life.*
[4] Dan. 9. 18.
[5] Jer. 27. 11.
[6] Jer. 7. 34. & 16. 9. & 25. 10.
[7] Jer. 8. 1, 2.
[8] Jer. 36. 30.
[9] Heb. 3. 5.
* Lev. 26. 14. Deut. 28. 15.
† Gr. *this great swarm.*
‡ Or, *come to themselves.*
‖ Matt. 6. 9.
[1] Gr. *back.*
[2] Jer. 32. 40. Heb. 8. 13.

## CHAP. III.

3 *The rest of their prayer and confession contained in that book which Baruch wrote and sent to Jerusalem.* 30 *Wisdom was shewed first to Jacob, and was seen upon the earth.*

O LORD Almighty, God of [1]Israel, the soul in anguish, the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of [2]the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 [3]Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for [4]we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for [5]a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

11 [6]That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of thy wisdom.

13 For [7]if thou hadst walked in the way of God, thou shouldest have dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of day and life, where is the light of the eyes, and peace.

15 [8]Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, [9]wherein men trust and made no end of their getting?

18 For they that wrought in silver and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, *and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in †Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the ‡authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

24 O Israel, ‖how great is the house of God! and how large is the place of his possession!

25 Great, and hath none end; high, and unmeasureable.

26 There were the [1]giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 [2]Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with four-footed beasts:

33 He that sendeth forth light, and it goeth, calleth it *again*, [3]and it obeyeth him with fear.

[1] Ps. 73. 1.
[2] Ezek. 37. 1, 14
[3] Ps. 79. 8.
[4] Deut. 30. 1.
[5] Ps. 79. 4.
[6] Ps. 28. 1.
[7] Ps. 31. 13, 14, 15, 16.
[8] Job 28. 12, 20.
[9] 1 Tim. 6. 17.
* Eccl. 1. 4.
† Jer. 49. 7.
‡ Or *expounders.*
‖ Gen. 28. 17.
[1] Gen. 6. 4.
[2] Deut. 30. 12, 13.
[3] Ps. 119. 91.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 [4]This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 [5]Afterward did he shew himself upon earth, and conversed with men.

## CHAP. IV.

1 *The book of commandments is that wisdom which was commended in the former chapter.* 25 *The Jews are moved to patience, and to hope for their deliverance*

THIS is the book of [1]the commandments of God, and the law that endureth for ever: all they that keep it *shall come* to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk [2]in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: [3]for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 [4]Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by [5]sacrificing unto devils, and not to God

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the [6]Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, [7]a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trode in the paths [8]of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For [9]he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For *he that brought these plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of †peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting ‡in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from ‖the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: [1]but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, [2]suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 [3]My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 [4]Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you [5]shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall; [6]so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and [7]behold the joy that cometh unto thee from God.

37 Lo, [8]thy sons come, whom thou sentest away; they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

## CHAP. V.

*Jerusalem is moved to rejoice, and to behold their return out of captivity and glory.*

PUT off, O Jerusalem, [1]the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thy head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever, The peace of righteousness, and, The glory of God's worship.

5 [2]Arise, O Jerusalem, and stand on high, and [3]look about toward the east, and behold thy children gathered from the west unto the east, by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, [4]as children of the kingdom.

7 For God hath appointed [5]that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God.

9 For God shall [6]lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

## The EPISTLE OF JEREMY.

## CHAP. VI.

1 *The cause of their captivity is their sin.* 3 *The place whereto they were carried is Babylon, the vanity of whose idols and idolatry is set forth at large in this chapter.*

¶ *A copy of an epistle which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.*

BECAUSE of the sins which ye have committed before God, [1]ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, [2]ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 [3]Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, [4]we must worship thee.

7 For [5]mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, [6]and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

[4] Isa. 25. 9.
[5] Pr. 8. 31. John 1. 14.
[6] Ps. 137. 8, 9. Isa. 47. 1.
[1] 1John 3. 24.
[2] Gr. *to the shining before the light thereof.*
[3] Ps. 147. 19, 20.
[4] Isa. 50. 1. & 52. 3.
[5] 1 Cor. 10. 20.
[6] ver. 8.
[7] Isa. 47. 8. Lam. 1. 1.
[8] Or, *of his discipline in righteousness.*
[9] Deut. 28. 49, 50.
* Hos. 6. 1, 2.
† Or, *prosperity.*
‡ Or, *in the time of mine affliction.*
Ps. 116. 2. & 137. 7.
‖ Isa. 9. 6.
[1] Ps. 126. 5, 6.
[2] Mic. 7. 9.
[3] Or, *my darlings.*
[4] Isa. 40. 1, 2.
[5] Isa. 54. 7, 8.
[7] Isa. 25. 9.
[8] Isa. 43. 6.
[1] Isa. 61. 8.
[2] Isa. 60. 1.
[3] ch. 4. 36.
[4] Matt. 13. 38.
[5] Isa. 40. 4.
[6] Isa. 63. 12, 13.
[1] Jer. 27. 12.
[2] Jer. 29. 5, 6, 7.
[3] Ps. 115. 4. Isa. 44. 8, 9, 10. & 46. 5, 7. Wisdom 13. 10.
[4] Deut. 6. 13.
[5] Ex. 28. 20.
[6] Ps. 135. 16.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the [7]common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a sceptre, as though he were a judge of the country.

15 He hath also in his right hand a dagger and an axe: [8]but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken: even so it is with their gods: when they be set up in the temple, their eyes be [9]full of dust through the feet of them that come in.

18 And as the *doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, †lest *their gods* be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are ‡gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the smoke that cometh out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: ‖therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for [1]a most high price.

26 [2]They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, [3]they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set [4]gifts before them, as unto dead men.

28 As for the things that are sacrificed unto them, their priests sell and [5]abuse: in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

29 Menstrous women, and women in child-bed, [6]eat their sacrifices: by these things ye may know that they are no gods: fear them not.

30 For how can they be [7]called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, [8]they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 [9]They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are *overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

[7] Or, *which prostitute themselves openly.*

[8] Ps. 115. 7.

[9] ver. 18.

* Or, *courts.*

† Judg. 18. 24.

‡ Gr. *licked.*

‖ ver. 16.

[1] Or, *any price.*

[2] Isa. 46. 7. ver. 4.

[3] 1 Sam. 5. 3, 4.

[4] Or, *offerings.*

[5] Or, *spend.*

[6] Lev. 12. 4.

[7] 1 Cor. 8. 5.

[8] Isa. 45. 20. & 46. 7.

[9] See 1 Sam. 2. 6.

* ver. 8, 9, 10, 11.

† Or, *bid him call upon Bel.*

‡ 1 Kings 18. 26.

‖ Or, *sense.*

[1] Isa. 44. 12.

[2] ver. 15

[3] Ps. 115. 4. Wisdom 13. 10.

[4] Ps. 115. 4.

[5] See Ps. 75. 7.

[6] ver. 39.

[7] 1 Esdras 4. 1, 12.

[8] Or, *the same wind.*

[9] Ps. 119. 91.

* ver. 54.

† Luke 21. 11.

‡ ver. 16, 29, 65.

‖ ver. 52.

[1] Or, *purple and brightness.*

[2] Hos. 14. 8.

41 Who, if they shall see one dumb that cannot speak, they †bring him, ‡and entreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them: for they have no ‖knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of [1]carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, [2]which can neither save themselves from war nor from plague?

50 [3]For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

51 And it shall manifestly appear to all nations and kings that they are no gods, [4]but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, [5]nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those [6]gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king [7]that sheweth his power, or else a profitable vessel in a house, which the owner shall have use of, than such false gods; or to be a door in a house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easy to be seen; and [8]after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, [9]they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing *they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings:

67 Neither can they shew †signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods: ‡therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body that is cast into the dark.

72 ‖And ye shall know them to be no gods by the [1]bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man [2]that hath **none idols**: for he shall be far from reproach.

# The SONG of the Three Holy Children,

Which followeth in the third Chapter of DANIEL after this place—*fell down bound into the midst of the burning fiery furnace.* That which followeth is not in the Hebrew, to wit, *And they walked*....unto these words, *Then Nebuchadnezzar*....verse 24.

2 *Azarias his prayer and confession in the flame, wherewith the Chaldeans about the oven were consumed, but the three children within it were not hurt.* 28 *The song of the three children in the oven.*

AND [1]they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed in this manner; and opening his mouth in the midst of the fire, said,

3 [2]Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and [3]all thy judgments truth.

5 In all the things which thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

6 For we [4]have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, [5]thou hast done in true judgment.

9 And thou didst deliver us into the hands of lawless [6]enemies, most hateful forsakers *of God*, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, [7]neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed [8]as the stars of heaven, and as the sand that lieth upon the sea-shore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a [9]contrite heart and a humble spirit let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee: *for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy loving-kindness, and according to the †multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded ‡in all their power and might, and let their strength be broken;

22 And let them know that thou art Lord, the only God, and glorious ‖over the whole world.

23 And the king's servants, that put them in, ceased not to make the oven hot with [1]rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and [2]burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a [3]moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

29 [4]Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And [5]blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the [6]temple of thy holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and [7]sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the [8]firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and [9]exalt him above all for ever.

36 *O ye heavens, bless ye the Lord: praise and exalt him above all for over.

37 O †ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all ‡ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye ‖sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O [1]all ye winds, bless ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye [2]winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye [3]dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

48 O ye [4]light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye [5]frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye [6]lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O [7]all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye [8]whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the [9]air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O *ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 †O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 ‡O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

[1] Dan. 3. 25.
[2] See Dan. 3. 28.
[3] Ps. 25. 10. Dan. 9. 5.
[4] Dan. 9. 5.
[5] Dan. 9. 7, 8, 9.
[6] Deut. 28. 48.
[7] Ps. 89. 33, 34, 35, 36.
[8] Gen. 22. 17.
[9] Ps. 51. 17.
* Ps. 125. 1, 2.
† Ps. 51. 1.
‡ Or, *by the power and might.*
‖ Ps. 113. 3.
[1] Or, *naphtha*, which is a certain kind of fat and chalky clay. *Plin. lib. 2. cap. 105.*
[2] Dan. 3. 22.
[3] Or, *cool.*
[4] ver. 3.
[5] Ps. 72. 19.
[6] Jonah 2. 4.
[7] Ps. 80. 1.
[8] Gen. 1. 4, 7, 8.
[9] Or, *highly exalt;* and so in the rest.
* Ps. 143. 4.
† Ps. 103. 20.
‡ Ps. 148. 4.
‖ Ps. 148. 3.
[1] Matt. 8. 26, 27.
[2] Gen. 8. 22.
[3] ver. 42.
[4] Gen. 1. 3, 4.
[5] Ps. 148. 8.
[6] Job 38. 25.
[7] Ps. 103. 22.
[8] Matt. 12. 40.
[9] Gr. *heaven.*
* Ps. 107. 8, 15, 21, 31.
† Ps. 115. 9.
‡ Ps. 115. 10.

63 ‖O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.
64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.
65 O ye [1]holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.
66 O [2]Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from [3]hell, and saved us from the hand of death, and delivered us out of the midst of the furnace *and* burning flame; [4]even out of the midst of the fire hath he delivered us.
67 O give thanks unto the Lord, because he is gracious: for his mercy *endureth* for ever.
68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: [5]for his mercy *endureth* for ever.

‖ Ps. 135. 1.
[1] Or, *saints.*
[2] Dan. 1. 6.
[3] Or, *the grave.*
[4] Dan. 3. 28.
[5] Ps. 136. 1.

# The History of SUSANNA.

Set apart from the Beginning of *Daniel*, because it is not in the Hebrew, as neither the Narration of [1]*Bel and the Dragon.*

*Two judges hide themselves in the garden of Susanna to have their pleasure of her: which when they could not obtain, they accuse, and cause her to be condemned for adultery; but Daniel examineth the matter again, and findeth the two judges false.*

THERE dwelt a man in Babylon, called Joacim:
2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a [2]very fair woman, and one that feared the Lord.
3 Her [3]parents also were righteous, and taught their daughter according to the law of Moses.
4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.
5 The same year were appointed two of [4]the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.
6 These kept much at Joacim's house: and all that had any suits in law came unto them.
7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.
8 And the two elders saw her going in every day, and walking; [5]so that their lust was inflamed toward her.
9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.
10 And albeit they both were wounded with her love, yet durst not one shew another his grief.
11 For they were ashamed to declare their lust, that they desired to have to do with her.
12 Yet they watched diligently from day to day to see her.
13 And the one said to the other, Let us now go home: for it is dinner-time.
14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place: and after they had asked one another the cause, [6]they acknowledged their [7]lust: then appointed they a time both together, when they might find her alone.
15 And it fell out, as they watched a fit time, she went in [8]as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.
16 And there was no body there save the two elders, that had hid themselves, and watched her.
17 Then she said to her maids, Bring me oil and washing-balls, and shut the garden-doors, [9]that I may wash me.
18 And they did as she bade them, and shut the garden-doors and went out themselves at *privy doors to fetch the things that she had commanded them: but they saw not the elders, †because they were hid.
19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,
20 Behold, the garden-doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, ‡and lie with us.
21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.
22 Then Susanna ‖sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.
23 It is better for me to fall into your hands, and not to do it, than [1]to sin in the sight of the Lord.
24 With that Susanna cried with a loud voice: and the two elders cried out against her.
25 Then ran the one, and opened the garden-door.
26 So when the servants of the house heard the cry in the garden, they rushed in at [2]a privy door, to see what was done unto her.
27 But when the elders had declared their matter, the servants were greatly ashamed: for there never was such a report made of Susanna.
28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of [3]mischievous imagination against Susanna to put her to death;
29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.
30 So she came with her father and mother, her children, and all her kindred.
31 Now Susanna was a very delicate woman, and [4]beauteous to behold.
32 And these wicked men commanded to uncover her *face*, (for she was covered,) that they might be filled with her beauty.
33 Therefore her friends and all that saw her wept.
34 Then the two elders stood up in the midst of the people, [5]and laid their hands upon her head.
35 And she weeping looked up toward heaven: for her heart trusted in the Lord.
36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.
37 Then a young man, who there was hid, came unto her, and lay with her.
38 Then we that stood in a corner of the garden, seeing [6]this wickedness ran unto them.
39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.
40 But having taken this woman, we asked who the young man was, but she would not tell us: [7]these things do we testify.
41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.
42 Then Susanna [8]cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:
43 Thou knowest that they have borne false witness against me; and behold, I must die; whereas I never did such things as these men have maliciously invented against me.
44 And the [9]Lord heard her voice.
45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:
46 Who cried with a loud voice, *I am clear from the blood of this woman.
47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?
48 So he standing in the midst of them said, Are ye such †fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?
49 Return again to the place of judgment: for they have ‡borne false witness against her.
50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.
51 Then said Daniel unto them, Put these two aside one far from another, ‖and I will examine them.
52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light.*
53 For thou hast pronounced false judgment, and hast con-

[1] Gr. *Bel's dragon.*
[2] Gen. 24. 16. & 26. 7.
[3] Luke 1. 6.
[4] Ezek. 8. 11.
[5] Matt. 5. 28.
[6] ver. 11.
[7] James 1. 14, 15.
[8] Gr. *as yesterday and the day before.*
[9] 2 Sam. 11. 2.
* Or, *side doors.*
†ver. 16.
‡ 2 Sam. 13. 11.
‖ Ezek. 9. 4.
[1] Gen. 39. 9.
[2] ver. 18.
[3] Ps. 52. 2.
[4] ver. 2.
[5] Deut. 17. 7.
[6] Gen. 39. 9.
[7] Ex. 20. 16.
[8] Ps. 50. 15.
[9] 1 Sam. 16. 1, 2.
* Matt. 27. 24.
† Prov. 14. 15.
‡ Ex. 20. 10. ver. 40.
‖ Prov. 16. 20. & 18. 17.

demned the innocent, and hast let the guilty go free; albeit the Lord saith, [1]The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a [2]mastic-tree.

55 And Daniel said, Very well; [3]thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and [4]lust hath perverted thy heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, [5]Under [6]a holm-tree.

[1] Ex. 23. 7.
[2] Gr. *len'isk-tree.*
[3] See Acts 5. 3, 4.
[4] ver. 8, 14.
[5] See Mark 14. 56.
[6] Or, *kind of oak.*

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly [7]cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses [8]they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, [9]because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

[7] ver. 46.
[8] Deut. 19. 19. Prov. 19. 5.
[9] ver. 27.

# The History of the Destruction of †Bel and the Dragon, cut off from the end of Daniel.

19 *The fraud of Bel's priests is discovered by Daniel, and the dragon slain which was worshipped.* 33 *Daniel is preserved in the lion's den.* 42 *The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.*

† Gr. *Bel's dragon.*

AND king Astyages was gathered to his fathers, and [1]Cyrus of Persia received his kingdom.

[1] Ezra 1

2 And Daniel [2]conversed with the king, and was honoured above all his friends.

[2] Or, *lived with the king.*

3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: [3]but Daniel worshipped his own God. And the king said unto him, Why dost not thou worshp Bel?

[3] Dan. 6. 10.

5 Who answered and said, Because I may not worship idols made with hands, but the living God, [4]who hath created the heaven and the earth, and hath sovereignty over all flesh.

[4] Acts 17. 24, 29.

6 Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day.

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never [5]eat or drink any thing.

[5] Eccl. 30. 19.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth [6]these expenses, ye shall die.

[6] ver. 3.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, besides their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and [7]seal it with thine own signet:

[7] Dan. 6. 17.

12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: [8]for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

[8] ver. 7.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests [9]with their wives and children, as they were wont to do, and did eat and drink up all.

[9] ver. 10.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, are the *seals whole? And he said, Yea, O king, they be whole.

*ver. 11.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, †Great art thou, O Bel, and with thee is no deceit at all.

† Acts 19. 28, 34.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

‡ ver. 15.

20 And the king said, I see the footsteps ‡of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, ‖who destroyed him and his temple.

‖ Deut. 12. 3.

23 [1]And in that same place there was a great [2]dragon, which they of Babylon worshipped.

[1] Some add this title *Of the dragon.*
[2] Rom. 1. 23.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god; therefore worship him.

25 Then said Daniel unto the king, [3]I will worship the Lord my God: for he is the living God.

[3] Matt. 4. 19.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, [4]Lo, these are the gods ye worship.

[4] Or, *Behold what ye worship.*

28 When they of Babylon heard that, [5]they took great indignation, and conspired against the king, saying, the king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

[5] 1 Kings 19. 2.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thy house.

30 Now when the king saw that they pressed him sore, being constrained, he [6]delivered Daniel unto them:

[6] Dan. 6. 16.

31 [7]Who cast him into the lion's den: where he was six days.

[7] Dan. 6. 16.

32 And in the den there were seven lions, and they had given them every day [8]two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.

[8] Or, *two slaves.*

33 Now there was in Jewry [9]a prophet called Habbacuc, who had *made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

[9] Hab. 1. 1.
* Or, *sod.*

34 But †the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lion's den.

† Heb. 1. 14.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and ‡bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

‡ Ezek. 8. 3.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner ‖which God hath sent thee.

‖ 1 Kings 17. 4.

38 And Daniel said, Thou hast remembered me, O God: [1]neither hast thou forsaken them that seek thee and love thee.

[1] Job 5. 19.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the [2]seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

[2] ver. 31.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 [3]And he drew him out, and [4]cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

[3] Jer. 37. 17. Dan. 6. 23.
[4] Dan. 6. 24.

# The Prayer of MANASSES, king of Judah, when he was holden captive in Babylon.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up my head, [1]neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of my heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Before CHRIST about 676.

Before CHRIST about 676.

[1] Or, *neither take my breath.*

# The First Book of the MACCABEES.

## CHAP. I.

*Antiochus gave leave to set up the fashions of the Gentiles in Jerusalem, and spoiled it, and the temple in it, and set up there in the abomination of desolation, and slew those that did circumcise their children.*

AND it happened, after that Alexander *son* of Philip, the Macedonian, who came out of the land of [1]Chettiim, had smitten [2]Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 [3]And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon [4]he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and [5]kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived [6]that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his servants bare rule every one in his place.

9 And after his death they all put [7]crowns *upon themselves;* so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them [8]a wicked root, Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, [9]who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them, *we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, †who gave them license to do after the ordinances of the heathen:

14 Whereupon they ‡built a place of exercise at Jerusalem according to the customs of the heathen.

15 And ‖made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and [1]were told to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore [2]he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, [3]and went up against Israel and Jerusalem with a great multitude,

21 And [4]entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, [5]all which he pulled off.

23 He took also the silver and the gold, and the [6]precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoke very proudly.

25 Therefore there was [7]great mourning in Israel, in every place where they were;

26 So [8]that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with [9]confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude;

30 And spake peaceable words unto them, but *all was* *deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, †he set it on fire and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, *and* with mighty towers, and made it a strong hold for them.

34 And they put therein a ‡sinful nation, wicked men, and fortified *themselves* therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the ‖sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made a habitation of strangers, and became strange to those that were born in her; and her own children left her.

Before CHRIST about 323.

[1] Or, *Chethiim.*
[2] Ezra 4. 24. & 6. 1, 2.
[3] Dan. 8. 5, 21. & 11. 3, 4.
[4] Or, *his heart was exalted and lifted up.*
[5] Or, *kingdom, which became,* &c.
[6] Gr. *that he dieth.*
[7] Dan. 8. 22.
[8] Dan. 8. 24.
about 175.
about 174.
[9] Dan. 8. 25.
* Gr. *many evils have found us.*
† Dan. 8. 10, 11, 12.
‡ Or, *set up an open school at Jerusalem.* 2 Mac. 4. 12.
‖ 1 Cor. 7. 18.
[1] 1 Kings 21. 25. about 170.
[2] Dan. 11. 25.

Before CHRIST about 170.

[3] Dan. 8. 12.
[4] Dan. 11. 31.
[5] Or, *he pill'd all things.*
[6] Gr. *desirable.*
[7] Zech. 12. 11.
[8] Zech. 12. 12.
[9] Dan. 9. 7, 8. about 168.
* Ps. 10. 7.
† Ps. 79. 1.
‡ Isa. 1. 4.
‖ Ps. 74. 3.

39 [1]Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, [2]that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, [3]many also of the Israelites consented to his religion and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow [4]the strange laws of the land,

45 And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and [5]holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave [6]their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, [7]city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;

53 [8]And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of *the month* Casleu, in the hundred forty and fifth year, [9]they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, *the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, †that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

## CHAP. II.

6 *Mattathias lamenteth the case of Jerusalem.* 24 *He slayeth a Jew that did sacrifice to idols in his presence and the king's messenger also.* 34 *He and his are assailed on the sabbath, and make no resistance.* 50 *He instructeth his sons, maketh their brother Judas Maccabeus general, and dieth.*

IN those days [1]arose Mattathias, *the son* of John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, [2]called [3]Caddis:

3 Simon, called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called [4]Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

Before CHRIST about 168.

[1] See Lam. 1. 1, 4.

[2] ver. 15.

[3] Ps. 106. 28, 29.

[4] Or, *the laws and rites of the strangers of the land.*

[5] Ex. 19. 6.

[6] Gen. 17. 9, 14.

[7] See Dan 12. 6.

[8] Or, *And they made Israel hide themselves in holes in every place of succour*

[9] See 2 Chron 33. 3, 4, 5, 6, 7.

* Gr. *the king's commandment put him to death*

† Gr. *that had circumcised their children.* ver. 48.

Before CHRIST about 167.

[5] 1 Sam. 4. 21, 22.

[6] 2 Chr. 36. 18, 19.

[7] Or, *holy thing.* ch. 1. 48.

[8] Ezra 9. 3.

[9] ch. 1. 41, 44.

* Isa. 58. 1.

† Josh. 24. 15.

‡ ch. 1. 49.

about 167.

[1] Or, *Mattathias the son of John, &c., arose from Jerusalem*, or, *out of Jerusalem.*

[2] Or, *who was called* and so afterward in the rest.

[3] *Gaddis*

[4] Or, *Avaron* or, *Abaron*

7 He said, Wo is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man [5]without glory.

9 [6]Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bond slave.

12 And behold, our [7]sanctuary, even our beauty and our glory is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons [8]rent their clothes, and put on sackcloth, and mourned very sore.

15 In the meanwhile the king's [9]officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a *loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments,

20 Yet will I †and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake ‡the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was ‖inflamed with zeal, and his reins trembled; neither could he forbear to shew his anger according to judgment: wherefore he ran, [1]and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as [2]Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into [3]the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to [4]dwell there:

30 Both they, and their children, and their wives, and their cattle; because [5]afflictions increased sore upon them.

31 Now when it was told the king's servants, and [6]the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, [7]We will not come forth, neither will we do the king's commandment, to profane the sabbath-day.

35 So then they gave [8]them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid:

37 But said, Let us die all in our [9]innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath,

* Num. 11.

[1] Num. 25. 11, 15.

[2] Num. 25. 7, 8.

[3] Heb. 11. 38.

[4] Gr. *sit*, or, *abide.*

[5] Gr. *evils were multiplied upon them.*

[6] ch. 1. 33, 34, 35.

[7] Dan. 3. 16, 17, 18.

[8] Or, *the Jews.*

[9] Gr. *simplicity.*

*and they slew them, with their wives and children, and their cattle, to the number of a thousand †people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly ‡root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him, neither will we die all, as our brethren that were murdered in ‖the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that [1]fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down [2]the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised [3]valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered [4]the law out of the hand of the Gentiles, and out of the hand of kings, neither [5]suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, [6]and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their [7]time; so shall ye receive great honour and an everlasting name.

52 Was not [8]Abraham found faithful in temptation, [9]and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, *and was made lord of Egypt.

54 †Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 ‡Jesus for fulfilling the word was made a judge in Israel.

56 ‖Caleb for bearing witness before the congregation received the heritage of the land.

57 [1]David for being merciful possessed the throne of an everlasting kingdom.

58 [2]Elias for being zealous and fervent for the law was taken up into heaven.

59 [3]Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 [4]Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 [5]Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To-day he shall be lifted up, and to-morrow he shall not be found, because he is [6]returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, [7]and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him always: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and [8]fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and [9]was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, *and all Israel made great lamentation for him.

Before CHRIST about 168.

* Heb. 11. 37.
† Gr. *souls of men.*
‡ Ps. 83. 4.
‖ ver. 31.
[1] See Matt. 24. 16.
[2] ch. 1. 4.
[3] Or, *by force.*
[4] See ch. 1. 56.
[5] Gr. *gave they the horn to the sinner.*
[6] Heb. 12. 4.
[7] Gr. *generations.*
[8] Gen. 22. 9, 10.
[9] Rom. 4. 3.
* Gen. 41. 40.
† Num. 25. 13. Ecclus. 45. 23, 24.
‡ Josh. 1. 2.
‖ Num. 14. 6, 7. Josh. 14. 13.
[1] 2 Sam. 2. 4.
[2] 2 Kings 2. 11.
[3] Dan. 3. 16, 17, 18, 26.
[4] Dan. 6. 22.
[5] Luke 12. 4, 5.
[6] Ps. 146. 4.
[7] Dan. 11. 32.
[8] Or, *fight ye the battle of the people.*
[9] Gen. 49. 29, 33.
* 2 Chr. 35. 24, 25.

Before CHRIST about 166.

[1] ch. 2. 4.
[2] Ps. 144. 1, 2.
[3] 2 Sam. 23. 20.
[4] Ps. 1. 3.
[5] Gr. *gathered together.*
[6] Isa. 27. 13.
[7] ver. 2, 9.
[8] Josh. 10. 10. & 16. 3, 5.
[9] Judg. 7. 4, 7. 1 Sam. 14. 6. 2 Chron 14. 11.
* Ps. 33. 16, 17.
† Gr. *unto us.*
‡ Gr. *in multitude of pride,* or, *envy and iniquity.*
‖ ver. 13.
[1] Gr. *in the going down.*
[2] Gen. 35. 5. Ex. 15. 16. Josh. 2. 9.
[3] Ps. 83. 2.
[4] Gr. *at every need.*
[5] Gr. *that the collectors of tribute in the country were few.*
[6] Or, *for the taking away of the laws*
[7] Gr. *that he should not have.*

## CHAP. III.

1 *The valour and fame of Judas Maccabeus.* 10 *He overthroweth the forces of Samaria and Syria.* 27 *Antiochus sendeth a great power against him.* 44 *He, and his, fall to fasting and prayer, and are encouraged.*

THEN [1]his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and [2]they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was [3]like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation [4]prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he [5]received unto him such [6]as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius's sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a [7]multitude and company of the faithful to go out with him to the war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of [8]Beth-horon, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, [9]It is no hard matter for many to be shut up in the hands of a few; and with *the God of* heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not *in the multitude of a host; but strength cometh from heaven.

20 They come †against us ‡in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leaped suddenly upon them, and so ‖Seron and his host was overthrown before him.

24 And they pursued them [1]from the going down of Beth-horon unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 [2]Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: [3]wherefore he sent and gathered together all the forces of his realm, *even* a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready [4]whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and [5]that the tributes in the country were small, because of the dissension and plague which he had brought upon the land, [6]in taking away the laws which had been of old time;

30 He feared [7]that he should not be able to bear the charges

any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly [8]perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from [9]the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he could have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit*, that he should send an army against them to destroy and root out the strength of Israel, and the *remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, †his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men ‡of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by ‖Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with [1]servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land [2]of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how [3]the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, [4]and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay [5]void as a wilderness, there was none of her children that went in or out: [6]the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to [7]Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, [8]wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priest's garments, and the firstfruits, and the tithes: and the [9]Nazarites they stirred up, who had accomplished their days.

50 Then they cried with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 *For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 †How shall we be able to stand against them, except thou, *O God*, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as ‡were building houses, or had betrothed wives, or were planting vineyards, or ‖were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 [2]For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, [3]as the will *of God* is in heaven, so let him do.

## CHAP. IV.

6 *Judas defeateth the plot, and forces of Gorgias, and spoileth their tents, and overthroweth Lysias.* 45 *He pulleth down the altar which the heathen had profaned, and setteth up a new one; and maketh a wall about Sion.*

THEN took [1]Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at [2]Emmaus.

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them [3]in the mountains: for, said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither [4]armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen: and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto [5]Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

Before CHRIST about 166.

8 Ps. 2. 4, 5.
9 Gen. 15. 18.
* ch. 1. 38.
† Gr. *a city of his kingdom.*
‡ ch. 2. 18.
‖ Luke 24. 13.
1 Or, *fetters.*
2 Or, *of strangers.*
3 ver. 39.
4 2 Kings 19. 14.
5 ch. 1. 38, 39.
6 Ps. 74. 3.
7 Or, *Mitzpa.*
8 Or, *for the which the heathen had made diligent search, that they might paint therein the likeness of their idols.*
9 Num. 6. 2.
* Lam. 1. 4.
† 2 Chron. 20. 12. Ps. 124. 1, 2, 3.
‡ Deut. 20. 5.
‖ Judge 7. 3.
1 ver. 40.

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2 See Ex. 32. 32.
3 1 Sam. 3. 18.
1 ch. 3. 38.
2 ch. 3. 40.
3 ch. 2. 28.
4 Or, *targets.*
5 Gr. *Assaremoth*

28 The next year therefore following, Lysias gathered together threescore thousand choice men *of foot*, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, [6]who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of [7]strangers into the hands of [8]Jonathan the son of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to [9]fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas's soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again unto Judea.

36 Then said Judas and his brethren, Behold our enemies are discomfited: let us go up to cleanse and *dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones unto an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones †according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and ‡spread out the vails, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which *is called* the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning.

53 And offered sacrifice according to the law upon the new altar of burnt-offerings, which they had made

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of ‖deliverance and praise.

57 They decked also the fore-front of the temple with crowns of gold, and with shields; and the gates and the chambers they [1]renewed, and [2]hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they have done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

Before CHRIST about 164.

[6] 1 Sam. 17.50,51.

[7] Or, *Philistines.*

[8] 1 Sam. 14.13,14.

[9] Gr. *melt.*

* Or, *repair.*

† Ex. 20. 25. Deut. 27. 5. Josh. 8. 31.

‡ Or, *spread abroad the hangings*, or, *hanged up the vails.*

‖ Or, *peace-offerings.*

Before CHRIST about 164.

[1] Or, *dedicated.*

[2] Or, *made doors for them.*

## CHAP. V.

*3 Judas smiteth the children of Esau, Bean, and Ammon. 17 Simon is sent into Galilee. 25 The exploits of Judas in Galaad: he destroyeth Ephron for denying him to pass through it. 56 Divers, that in Judas's absence would fight with their enemies, are slain.*

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at [1]Arabattine, because they beseiged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the [2]injury of the children of [3]Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dathema,

10 And sent letters unto Judas and his brethren, The heathen that are around about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the *son* of Zacharias, and Azarias, captain of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

Before CHRIST about 164.

[1] Or, *Arabatthane*, or, *Arabattan*, or, *Akrubattine.*

[2] Or, *malice.*

[3] Or, *Hakan*, Gen. 36. 27. Num. 33.31,32.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And [4]those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in [5]Bosora, and Bosor, and Alema, [6]Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to-morrow [7]they had appointed to bring their hosts against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto [8]Bosora: and when he had won the city, he slew all the males with the edge of the sword and took all their spoils, and burned the city with fire.

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they [9]looked up, and behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for *they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be around about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But †they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified,) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that ‡came behind, and ‖exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered [1]burnt-offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city [2]to fight against them.

60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren and fought against the children of Esau in the land toward the south, where he smote Hebron, and the [3]towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of [4]the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

## CHAP. VI.

8 *Antiochus dieth, and confesseth that he is plagued for the wrong done to Jerusalem.* 20 *Judas besiegeth those in the tower at Jerusalem.* 28 *They procure Antiochus the younger to come into Judea: he besiegeth Sion, and maketh peace with Israel; yet overthroweth the wall of Sion.*

ABOUT that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were [1]coverings of gold, and breastplates and [2]shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

Before CHRIST about 164.

Before CHRIST about 164.

[4] Or, *captive Jews.*

[5] Or, *Bosorra.*

[6] Or, *Chascor*, or, *Casphon*, as ver. 36.

[7] Or, *the heathen*

[8] Or, *Bosor.*

[9] Gr. *lift up their eyes.*

* Or, *the heathen assaulted the Jews.*

[2] Gr. *to meet them in battle.*

[3] Gr. *daughters.*

[4] Gr. *strangers.*

† *Judas and his company.*

[1] Or, *shields.*

[2] Or, *armour*

‡ Or, *went hindmost*, Num. 10. 25.

‖ Or, *comforted*, or, *encouraged.*

[1] Or, *peace offerings.* Jos. Ant. 12. 12.

6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end [3]he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up, being young, to reign in his stead, and his name be called Eupator.

18 About this time they that were in the tower shut up the Israelities round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines.

21 Howbeit, certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us; moreover, as many of us as they could light on they slew and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore, if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they *of Bethsura* came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

Before CHRIST about 164.

Before CHRIST about 163.

about 163

[3] Or, *he should take his son Antiochus to him.*

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, [4]giving them signs what to do, and being harnessed all over amidst the ranks.

[4] Or, *stirring them up, and being compassed with the ranks,* or, *defended with the valleys.*

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, *surnamed* Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, [5]so that they were divided from him on both sides.

[5] Or, *so that he cut them in pieces.*

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the rest of the Jews* seeing the strength of the king, and the violence of his forces turned away from them.

48 ¶Then the king's army went up to Jerusalem to meet them, and the king pitched his tents [6]against Judea, and against mount Sion.

[6] Or, *in Judea.*

49 But with them that were in Bethsura he made peace: [7]for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

[7] Add out of Jos. *and they yielded themselves.*

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and [8]set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

[8] Or, *made there mounts for shot.*

52 Whereupon [9]they also made engines against their engines, and held them battle a long season.

[9] Or, *the Jews.*

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us *be friends with these men, and make peace with them, and with all their nation;

* Gr. *give hands.*

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

## CHAP. VII.

1 *Antiochus is slain, and Demetrius reigneth in his stead.* 5 *Alcimus would be high priest, and complaineth of Judas to the king.* 16 *He slayeth threescore Assideans.* 43 *Nicanor is slain, and the king's forces are defeated by Judas.* 49 *The day of this victory is kept holy every year.*

IN the hundred and one and fiftieth year Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto [1]a city of the sea-coast, and reigned there.

2 And as he entered into the [2]palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of [3]scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them three-score men, and slew them in one day, according to the words which he wrote,

17 [4]The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor [5]righteousness in them; for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, *he cast them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus [6]contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had [7]revolted from him, so that they durst no more [8]go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had [9]gotten the upper hand, and knew that he was not able *to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with †friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may ‡see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to ‖fight against Judas beside [1]Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

33 After this went Nicanor up to the mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt-sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and [2]abused them shamefully and spake proudly,

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again [3]in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou *O Lord*, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where a host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 [4]*O Lord*, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote a hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then [5]they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea around about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterward they took the spoils and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Judah was in rest a little while.

## CHAP. VIII.

1 *Judas is informed of the power and policy of the Romans, and maketh a league with them.* 24 *The articles of that league.*

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the [1]Galatians, and how they had conquered them, and brought them under tribute;

Before CHRIST about 163.

Before CHRIST about 162.

about 162.

about 161.

[1] Or, *Tripolis.* Jos. Ant. lib. 12. c. 16.

[2] Gr. *house of the kingdom of his father.*

[3] Or, *officers, governors, chief men*, or, *men in authority.*

[4] Ps. 79. 2, 3.

[5] Gr. *judgment.*

[6] Or, *laboured to defend his high priesthood.*

[7] Or, *fled from him to the enemy.*

[8] Or, *invade the country*

[9] Or, *were grown very strong.*

* Gr. *to abide them.*

† Gr. *peaceable.*

‡ Gr. *see your face.*

‖ Gr. *meet Judas in battle*

[1] Or, *Capharsalama.*

[2] Gr. *defiled them.*

[3] Gr. *in peace.*

[4] 2 Kings 19. 35. Isa. 37. 36. Ecclus. 48. 21. 2 Mac. 8. 19.

[5] Or, *the Jews.*

[1] Or, *Frenchmen*

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered [2]all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Besides this, how they had discomfited in battle Philip, and Perseus king of the [3]Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus, the great king of Asia, that came against them in battle, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them:

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them, slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover, how they had made for themselves a senate-house, wherein three hundred and twenty men sat in council daily, consulting always for the people, to the end they may be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again on tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefor.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

Before CHRIST about 161.

[2] Or, *every place.*

[3] Or, *Macedonians*

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

## CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Judea.* 7 *The army of Judas flee from him, and he is slain.* 30 *Jonathan is in his place, and revengeth his brother John's quarrel.* 55 *Alcimus is plagued, and dieth.* 70 *Bacchides maketh peace with Jonathan.*

FURTHERMORE, when Demetrius heard that Nicanor and his host were slain in battle, [1]he sent Bacchides and Alcimus into the land of Judea the second time, and with them [2]the chief strength of his host:

2 Who went forth by the way that leadeth to [3]Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they moved and went to [4]Berea, with twenty thousand footmen, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipped away, and that the battle pressed upon him, he was sore troubled in mind, [5]and much distressed, for that he had no time to gather them together.

8 Nevertheless, unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: [6]let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, [7]God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and [8]let us not stain our honour.

11 With that the host of *Bacchides* removed out of their tents, and stood over against [9]them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, *even they sounded their trumpets also, so †that the earth shook at the noise of the armies and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 ‡Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in ‖Modin.

20 Moreover [1]they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 [2]How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

Before CHRIST about 161.

[1] Gr. *he added, or proceeded to send.*
[2] Or, *the right wing.*
[3] Or, *Galilea*
[4] Or, *Berretho*, Jos.
[5] 1 Sam. 30. 6.
[6] We follow here the Roman copy.
[7] See Rom. 3. 31.
[8] Gr. *let us not leave any just cause behind us, why our glory should be spoken against*
[9] Or, *the Jews.*
* Josh. 6. 4.
† Ps. 18. 7.
‡ ver. 10.
‖ ch. 2. 1.
[1] ch. 13. 26.
[2] 2 Sam. 1. 19, 25.

23 ¶Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted and went with [3]them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made inquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and [4]used them despitefully.

27 So was there a great affliction in Israel, [5]the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto [6]Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan and [7]Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 [8]Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother [9]*John*, a captain of the people, to pray his friends the Nabathites, *that they might leave with them their carriage, which was much.

36 But the children of †Jambri came out of Medeba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from ‡Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and behold, there was much ado and ‖great carriage: and the bridegroom, came forth, and his friends and brethren, to meet them with [1]drums, and [2]instruments of music, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was [3]the marriage turned into mourning, and the noise of their [4]melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard thereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to-day, as in time past:

45 For, behold, [5]the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore [6]cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leaped into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about [7]a thousand men.

50 Afterward returned *Bacchides* to Jerusalem, and [8]repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Beth-horon, and Bethel, and Thamnatha, Pharathoni, and [9]Taphon, *these did he strengthen* with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also *the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

Before CHRIST about 161.

[3] *Bacchides and his company.*

[4] Gr. *mocked them.*

[5] See Dan. 12. 1. Matt. 24. 21.

[6] ch. 2. 5.

[7] ch. 2. 3.

[8] Or, *Which when Bacchides understood on the sabbath day, he came near.*

[9] Joseph. Antiq. 1. 13. c. 1.

* Gr. *that he might leave with them their carriages and stuff.*

† Gr. *Ambri.*

‡ Or, *Medaba*

‖ ver. 39.

[1] Or, *timbrels.*

[2] Or, *musicians.*

[3] ver. 37.

[4] ver. 39.

[5] See Ex. 14. 49, 50.

Ex. 14. 15.

[7] *Two thousand men.* Jos. Ant., lib. 13. c. 1.

[8] Or, *built.*

[9] Joseph. *Tecoa.*

* Gr. *the city in Bethsura,* ch. 6. 7.

Before CHRIST about 160.

† Ps. 74. 6.

‡ ch. 6. 12, 13.

‖ ch. 7. 50.

[1] Ps. 83. 5.

[2] See 2 Sam. 15. 31.

[3] ver. 1.

[4] Or, *to such of the country as were his friends to take his part.*

[5] Or, *Odomarra.*

[6] ver. 64.

[7] ver. 58, 59.

[8] Heb. 12. 14.

[9] ver. 71.

* Gr. *added he to come any more.*

† Gr. *judge.*

‡ ver. 58, 69.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began †to pull down, even at that time was Alcimus ‡plagued, and his enterprise hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea ‖was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and [1]consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, [2]because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all [3]his host, and sent word [4]to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote [5]Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up [6]the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the [7]wicked men that gave him counsel to come into the country, insomuch that he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, [8]to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, [9]neither *came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to †govern the people; and he destroyed the ‡ungodly men out of Israel.

## CHAP. X.

1 *Demetrius maketh large offers to have peace with Jonathan: his letters to the Jews.* 47 *Jonathan maketh peace with Alexander, who killeth Demetrius, and marrieth the daughter of Ptolemeus.* 62 *Jonathan is sent for by him, and much honoured.* 75 *He prevaileth against the forces of Demetrius the younger, and burneth the temple of Dagon.*

IN the hundred and sixtieth year, Alexander, [1]*the son* of Antiochus *surnamed* Epiphanes, went up and took [2]Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For, said he, [3]Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to [4]gather together a host, and to provide weapons, that he might aid him in battle; he commanded also that the hostages that were in the tower should be delivered him.

about 153.

[1] Joseph, *the son of Antiochus Epiphanes.*

[2] ch. 5. 55.

[3] ch. 9. 71, 74.

[4] ver. 2.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the [5]tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together a host.

9 Whereupon they of the tower [6]delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build [7]the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius [8]had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King [9]Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called *the king's friend; (and therewithal he sent him †a purple robe and a crown of gold:) and *require thee* to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, ‡*and promise them* dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept ‖covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will recompense you for the things ye do in our behalf,

28 And will grant you many immunities, [1]and give you rewards.

29 And now do I free you, and for your sake I release all the Jews [2]from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let [3]Jerusalem also be holy and free, with the border thereof both from tenths and tributes.

32 And as for [4]the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and *I will* that all my officers remit the [5]tribute even of their cattle.

34 Furthermore *I will* that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

35 Also, no man shall have authority to meddle *with them*, [6]or to molest any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them *some* shall be placed in the king's strong holds, of whom also *some* shall be [7]set over the affairs of the kingdom, which are of trust: and *I will* that their overseers and governors be of themselves, and that they [8]live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning [9]the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for *Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses †of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the ‡temple.

42 And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the ‖sanctuary, expenses shall be given of the king's accounts.

45 Yea, and for the building of [1]the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; [2]for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and [3]prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent [4]ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league [5]of amity together, and give me now thy daughter to wife: and I will be thy son-in-law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and sattest [6]in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee [7]according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year.

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, [8]as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and [9]found favour in their sight.

61 At that time certain pestilent fellows of Israel, *men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in †purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proc-

Before CHRIST about 153.

[5] ch. 6. 18.
[6] ver. 6.
[7] ch. 1. 31.
[8] ver. 6.
[9] ver. 1.
* ch. 2. 18.
† ch. 8. 14.
[1] ver. 24.
[2] See ch. 8. 2, 4.
[3] Neh. 11. 1, 18.
[4] ver. 6, 7.
[5] ver. 29.
[6] 1 Tim. 2. 2.

Before CHRIST about 153.

[7] Dan. 2. 49
[8] Gr. *walk.*
[9] ver. 30.
* ver. 1.
† Or, *of the holy things.*
‡ Ezra 1. 2.
‖ ch. 9. 51.
[1] Neh. 2. 3.
[2] ch. 7. 9.
about 150.
† ver. 15.
[3] 1 Sam. 17. 50.
‖ Seech. 9. 71.
[4] ch. 9. 79.
[5] ch. 8. 17.
[6] ver. 53.
[7] ver. 54.
[8] See Esth. 1. 7.
[9] Gen. 39. 4.
* ch. 6. 21. & 7. 5.
† ch. 8. 14.

lamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his ‡accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and ‖partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of [1]Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and [2]I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide [3]the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, [4]he was moved in his mind, and choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host *of footmen*, and went to [5]Azotus [6]as one that journeyed, and therewithal [7]drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now [8]Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the [9]enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to *Azotus, and went into Beth-dagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils: and the †temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against ‡Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan ‖yet more,

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

## CHAP. XI.

12 *Ptolemee taketh away his daughter from Alexander, and entereth upon his kingdom.* 17 *Alexander is slain and Ptolemee dieth within three days.* 20 *Jonathan besiegeth the tower of Jerusalem.* 26 *The Jews and he are much honoured by Demetrius, who is rescued by the Jews from his own subjects in Antioch.* 57 *Antiochus the younger honoureth Jonathan.* 61 *His exploits in divers places.*

AND the king of Egypt gathered together a great host like [1]the sand that lieth upon the sea-shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

Before CHRIST about 150.

‡ver.61.

‖ Or, *governor of a province.*

about 148.

[1] Titus 1. 5.

[2] Ps. 22. 7.

[3] Ps. 20. 7.

[4] Isa. 37. 1.

[5] ch. 5. 68.

[6] Or, *as though he would pass through it.*

[7] Or, *led his company.*

[8] See Judg. 20. 33, 36, 37.

[9] Jos. Ant. 1.13.c.8.

*ver.77.

†ver.83.

‡1 Sam. 6. 17.

‖ver.65.

about 146.

[1] Judg. 7. 12.

Before CHRIST about 146.

[2] ch. 10. 58.

[3] ch. 10.83,84.

[4] ch. 10. 86.

[5] Gr. *slept.*

[6] Ps. 83. 3, 4.

[7] ch. 10. 58.

[8] Ps. 120. 2, 3.

[9] ch. 8. 14.

about 145.

† Gr. *and those that were in the holds were slain of those that were in the holds.*

‡ ch. 1C. 3, 7.

‖ ch. 10. 58.

[1] Esth 5. 2, 8.

[2] ch. 10. 61. ver. 21.

[3] ch. 10. 20.

[4] ch. 10. 29.

[5] ch. 10. 30. ver. 57.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, [2]because he was his father-in-law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the [3]temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king [4]with great pomp at Joppe, where they saluted one another, and [5]lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea-coast, imagined [6]wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee [7]my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he [8]slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two [9]crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth *his host*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into *Arabia, there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian, took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, †and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the ‡tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to ‖Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais, in great haste.

23 Nevertheless, Jonathan, when he heard this, commanded to besiege it *still:* and he chose certain of the elders of Israel, and the priests, and put himself in peril:

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, [1]where he found favour in his sight.

25 And though certain [2]ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in [3]the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan desired the king that he would make [4]Judea free from tribute, as also the [5]three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews,

who are our friends, and keep covenants with us, because of their good will toward us.

34 [6]Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea from the country of Samaria, [7]and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt pits, and the crown-taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon [8]the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the [9]isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and *how his men of war were at enmity with him; and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of †the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will ‡greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, ‖and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and, dispersing themselves through the city, slew that day in the city to the number of a hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, [1]and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 [2]Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, [3]having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Neverthless, he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned [4]Tryphon, and with him the [5]young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius who turned his back and fled.

56 Moreover Tryphon took the [6]elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, [7]I confirm thee in the high-priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels [8]to be served in, and gave him leave to drink in gold, and to be clothed [9]in purple, and to wear a golden buckle.

Before CHRIST about 145.

[6] Joseph. Antiq. lib. 13. cap. 8.
[7] ch. 10.28,29, 30, 31.
[8] 2 Pet. 1. 18.
[9] Gen. 10. 3.
*ver.38.
†ver.20.
‡ ver. 26, 27.
‖ See ver. 43.
[1] ver.45.
[2] Or, *Be friends with us.*
[3] ver.48.

Before CHRIST about 144.

about 144.

[4] ver.39.
[5] ver. 39, 40.
[6] Gr. *beasts.*
[7] ch. 10. 20. & 14. 38
[8] Gr. *and service.*
[9] ch. 10.20,62.

* Or, *went beyond the river, and passed through the cities,* or, *went and passed beyond the river and through the cities,* Greek.
† Or, *the places thereabout.*
‡ Gr. *he gave them the right hand.*
‖ Or, *to remove him from the affairs of the kingdom.*

59 His brother Simon also he made captain from the place called The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan *went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned †the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, ‡he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus,

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing ‖to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against [1]Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And behold, the host of strangers met them in the plain, who having laid [2]men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the *son* of Absalom, and Judas the *son* of Calhpi, the captains of [3]the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, [4]and prayed.

72 Afterward turning again to battle, he put them to flight and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to [5]Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

[1] ch. 10. 14.
[2] ch. 10.79,80.
[3] ver.67.
[4] Ps. 32. 6.
[5] ver.63.

## CHAP. XII.

1 *Jonathan reneweth his league with the Romans and Lacedemonians.* 32 *The forces of Demetrius, thinking to surprise Jonathan, flee away for fear.* 35 *Jonathan fortifieth the castles in Judea, and is shut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, [1]for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into [2]the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship [3]which he had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the [4]Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from [5]Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the [6]league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the [7]holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you [8]for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sac-

1 ch. 8. 1, 20.
2 ch. 8. 15, 19.
3 ch. 8. 20, 32.
4 ver. 2.
5 *Areus:* See Joseph. Antiq. lib. 13. cap. 8.
6 Or, *kindred* Jos. Antiq.
7 Acts 17. 11.
8 ver. 1, 2.

rifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles [9]and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have *help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, †and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them ‡also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters ‖which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are [1]brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your [2]prosperity.

23 We do write back again to you, [3]that your cattle and goods are ours, and ours are yours. We do command therefore *our ambassadors* to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite [4]to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, [5]and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and [6]they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over [7]the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called [8]Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining from whence he turned aside to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling [9]the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between *the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, †forasmuch *as part of* the wall toward the brook on the east side was fallen down; and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now ‡Tryphon went about to get ‖the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great force he durst not stretch his hand against him;

Before CHRIST about 144.

[9] 2 Cor. 4. 8.

* Ps. 122. 1, 2.

† ver. 1.

‡ ver. 2.

‖ Read out of Joseph, *which Areus sent to Onias.*

[1] ver. 10.

[2] Gr. *peace.* Acts 4. 32.

[4] Or, *to set foot in his country*; or, *to invade his country*

[5] Neh. 4. 13.

[6] Joseph. Antiq. lib. 13. c. 9. *they went away.*

[7] ch. 11. 7.

[8] Joseph. Gr. *Nabatheans*, or, *Zabatheans*

[9] Ex. 29.

* ch. 11. 29.

† Or, according to the Roman reading, *and he came near to the wall of the brook toward the east.*

‡ ch. 11. 39.

‖ ch. 8. 6.

Before CHRIST about 144.

43 But received him honourably, [1]and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan, [2]believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he [3]sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon a host of footmen and horsemen into [4]Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they [5]bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them sought to destroy them: for, said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

[1] ch. 7. 10.

[2] Prov. 14. 15. ch. 7. 10.

[3] Gr. *left two thousand in Galilee.*

[4] ver. 47.

[5] 2 Sam 1. 12.

## CHAP. XIII.

*8 Simon is made captain in his brother Jonathan's room. 9 Tryphon getteth two of Jonathan's sons into his hands, and slayeth their father. 27 The tomb of Jonathan. 36 Simon is favoured by Demetrius, and winneth Gaza, and the tower of Jerusalem.*

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, [1]concerning the business that was committed unto him.

16 Wherefore now send a hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that he spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

[1] Or, *for the affairs*, or, *offices that he had*, or, *the necessary uses which he had.*

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone, behind and before.

28 Moreover, he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates and bars, and laid up victuals [2]therein.

34 Moreover, Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because [3]all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city.

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon [4]to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and with thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him [5]to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered it into the three and twentieth day of the second month, in the hundred and seventy and first year, with thanksgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

## CHAP. XIV.

3 *Demetrius is taken by the king of Persia.* 4 *The good deeds of Simon to his country.* 18 *The Lacedemonians and Romans renew their league with him.* 26 *A memorial of his acts is set up in Sion.*

NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppe for a haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of [1]good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For [2]every man sat under his vine and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner, Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassador, came unto us to renew the friendship they had with us.

Before CHRIST about 144.

Before CHRIST about 143.

about 143.

about 142.

about 141.

[2] Gr. *in the strong holds.*

[3] Gr. *all Tryphon's doings were robberies.*

[4] Gr. *to give them his right hand.*

[5] Or, *to make peace with them.*

[1] Or, *the wealth of the land.*

[2] 1 Kings 4. 25.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this, Simon sent Numenius to Rome with a great shield of gold, of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At [3]Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and, resisting the enemies of their nation, did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed [4]the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the [5]armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover, he fortified Joppe, which lieth upon the sea, and [6]Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt [7]in the holy place:

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary;

43 Besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold:

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

Before CHRIST about 141.

[3] Or, *Jerusalem*, peradventure by corruption and transposition of letters; or, as some think, *the common hall where they met to consult of matters of estate.*

[4] Or, *the men of war.*

[5] Or, *weapons.*

[6] Or, *Gaza.*

[7] Or, *unto religion*

Before CHRIST about 141.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

## CHAP. XV.

*4 Antiochus desireth leave to pass through Judea, and granteth great honours to Simon and the Jews. 16 The Romans write to divers kings and nations to favour the Jews. 27 Antiochus quarrelleth with Simon, and sendeth some to annoy Judea.*

about 140. MOREOVER Antiochus son of Demetrius the king, sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted, and whatsoever gifts besides they granted

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thy hands, let them remain unto thee

8 And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

about 139. 10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore, being pursued by king Antiochus, he fled unto Dora, which lieth by the sea-side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him a hundred and twenty thousand men of war, and eight thousand horsemen

14 And when he had compassed the city round about, and joined ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans, unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jew:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to [1]Ariarathes, and Arsaces,

23 And to all the countries, and to [2]Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and [3]Phaselis, and Cos, and Side, and Arados, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

[1] Or, *Arathes*

[2] Or, *Sampsaces* Lat. *Lampsacus.*

[3] Or, *Basilis.*

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second *day* [4]assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

[4] Gr. *bringing his forces to it.*

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion [5]without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and [6]fight against you.

32 So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give a hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him a host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and a host *of footmen*, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

## CHAP. XVI.

*3 Judas and John prevail against the forces sent by Antiochus. 11 The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is sought for, and escapeth, and killeth those that sought for him.*

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by *God's* mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

Before CHRIST about 139.

[5] Or, *except the borders, &c*

[6] Or, *subdue you in fight.*

Before CHRIST about 139.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water-brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed through after him.

7 *That done*, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded; but John still followed after them, until he came to Cedron, which *Cendebeus* had built.

10 [7]So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

[7] Or, *Which when he had set on fire, they fled unto the towers in the fields of Azotus; and they were slain, &c.* about 135.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him a host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the [8]tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

[8] Gr. *captains of thousands.*

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he*, *Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

# The Second Book of the MACCABEES.

## CHAP. I.

*1 A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus. 19 Of the fire that was hidden in the pit. 24 The prayer of Neemias.*

THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all a heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

Before CHRIST about 144.

Before CHRIST about 144.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of [1]tabernacles in the month Casleu.

[1] Lev. 23. 34.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.
13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.
14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.
15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:
16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.
17 Blessed be our God in all things, who hath delivered up the ungodly.
18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* [2]Casleu, we thought it necessary to certify you thereof, that ye also might keep *it, as the feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar.
19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.
20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests, that had hid it, to the fire: but when they told us they found no fire, but thick water;
21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.
22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.
23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.
24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,
25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:
26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.
27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.
28 Punish them that oppress us, and with pride do us wrong.
29 Plant thy people in thy holy place, as Moses hath spoken.
30 And the priests sung psalms of thanksgiving.
31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.
32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.
33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that [3]Neemias had purified the sacrifices therewith.
34 Then the king, enclosing the place, made it holy, after he had tried the matter.
35 And the king took many gifts, and bestowed thereof on those whom he would gratify.
36 And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but many men call it Nephi.

Before CHRIST about 144.

[2] Lev. 23. Num. 29.

[3] Or, *Neemias his company.*

## CHAP. II.

1 *What Jeremy the prophet did:* 5 *How he hid the tabernacle, the ark, and the altar.* 13 *What Neemias and Judas wrote.* 20 *What Jason wrote in five books.* 25 *And how those were abridged by the author of this book.*

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:
2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.
3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

Before CHRIST about 144.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.
5 And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door.
6 And some of those that followed him came to mark the way, but they could not find it.
7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.
8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified.
9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.
10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices; even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.
11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.
12 So Solomon kept those eight days.
13 The same things also were reported in the writings and commentaries of Neemias; and how he, founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.
14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.
15 Wherefore if ye have need thereof, send some to fetch them unto you.
16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.
17 [1]We hope also, that the God, that delivered all his people, and gave them all a heritage, and the kingdom, and the priesthood, and the sanctuary,
18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.
19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,
20 And the wars against Antiochus Epiphanes, and Eupator his son,
21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,
22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:
23 *All these things, I say*, being declared by Jason of Cyrene in five books, we will essay to abridge in one volume.
24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,
25 We have been careful, that they that will read might have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it cometh might have profit
26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;
27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet [2]for the pleasure of many we will undertake gladly this great pains;
28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.
29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.
30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:
31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.
32 Here then will we begin the story; only adding thus much

[1] Gr. *Now God it is that saved all his people and rendered the heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the law: for we hope in God that he will shortly, &c.*

[2] Or, *to deserve well of many.*

to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

## CHAP. III.

1 *Of the honour done to the temple by the kings of the Gentiles.* 4 *Simon uttereth what treasures are in the temple.* 7 *Heliodorus is sent to take them away.* 24 *He is stricken of God, and healed at the prayer of Onias.*

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the son* of Thraseus, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the aforesaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for relief of the widows and fatherless children:

11 And that some of it beloning to Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed, he entered into order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in the priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses [1]to the general supplication, because the place was like to come into contempt.

19 And the women girt with sackcloth under their breasts, abounded in the streets; and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the [2]fear of the high priest, being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the [3]Lord of spirits, and the prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them a horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his fore-feet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightway certain of Heliodorus' friends prayed Onias, that he would call upon the Most High, to grant him his life, who lay ready to give up the ghost.

32 So the high priest suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

## CHAP. IV.

1 *Simon slandereth Onias.* 7 *Jason, by corrupting the king, obtaineth the office of the high priest.* 24 *Menelaus getteth the same from Jason by the like corruption.* 34 *Andronicus traitorously murdereth Onias.* 36 *The king being informed thereof, causeth Andronicus to be put to death.* 39 *The wickedness of Lysimachus, by the instigation of Menelaus.*

THIS Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and three-score talents of silver, and of another revenue eighty talents

9 Besides this, he promised to assign a hundred and fifty more, if he might have license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name* of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

Before CHRIST about 144. Before CHRIST about 187.

about 187.

about 175.

[1] Or, *to make general supplication.*

[2] Gr. *expectation.*

[3] Or, *Lord of our fathers.*

MARE ATLANTICUM
BRITANNIA
GERMANIA
SARMATIA
SCYTHIA
GALLIA
INDELICIA
NORICUM
RHAETIA
PANNONIA
ILLYRICUM
DACIA
HISPANIA
(SPAIN)
ITALIA
ROME
SARDINIA
MŒSIA
THRACIA
PONTUS EUXINUS
BITHUNIA
PONTUS
ARMENIA
CAPPADOCIA
GALATIA
ASIA
MACEDONIA
BOEOTIA
ACHAIA
CRETE
CILICIA
CYPRUS
MESOPOTAMIA
PARTHIA
SYRIA
TYRE
SAMARIA
JUDEA
ARABIA
EGYPTUS
LIBYA
TARSESSUS
PILLARS OF HERCULES
MAURITANIA
NUMIDIA
AFRICA
CARTHAGE
SICILY
SYRACUSE
MARE INTERNUM
ROMAN EMPIRE.
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11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and not high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of [1]Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

19 This ungracious Jason sent [2]special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed in the making of galleys.

21 Now when Apollonius the *son* of Menestheus was sent into Egypt for the [3]coronation of king *Ptolemeus* Philometor, Antiochus, understanding him not to be well-affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch-light, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savge beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus *left* Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

34 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one [4]Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them altogether upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all *of them* they forced to flee; but as for the church-robber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the *son* of Dorymenes, to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so, through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

## CHAP. V.

2 *Of the signs and tokens seen in Jerusalem.* 6 *Of the end and wickedness of Jason.* 11 *The pursuit of Antiochus against the Jews.* 15 *The spoiling of the temple.* 27 *Maccabeus fleeth into the wilderness.*

ABOUT the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of [1]pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle.

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.

7 Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city

Before CHRIST about 175.

Before CHRIST about 171.

about 170.

about 173.

about 172.

about 171.

[1] Or, *the Discus*, which was a stone with a hole in the midst.

[2] Gr. *who were religious ambassadors.*

[3] Or, *enthronizing.*

[4] Or, *Tyrannus.*

[1] Or, *staves.*

to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open [2]enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country, perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless, God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare a heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus [3]with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

[2] Or, *executioner.*

[3] Gr. *who was the tenth.*

## CHAP. VI.

1 *The Jews are compelled to leave the law of God.* 4 *The temple is defiled.* 8 *Cruelty upon the people and the women.* 12 *An exhortation to bear affliction by the example of the valiant courage of Eleazar, who is cruelly tortured.*

NOT long after this the king sent an old man of [1]Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, [2]as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

[1] *Antioch*, the Latin Interpreters

[2] Out of Joseph. lib. 12. cap. 7, or, *as they were.*

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the [3]heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us.

15 Lest that, being come to the height of sin, afterward he should take vengeance of us,

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behooved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and to make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through my hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such a one as mine age requireth,

28 And leave a notable example to such as be young, to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment;

29 They that led him changing the good-will they bare him a little before into hatred, because the aforesaid speeches proceeded, as they thought, from [4]a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* en-

[3] Gr. *Grecians.*

[4] Or, *madness*, or, *pride.*

Before CHRIST about 170.

Before CHRIST about 168.

about 168.

about 167.

dure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

## CHAP. VII.

*The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.*

Before CHRIST about 167.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as [1]Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

1 Deut. 32. 36.

7 So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking-stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, though thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide awhile, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who, being ready to die, said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your ownselves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

Before CHRIST about 167.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren take thy death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God.

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all, after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

## CHAP. VIII.

1 *Judas gathereth an host.* 9 *Nicanor is sent against him: who presumeth to make much money of his prisoners.* 16 *Judas encourageth his men, and putteth Nicanor to flight, and divideth the spoils.* 30 *Other enemies are also defeated, and Nicanor fleeth with grief to Antioch.*

about 166.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolk together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burned up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the *son* of Patroclus, one

of his special friends, he sent him with no fewer than twenty thousand of all nations under him to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together, unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, not to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib a hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed a hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered [1]their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the [2]maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the [3]maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

Before CHRIST about 166.

Before CHRIST about 166.

[1] That is, *the enemies' armour*

[2] Or, *lamed with tortures*

[2] Or, *Antioch.*

[3] Or, *lamed.*

33 Furthermore, at such time as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was, through the help of the Lord, brought down by them of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

## CHAP. IX.

1 *Antiochus is chased from Persepolis.* 5 *He is stricken with a sore disease, and promiseth to become a Jew.* 28 *He dieth miserably.*

about 146.

ABOUT that time came Antiochus [1]with dishonour out of the country of Persia.

[1] Or, *disorderly.*

2 For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude, running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus, being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot-man to drive without ceasing, and to despatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit, he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himself* by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him,) saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals with the citizens of [2]Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of

his health he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens, wisheth much joy, health and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good-will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting my health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom [3]the state was left, might not be troubled:

25 Again, considering how that the princes, that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he, [4]understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also, fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

## CHAP. X.

1 *Judas recovereth the city, and purifieth the temple.* 14 *Gorgias vexeth the Jews.* 16 *Judas winneth their holds.* 29 *Timotheus and his men are discomfited.* 35 *Gazara is taken, and Timotheus slain.*

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shew-bread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of *the king's* friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometer had committed unto him, and departed unto Antiochus Epiphanes, [1]and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the [2]holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to *sustain* the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now [3]they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, [4]they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be [5]an enemy to their enemies, and an adversary to their adversaries, as the law declareth,

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies they kept by themselves.

28 Now the sun being newly risen, they joined both together, the one part having together with their virtue, their refuge also unto the Lord for a [6]pledge of their success and victory: the other side making their rage leader of their battle.

29 But when the battle waxed strong, there appeared unto the enemies, from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness and full of trouble, they were killed.

31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day, early, twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, while they were busied with them that were within, burned the towers, and kindling fires burned the blasphemers alive: and others broke open the gates and having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

## CHAP. XI.

2 *Lysias, thinking to get Jerusalem, is put to flight.* 16 *The letters of Lysias to the Jews.* 22 *Of the king unto Lysias, and to the Jews.* 34 *Of the Romans to the Jews.*

NOT long after this, Lysias the king's [1]protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

Before CHRIST about 166.

Before CHRIST about 164.

about 165.

about 164.

[3] Or, *Simon.*

[3] Or, *common affairs.*

Or, *following.*

[4] Or, *Maccabeus and they that were with him.*

[5] Deut. 28. 27.

[6] Or, *warrant, or surety.*

[1] Or, *and not bearing his authority as becometh a nobleman.*

[2] Or, *strong places.*

[1] Gr. *tutor.*

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city a habitation of the [2]Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year;

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs; and he laid sore siege unto it.

6 Now when they that [3]were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having a helper from heaven; for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting:

17 John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and the others that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* [4]Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias, *sendeth* greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather kept their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and [5]grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kinds of meat and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, *and* in the fifteenth day of *the month* [6]Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius [7]ambassadors of the Romans, *send* greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

## CHAP. XII.

1 *The king's lieutenants vex the Jews.* 3 *They of Joppe drown two hundred Jews.* 6 *Judas is avenged upon them.* 11 *He maketh peace with the Arabians, and taketh Caspis.* 22 *Timotheus's armies overthrown.*

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But the governors of several places, Timotheus, and Apollonius the *son* of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready.*

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burned the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, [1]as if he would return to root out all of them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle: but Judas's side, by the help of God, gat the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they [2]departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had despatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit, Dositheus and Sosipater, who were of Maccabeus's captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set [3]them over the bands, and went against Timotheus, who had about

Before CHRIST about 164.

[2] Or, *Grecians.*

[3] Or, *Maccabeus and his company.*

about 164.

Before CHRIST about 163.

[6] Or, *April.*

[7] Or, *consuls*

[1] Or, *with a purpose to return.*

about 163.

[4] Or, *Dioscorus.*

[2] Or, *went from place to place with their families and cattle.*

[5] Or, *give them assurance.*

[3] *Dositheus and Sosipater.*

him a hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas's coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they had put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of [4]Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity:

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast* called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot, and four hundred horsemen.

34 And it happened, in their fighting together, a few of the Jews were slain.

35 At which time, Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him [5]smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias's men, he put them to flight.

38 So Judas gathered his host, and came into the city Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, [6]as the use had been Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by [7]the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

Before CHRIST about 164.

[4] Or, *Venus.*

[5] Or, *put by his arm:* or, *wounded him in the shoulder,* or, *struck him in the shoulder.*

[6] Or, *at such time, &c*

[7] Deut. 7. 25, 26.

Before CHRIST about 164.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly. (It was a holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

## CHAP. XIII.

1 *Eupator invadeth Judea.* 15 *Judas by night slayeth many.* 18 *Eupator's purpose is defeated.* 23 *He maketh peace with Judas.*

about 163.

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, a hundred, and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes; and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that [1]had ever now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the [2]Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy.

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

[1] Or, *had had a little respite.*

[2] Or, *Lord.*

21 But Rhodocus, who was in the Jews'host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch [3]was desperately bent, confounded, entreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment-seat, said as much as could be in defence of the cause, persuaded, pacified, made them well-affected, returned to Antioch. Thus it went touching the king's coming and departing.

## CHAP. XIV.

6 *Alcimus accuseth Judas.* 18 *Nicanor maketh peace with Judas.* 39 *He seeketh to take Razis; who, to escape his hands, killeth himself.*

AFTER three years was Judas informed, that Demetrius the *son* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling *with the Gentiles*, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were [1]used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprise, *and* being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen [2]were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightway from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

Before CHRIST about 163.

Before CHRIST about 162.

[3] Or, *rebelled*

about 162.

[1] Or, *thought to be of the temple.*

[2] Or, *were joined to them.*

[3] Or, *lived together with him.*

[4] Gr. *bound*

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonias, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practiced by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and [3]took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as [4]a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thy habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise that beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

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44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

## CHAP. XV.

5 *Nicanor's blasphemy.* 8 *Judas encourageth his men by his dream.* 28 *Nicanor is slain.*

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above *other days*.

3 Then the most ungracious wretch demanded, if there were a Mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and besides that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully

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to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolk, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies was already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine Angel in the time of Ezekias king of Judea, and didst slay in the host of Senacherib a hundred fourscore and five thousand:

23 Wherefor now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste, even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.



END OF THE APOCRYPHA.

THE

# PSALMS OF DAVID IN METRE:

## WITH NOTES,

### EXHIBITING THE CONNECTION, EXPLAINING THE SENSE, AND FOR DIRECTING AND ANIMATING DEVOTION.

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It is well known, that ever since the Reformation from Popery, Psalmody has constituted an important department of public worship in the Scottish Church. But the time spent, and the care exercised, by our pious progenitors, in a progressive series of critical investigations for bringing the present metrical and paraphrastic copy of the Psalms of David to express, as near as possible, the sense of the original text, is not so generally known. A brief sketch of the means used, and the progress made in this good work, is therefore here subjoined.—During the arduous struggle that preceded the Reformation from Popery, a metrical version of the Psalms was begun; and before the martyrdom of George Wishart, was in a considerable state of forwardness, but, according to Dr. M'Crie, never completed. This work has generally been ascribed to John and Robert Wedderburn, natives of Dundee. The version begun by Sternhold and Hopkins, and afterwards finished by Whittyngham, Norton, and others, was accounted preferable, and therefore admitted and used in the church, till the present improved version came to be adopted by the Commission of the General Assembly in the year 1649.—Sternhold's edition had been printed in England but never in Scotland, till about 1562, when it was printed in Edinburgh; and by an ordinance of the General Assembly, every minister, and individual who could read, were commanded to have a copy of this Edinburgh edition; and, furthermore, that every person of substance should possess a Bible and Psalm-Book, for the better instruction of themselves and families, under the penalty of ten pounds. Attempts were afterwards made, by several individuals, to produce a better versification of the Psalms; amongst whom James VI. began, and proceeded to Psalm xxxi.; but the royal production not meeting with the public approbation, it was left for the Earl of Stirling to finish the work, which was printed in 1629. About ten years after this, Sir William More, of Rowallan, having composed a version of the whole Psalms, had them published in 1638 or 9. Another version, prepared by Francis Rous, an Englishman, also made its appearance next year. Both these versifications were considered good; and that of Francis Rous was sent, by an order of the English House of Commons, to the Assembly of Divines, who met at Westminster in 1643, to be by them revised, with a view of being introduced into the Psalmody of the church. The Assembly appointed a committee of their number, with instructions to strip Rous' version of all its extraneous matter, and proceed with their improvements with all convenient despatch. Having finished their labours, the corrected copy was sent down to the General Assembly at Edinburgh for their further correction and improvement; and after many alterations made and admitted, it was returned to England, where Rous' Psalms, as amended, was approved by the English Parliament in 1645.—The Church of Scotland was, nevertheless, of opinion, that the copy was still susceptible of further improvement. An act was therefore passed in the Assembly for another revisal, with a recommendation also for translating the other Scripture songs into metre.—That they might shorten the work, by dividing the labour, the Assembly appointed Mr. John Adamson to examine the first forty Psalms, Mr. Thomas Crawford the second forty, Mr John Row the third forty, and Mr. John Nevey the last thirty Psalms.—By their instructions they were not only to mark what required amendment, but they were to endeavour, as far as they could, to furnish the necessary amendments. To assist them in their labours, the use of the paraphrases of Rowallan, Zachary Boyd, or any other on the same subject, but more particularly the paraphrase used till then in the Scottish Church, were recommended. They were likewise to take advantage of such animadversions as might be sent them from the Presbyteries, who, for that purpose, were desired to lose no time in forwarding their observations, that thereby they might be ready to report the progress of their labours to the Commission of the Assembly by their next meeting; which Commission, after having revised the same, should transmit copies thereof to the Provincial Assemblies, who again should forward the same to the various Presbyteries under their several inspections, that, by their further consideration, the subject might be fully prepared for the next Assembly.—This business had been gone through with so much alacrity and despatch, that the Assembly found themselves warranted to commit the management of the whole concern to their Commission, to meet in the following November, who finally settled this laborious business; as appears by the following act of reference, emitted by the Assembly, August, 1649, and the ultimate decision of their Commission, dated the 23d of November the same year, viz.—'The General Assembly having taken some view of the new Paraphrase of the Psalms in metre, with the corrections and animadversions thereupon, sent from several persons and Presbyteries, and finding they cannot overtake the review and examination of the whole in this Assembly, therefore, now, after so much time and so great pains about the correcting and examining thereof, from time to time, some years bygone, that the work may come to some conclusion, they do ordain the brethren appointed for perusing the same during the meeting of this Assembly, viz. Messrs. James Hamilton, John Smith, Hugh M'Kail, Robert Trail, George Hutchison, and Robert Laurie, after the dissolving of this Assembly, to go on in that work carefully, and to report their travels to the Commission of the General Assembly for public affairs, at the meeting at Edinburgh in November; and the said Commission, after perusal and re-examination thereof, is hereby authorised with full power to conclude and establish the Paraphrase, and to publish and emit the same for public use.' By this reference the business was entirely left in the hands of the Commission; and on the 23d of November they issued this interesting cause, in the following decision: 'The Commission of the General Assembly having with great diligence considered the Paraphrase of the Psalms in metre, sent from the Assembly of Divines in England, by our Commissioners while they were there, as it was corrected by former General Assemblies, and by Committees from them, and now, at last, by the Brethren deputed by the last Assembly for that purpose; and having exactly examined the same, do approve the said Paraphrase as it is now compiled; and therefore, by the power given them by the said Assembly, do appoint it to be printed and published for public use; hereby authorising the same to be the only Paraphrase of the Psalms to be sung in the Kirk of Scotland, discharging the old Paraphrase, and any other than this new Paraphrase, to be made use of in any congregation or family, after the first day of May in the year 1650; and for uniformity in this part of the worship of God, do seriously recommend to Presbyteries to cause make intimation of this Act, and take special care that the same be timeously put into execution, and duly observed.—A. Ker.'

This metrical version has long been esteemed for the simplicity of its diction, and its universal accordance with the original. It was held in great repute by the English Nonconformists, many of whom, desirous of having it introduced into their places of worship, had an edition published for that purpose in 1673, and warmly recommended in a preface, written by Dr. Owen, and subscribed by twenty-five other divines of the first eminence in the church, Perhaps it might still gain by a comparison with any version to be found in the Protestant Church; but compared with the poetical refinement of our times, the versification, in many instances, is obviously harsh and inharmonious; and even its diction, originally composed in the best style of the period, owing to the astonishing improvement made in the English language, evidently requires considerable improvement.

## PSALM I.

Perhaps this Psalm was added by Ezra, or whoever else was the collector of the others into one book. We have represented to us in it, (1) The character of the godly: *how holy* they are—abstaining from every temptation to, or appearance of evil; and with pleasure meditating on, and endeavouring to fulfil the whole law of God, ver. 1, 2; and *how happy*, planted in the nearest fellowship with Jesus, the River of life: they prosper in their lawful attempts; they seek to improve their grace or profession; and they shall stand with approbation at the judgment-seat of God, ver. 3. (2) The sinfulness and misery of the wicked: how different from, and contrary to, the godly, in their inclination, companions, exercises, and ends! How light and unsubstantial as chaff, and ready to be hurled by the consequences of evil, into the depths of ruin, by their own sins and refusal to obey God! ver. 4, 6. (3) The great reason of the happiness of saints, and of the misery of sinners. The Lord loveth the righteous, and observes and approves their inclinations and behaviour; but as righteous he brings their own reward upon the wicked, ver. 6. ¶ While I sing these important lines, let my soul lift up her eyes to that great pattern of perfection, JESUS, the man of God's right hand, who was holy, harmless, undefiled, and separate from sinners: and who fulfilled all righteousness, magnified the law, and made it honourable for men,—FOR ME. United to his person, clothed with his righteousness, and all inflamed and animated with his redeeming love, shed abroad in my heart, let me examine myself as in his sight; let me walk in him as my Way, and follow him as my Pattern and Guide; let me, with solemn awe, look to, and prepare for, his last, his eternal judgment!

THAT man hath perfect blessedness
who walketh not astray
In counsel of ungodly men,
nor stands in sinners' way,
Nor sitteth in the scorner's chair:
2 But placeth his delight
Upon God's law, and meditates
on his law day and night.

3 He shall be like a tree that grows
near planted by a river,
Which in his season yields his fruit,
and his leaf fadeth never:
And all he doth shall prosper well.
4 The wicked are not so;
But like they are unto the chaff,
which wind drives to and fro.

5 In judgment therefore shall not stand
such as ungodly are;
Nor in th' assembly of the just
shall wicked men appear.
6 For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
shall quite be overthrown.

## PSALM II.

Perhaps this Psalm relates partly to David's instalment on his throne, and the victories over his enemies which attended it. Compare Ps. xviii.; 2 Sam. iii. v. viii. x. xviii. xx. But the whole of it respects Jesus our Redeemer. Behold (1) The violent and harmonious, but unsuccessful, opposition which Jews and Gentiles, of all ranks, make to the person and redemption-work of the great God my Saviour! - Behold what ruin and woe they draw upon themselves by their attempts! ver. 1-5. 9. (2) Behold how, notwithstanding all their raging malice and furious opposition, JEHOVAH installs our Redeemer King in his church, and infallibly fixeth him on his throne; avows him his only begotten Son, and gives unto him the Gentiles for his people! ver. 6-8. (3) Behold Jehovah's demand of serious consideration and fear of, joy in, trust, obedience, and love to, his exalted Son, ver. 9-12. ¶ While I sing, let me remark the horrid nature of sin; let me, with broken heart, bewail my neglect of, and opposition to, Jesus Christ. Let me, with wonder, bless his name, that I have not already perished in mine iniquity. Let me with earnestness accept that once dying Redeemer as my Saviour, my Sovereign, my Proprietor, my God, and my ALL. Let me learn to know him, rejoice in him, and, with holy awe, commit my whole salvation, and the salvation of my country, nay, of all the ends of the earth, to him.

WHY rage the heathen? and vain things
why do the people mind?
2 Kings of the earth do set themselves,
and princes are combin'd,
To plot against the Lord, and his
Anointed, saying thus,
3 Let us asunder break their bands,
and cast their cords from us.
4 He that in heaven sits shall laugh;
the Lord shall scorn them all.
5 Then shall he speak to them in wrath,
in rage he vex them shall.
6 Yet notwithstanding I have him
to be my King appointed;
And over Sion, my holy hill,
I have him King anointed.

7 The sure decree I will declare;
the Lord hath said to me,
Thou art mine only Son; this day
I have begotten thee.
8 Ask of me, and for heritage
the heathen I'll make thine;
And, for possession, I to thee
will give earth's utmost line.

9 Thou shalt, as with a weighty rod
of iron, break them all;
And, as a potter's sherd, thou shalt
them dash in pieces small.
10 Now therefore, kings, be wise; be taught,
ye judges of the earth:
11 Serve God in fear, and see that ye
join trembling with your mirth.

12 Kiss ye the Son, lest in his ire
ye perish from the way,
If once his wrath begin to burn:
bless'd all that on him stay.

## PSALM III.

*A Psalm of* David *when he fled from* Absalom *his son.*

Having beheld the royal dignity of my Redeemer, let me here behold the joy, the peace, the safety of the redeemed amidst their distresses innumerable. Here David, driven from his holy capital and high throne by his rebellious son Absalom, (1) Complains to his God of the number and malice of his enemies, ver. 1, 2. (2) He encourageth himself in his God, as the source and subject-matter of his safety, joy, and honour, ver. 3. (3) He recollects how, on former occasions, his troubles had driven him to his prayers; how he had always found God ready to hear and grant his requests; how safe and easy he had lived under his protection; and how effectually he had broken the power and restrained the malice of his enemies, ver. 4, 5, 7. (4) Triumphantly trusting in God, as the salvation and blesser of his people, he silenceth all his fears, and pours forth his prayers for new protection and deliverance, ver. 6, 8. ¶ Think, my soul, of Jesus, who, when bulls of Bashan compassed him about, trusted in God that he would deliver him. In all my distress, let me pour out my heart before him, believing in him, as God, even MY GOD. Let me always rejoice in the great God my Saviour. Let me trust in him at all times, that as he hath delivered, and doth deliver, so he will deliver me.

O LORD, how are my foes increas'd?
against me many rise.
2 Many say of my soul, For him
in God no succour lies.
3 Yet thou my shield and glory art,
th' uplifter of mine head.
4 I cry'd, and, from his holy hill,
the Lord me answer made.

5 I laid me down and slept, I wak'd,
for God sustained me.
6 I will not fear though thousands ten
set round against me be.
7 Arise, O Lord; save me, my God;
for thou my foes hast stroke
All on the cheek-bone, and the teeth
of wicked men hast broke.

8 Salvation doth appertain
unto the Lord alone:
Thy blessing, Lord, for evermore
thy people is upon.

## PSALM IV.

*To the chief Musician on* Neginoth, *A Psalm of* David.

This psalm was perhaps composed on the same occasion as the former, when David fled from Absalom his son. Here (1) David, encouraged by former experience, casts his burden on the Lord, and supplicates a merciful deliverance, ver. 1. (2) Addressing himself to men, particularly to his persecutors, he reproves their contempt of God and religion, their delight in, and practice of, vanity, fraud, and falsehood; he represents the happiness of the saints in having God their protector, and ready to hear their requests; he recommends a holy filial awe of God, a careful abstinence from sin, a composed trial of, and converse with, their own heart; together with a devoting of themselves, and their conduct and substance, to the Lord, ver. 2-5. (3) To encourage them to the study of practical religion, he remarks what superlative satisfaction and rest himself had found in familiar fellowship with God, and in a believing dependence on him, ver. 6-8. ¶ While I sing, let me have faith in God, as my own God in Christ. Let me abhor that levity of mind, that deceitfulness and earthly-mindedness proper to the ungodly, and every remain thereof. Let my soul pant for JEHOVAH, and prefer him to everything else. Let me, by faith, lay myself down in his arms, his bosom, as all my salvation and comfort.

GIVE ear unto me when I call,
God of my righteousness;
Have mercy, hear my pray'r; thou hast
enlarg'd me in distress.
2 O ye the sons of men! how long
will ye love vanities?
How long my glory turn to shame,
and will ye follow lies?

3 But know, that for himself the Lord
the godly man doth chuse:
The Lord, when I on him do call,
to hear will not refuse.
4 Fear, and sin not; talk with your heart
on bed, and silent be.
5 Off'rings present of righteousness,
and in the Lord trust ye.

6 O who will show us any good?
is that which many say:
But of thy countenance the light,
Lord, lift on us alway.
7 Upon my heart, bestow'd by thee,
more gladness I have found
Than they, ev'n then, when corn and wine
did most with them abound.

8 I will both lay me down in peace,
and quiet sleep will take;
Because thou only me to dwell
in safety, Lord, dost make.

## PSALM V.

*To the chief Musician on* Nehiloth, *A Psalm of* David.

Here (1) The man according to God's heart, in the assured faith of God's hearing his prayers, and hating his sins, fixeth a daily, an early, an earnest, a steady, a grace-founded correspondence with God, in his ordinances of meditation, prayer, praise, &c., ver. 1-7. (2) Behold him humbly requesting God's special direction in duties which his enemies had rendered difficult to perform; supplicating and predicting the ruin of his implacable foes; and in the assured faith of obtaining it, imploring comfort and prosperity in his fellow-saints, ver. 8-12. ¶ While I sing, let my heart and flesh cry out, and my soul pant and wait for the Lord. In the firm faith of infinite mercy to forgive all my crimes, and wash out all my sinful stains, let me blush at, and detest my own abominations. Let me cultivate the closest familiarity with the Lord my God. Let my prayers correspond with his promises, and with the particular conditions of myself or others.

GIVE ear unto my words, O Lord,
my meditation weigh.
2 Hear my loud cry, my King, my God;
for I to thee will pray.
3 Lord, thou shalt early hear my voice:
I early will direct
My pray'r to thee; and, looking up,
an answer will expect.

4 For thou art not a God that doth
in wickedness delight;
Neither shall evil dwell with thee,
5 nor fools stand in thy sight.
All that ill-doers are thou hat'st;
6 cutt'st off that liars be:
The bloody and deceitful man
abhorred is by thee.

7 But I into thy house will come
in thine abundant grace;
And I will worship in thy fear
toward thy holy place.
8 Because of those mine enemies,
Lord, in thy righteousness
Do thou me lead; do thou thy way
make straight before my face.

9 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open sepulchre,
their tongue doth flatter still.
10 O God, destroy them; let them be
by their own counsel quell'd:
Them for their many sins cast out,
for they 'gainst thee rebell'd.

11 But let all joy that trust in thee,
and still make shouting noise;
For them thou sav'st: let all that love
thy name in thee rejoice.
12 For, Lord, unto the righteous man
thou wilt thy blessing yield:
With favour thou wilt compass him
about, as with a shield.

## PSALM VI.

*To the chief Musician on* Neginoth, *upon* Sheminith, *A Psalm of* David.

Observe here (1) David, a great saint, under grievous and manifold troubles: sickness of body, conscience-felt charges of guilt, vexation of mind, attended with desertion from God, and contemptuous insults from his enemies, ver. 2, 3, 5-7. (2) His supplications, with strong cries and tears, to God for mitigation of trouble, support under it, and deliverance from it, ver. 1-4, 6. (3) His triumphant separation of himself from the wicked, in the full assurance of faith that God had heard, and would graciously grant his requests, and would either convert or destroy his opposers, ver. 8-10. ¶ In all my afflictions, let me believe that Jesus was afflicted for me Let me call my sin to remembrance, spread my case before him, fill my mouth with arguments, implore his abundant, free, and sovereign mercy, as my sole and all-comprehensive relief. Nor let me ever expect a comfortable answer to my prayers, while I cultivate an intimacy with profane and wicked men.

LORD, in thy wrath rebuke me not;
Nor in thy hot rage chasten me.
2 Lord, pity me, for I am weak:
Heal me, for my bones vexed be.
3 My soul is also vexed sore;
But, Lord, how long stay wilt thou make?
4 Return, O Lord, my soul set free;
O save me, for thy mercies' sake.

5 Because those that deceased are
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?
6 I with my groaning weary am,
I also all the night my bed
Have caused for to swim; and I
With tears my couch have watered.

7 Mine eye, consum'd with grief, grows old,
Because of all mine enemies.
8 Hence from me, wicked workers all;
For God hath heard my weeping cries.
9 God hath my supplication heard,
My pray'r received graciously.
10 Sham'd and sore vex'd be all my foes,
Sham'd and back turned suddenly.

*Another of the same.*

IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
2 Lord, I am weak, therefore on me
have mercy, and me spare:
Heal me, O Lord, because thou know'st
my bones much vexed are.

3 My soul is vexed sore: but, Lord,
how long stay wilt thou make?
4 Return, Lord, free my soul; and save
me, for thy mercies' sake.
5 Because of thee in death there shall
no more remembrance be:
Of those that in the grave do lie,
who shall give thanks to thee?

6 I with my groaning weary am,
and all the night my bed
I caused for to swim; with tears
my couch I watered.

7 By reason of my vexing grief
Mine eye consumed is;
It waxeth old, because of all
that be mine enemies.

8 But now, depart from me all ye
that work iniquity:
For why? the Lord hath heard my voice,
when I did mourn and cry.
9 Unto my supplication
the Lord did hearing give:
When I to him my prayer make,
the Lord will it receive.

10 Let all be sham'd and troubled sore,
that en'mies are to me;
Let them turn back, and suddenly
ashamed let them be.

## PSALM VII.

Shiggaion *of* David, *which he sung unto the Lord, concerning the words of* Cush *the* Benjamite.

Here, accused of traitorous conspiracy against his sovereign, by King Saul, or by Cush, one of his courtiers, David (1) Appeals to God concerning his innocency of that crime, ver. 3-5. (2) He supplicates that God, as Governor of the world, and King of Israel, would protect him from danger, plead his cause, and give judgment for him, ver 1, 2, 6-9. (3) In the exercise of faith, he depends on God to protect and deliver him, and to avenge the injuries he had sustained upon his implacable adversaries, ver. 10-16. (4) He resolves to ascribe the glory of all his deliverances to God alone, ver. 17. ¶ While I sing, let me contemplate the spotless innocency, the finished righteousness of my Redeemer, together with the injurious usage he received from his brethren of mankind; and the fearful ruin which hath befallen or awaits his incorrigible foes. Let me carefully approve myself in his sight, who searcheth my heart and trieth my reins, and who must quickly be my final judge. Let me implore the righteousness of Heaven against my spiritual enemies. And not unto me, not unto me, but to his name be the glory and praise of all my protection and deliverance.

O LORD my God, in thee do I
my confidence repose:
Save and deliver me from all
my persecuting foes;
2 Lest that the enemy my soul
should, like a lion, tear,
In pieces rending it, while there
is no deliverer.

3 O Lord my God, if it be so
that I committed this;
If it be so that in my hands
iniquity there is:
4 If I rewarded ill to him
that was at peace with me;
(Yea, ev'n the man that without cause
my foe was I did free;)

5 Then let the foe pursue and take
my soul, and my life thrust
Down to the earth, and let him lay
mine honour in the dust.
6 Rise in thy wrath, Lord, raise thyself,
for my foes raging be;
And, to the judgment which thou hast
commanded, wake for me.

7 So shall th' assembly of thy folk
about encompass thee:
Thou, therefore, for their sakes, return
unto thy place on high.
8 The Lord he shall the people judge;
my judge, JEHOVAH, be,
After my righteousness, and mine
integrity in me.

9 O let the wicked's malice end;
but stablish stedfastly
The righteous: for the righteous God
the hearts and reins doth try.
10 In God, who saves th' upright in heart,
is my defence and stay.
11 God just men judgeth, God is wroth
with ill men ev'ry day.

12 If he do not return again,
then he his sword will whet;
His bow he hath already bent,
and hath it ready set:
13 He also hath for him prepar'd
the instruments of death;
Against the persecutors he
his shafts ordained hath.

14 Behold, he with iniquity
doth travail, as in birth;
A mischief he conceived hath,
and falsehood shall bring forth.
15 He made a pit, and digg'd it deep,
another there to take;
But he is fall'n into the ditch
which he himself did make.

16 Upon his own head his mischief
shall be returned home;
His vi'lent dealing also down
on his own pate shall come.
17 According to his righteousness
the Lord I'll magnify;
And will sing praise unto the name
of God that is most high.

## PSALM VIII.

*To the chief Musician upon* Gittith, *A Psalm of* David.

This Psalm contains a pleasant, but solemn meditation upon the glory, the greatness, and the grace of God. Let me here observe (1) How illustrious and wide-spread are his glory and renown, ver. 1, 3, 9. (2) By how weak and insignificant instruments he manifests and spreads his superlative fame, ver. 2. (3) Behold his marvellous condescension and bounty to mankind, but chiefly to the Man Christ, in uniting his human nature to his Divine person, and in giving him all power in heaven and earth, for the benefit of faithful people, ver 4-8. ¶ May this Jesus, this Name of God in him, be the enthroned inhabitant, the everlasting wonder, and the superlative darling, of my heart. Let me, with the babes of Jerusalem, Mat. xxi., pour forth my HOSANNAS to him that cometh in the name of the Lord to save me,—HOSANNAS in the highest. Let all the works of nature lead and excite me to admire their Creator's kindness towards men,—towards sinful and insignificant MR.

HOW excellent in all the earth,
Lord, our Lord, is thy name!
Who hast thy glory far advanc'd
above the starry frame.
2 From infants' and from sucklings' mouth
thou didest strength ordain,
For thy foes' cause, that so thou might'st
th' avenging foe restrain.

3 When I look up unto the heav'ns,
which thine own fingers fram'd,
Unto the moon, and to the stars,
which were by thee ordain'd;
4 Then say I, What is man, that he
remember'd is by thee?
Or what the son of man, that thou
so kind to him should'st be?

5 For thou a little lower hast
him than the angels made;
With glory and with dignity
thou crowned hast his head.
6 Of thy hands' works thou mad'st him lord,
all under's feet didst lay;
7 All sheep and oxen, yea, and beasts
that in the field do stray;

8 Fowls of the air, fish of the sea,
all that pass through the same.
9 How excellent in all the earth,
Lord, our Lord, is thy name!

## PSALM IX.

*To the chief Musician upon* Muth-labben, *A Psalm of* David.

This Psalm was perhaps composed on the occasion of his son Absalom's death, 2 Sam. xviii., or on the occasion of the death of Goliath, the champion and duellist of Gath, 1 Sam. xvii. We have in it, (1) David's hearty thanksgivings to God for his pleading of his cause against his and his country's enemies, and for giving him a complete victory over them, ver. 1-6, and his excitement of others to join with him therein, ver. 11, 12. (2) His triumph in God as the righteous Judge of the world, protector of his people, and the destroyer of his implacable enemies, ver. 7-10, 15-18. (3) His requests for further grounds of praising God as his own deliverer; and the confounder of his enemies,

ver. 13, 14, 19, 20. ¶ While I sing these subjects, let me chiefly consider the blessings of redemption, the victories of my Redeemer over sin, death, and hell; and believe that I, through him, shall be more than a conqueror. Let the ruin of transgressors effectually admonish me to stand in awe of God, and at the farthest distance from sin.

LORD, thee I'll praise with all my heart,
thy wonders all proclaim.
2 In thee, most High, I'll greatly joy,
and sing unto thy name.
3 When back my foes were turn'd, they fell,
and perish'd at thy sight:
4 For thou maintain'dst my right and cause;
on throne sat'st judging right.

5 The heathen thou rebuked hast,
the wicked overthrown;
Thou hast put out their names, that they
may never more be known.
6 O en'my! now destructions have
an end perpetual:
Thou cities raz'd, perish'd with them
is their memorial.

7 God shall endure for aye; he doth
for judgment set his throne;
8 In righteousness to judge the world,
justice to give each one.
9 God also will a refuge be
for those that are oppress'd;
A refuge will he be in times
of trouble to distress'd.

10 And they that know thy name, in thee
their confidence will place:
For thou hast not forsaken them
that truly seek thy face.
11 O sing ye praises to the Lord
that dwells in Sion hill;
And all the nations among
his deeds record ye still.

12 When he inquireth after blood,
he then rememb'reth them:
The humble folk he not forgets
that call upon his name.
13 Lord, pity me; behold the grief
which I from foes sustain;
Ev'n thou, who from the gates of death
dost raise me up again:

14 That I, in Sion's daughters' gates,
may all thy praise advance;
And that I may rejoice always
in thy deliverance.
15 The heathen are sunk in the pit
which they themselves prepar'd;
And in the net which they have hid
their own feet fast are snar'd.

16 The Lord is by the judgment known
which he himself hath wrought:
The sinners' hands do make the snares
wherewith themselves are caught.
17 They who are wicked into hell
each one shall turned be;
And all the nations that forget
to seek the Lord most high.

18 For they that needy are shall not
forgotten be alway;
The expectation of the poor
shall not be lost for aye.
19 Arise, Lord, let not man prevail;
judge heathen in thy sight:
20 That they may know themselves but men,
the nations, Lord, affright.

## PSALM X.

In this Psalm of lamentation and woe we have (1) David's mournful complaints of God's withdrawment of his gracious and comfortable presence, ver. 1. (2) His mournful and shocking representation of the wicked men who persecuted him during God's absence. They proudly gloried in themselves; they counteracted the laws, and contemned the judgments of God; they contradicted and defied their opposers; they were malicious, treacherous, crafty, hypocritical, and atheistical persecutors, ver. 2–11. (3) His earnest supplications for relief to the people of God, attended with the firm faith of obtaining it, ver. 12–18. ¶ While I sing these, ponder, O my soul, what a privilege it is to enjoy familiar fellowship with God; what abominations lie hid in an evil heart of unbelief; what a mercy that the Lord hath withheld me from that outrage in wickedness, of which my corrupt nature is capable! Let all my views of sins and of judgments cause me to flee to Jesus for relief. If he prepare my heart to pray, he will surely grant my requests.

WHEREFORE is it that thou, O Lord,
dost stand from us afar?
And wherefore hidest thou thyself
when times so troublous are?
2 The wicked in his loftiness
doth persecute the poor:
In these devices they have fram'd
let them be taken sure.

3 The wicked of his heart's desire
doth talk with boasting great;
He blesseth him that's covetous,
whom yet the Lord doth hate.
4 The wicked, through his pride of face,
on God he doth not call;
And in the counsels of his heart
The Lord is not at all.

5 His ways they always grievous are;
thy judgments from his sight
Removed are: at all his foes
he puffeth with despight.
6 Within his heart he thus hath said,
I shall not moved be;
And no adversity at all
shall ever come to me.

7 His mouth with cursing, fraud, deceit,
is fill'd abundantly;
And underneath his tongue there is
mischief and vanity.
8 He closely sits in villages;
he slays the innocent:
Against the poor that pass him by
his cruel eyes are bent.

9 He, lion-like, lurks in his den;
he waits the poor to take;
And when he draws him in his net,
his prey he doth him make.
10 Himself he humbleth very low,
he croucheth down withal,
That so a multitude of poor
may by his strong ones fall.

11 He thus hath said within his heart,
the Lord hath quite forgot;
He hides his countenance, and he
for ever sees it not.
12 O Lord, do thou arise; O God,
lift up thine hand on high:
Put not the meek afflicted ones
out of thy memory.

13 Why is it that the wicked man
thus doth the Lord despise?
Because that God will it require
he in his heart denies.
14 Thou hast it seen; for their mischief
and spite thou wilt repay:
The poor commits himself to thee;
thou art the orphan's stay.

15 The arm break of the wicked man,
and of the evil one;
Do thou seek out his wickedness,
until thou findest none.
16 The Lord is king through ages all,
ev'n to eternity;
The heathen people from his land
are perish'd utterly.

17 O Lord, of those that humble are
thou the desire didst hear;
Thou wilt prepare their heart, and thou
to hear wilt bend thine ear;
18 To judge the fatherless, and those
that are oppressed sore;
That man, that is but sprung of earth,
may them oppress no more.

## PSALM XI.

*To the chief Musician, A Psalm of* David.

Behold here (1) David, tempted by his timorous friends to escape to some mountain, and hide himself from the fury of Saul, or of Absalom, as if that were his only safe course, now, when his enemies were exerting themselves to the uttermost, and all things were in disorder and confusion, ver. 1–3. (2) David baffling the temptation by a resolute profession of his trust in God, as the observer of all men; as the holy and righteous punisher of the wicked and friend of the godly, ver. 1, 4–7. ¶ Let no temptation decoy me from my duty. Let no danger deter me from it. While JEHOVAH, my reconciled God and Father, manageth and judgeth the world, my safest course is to commit myself to him in well-doing. Let the just reward of God upon sinners deter my heart from sinning, and his kindness to his people encourage me to holiness in all manner of conversation.

IN the Lord do put my trust;
how is it then that ye
Say to my soul, Flee, as a bird,
unto your mountain high?
2 For, lo, the wicked bend their bow,
their shafts on string they fit,
That those who upright are in heart
they privily may hit.

3 If the foundations be destroy'd,
what hath the righteous done?
4 God in his holy temple is,
in heaven is his throne:
His eyes do see, his eyelids try
5 men's sons. The just he proves:
But his soul hates the wicked man,
and him that vi'lence loves.

6 Snares, fire and brimstone, furious storms,
on sinners he shall rain:
This, as the portion of their cup,
doth unto them pertain.
7 Because the Lord most righteous doth
in righteousness delight;
And with a pleasant countenance
beholdeth the upright.

## PSALM XII.

*To the chief Musician upon* Sheminith, *A Psalm of* David.

In this Psalm, which was probably penned during the reign of Saul, observe (1) The times rendered extremely bad by the almost universal death of the godly, the general decay of piety and honesty, the common prevalence of dissimulation and flattery; and by the proud and daring contempt of God, and oppression of the poor; and by the protection and encouragement of wickedness, by those that bare rule in church or state ver. 1–4, 8. (2) Enough in God to balance the evils of the worst of times. He is ready to help. He will in due time reckon with the wicked, and restrain their insolence. He will seasonably and effectually relieve his oppressed people. His words are pure, firm, and faithful; and he will always secure believers' for himself, ver. 1, 5–7. ¶ In evil times, do thou, my soul, live on thy God. Walk humbly with thy God. Hope continually in thy God, and rejoice in his new-covenant promises to men—to ME.

HELP, Lord, because the godly man
doth daily fade away,
And from among the sons of men
the faithful do decay.
2 Unto his neighbour ev'ry one
doth utter vanity:
They with a double heart do speak,
and lips of flattery.

3 God shall cut off all flatt'ring lips,
tongues that speak proudly thus,
4 We'll with our tongue prevail, our lips
are ours: who's lord o'er us?
5 For poor oppress'd, and for the sighs
of needy, rise will I,
Saith God, and him in safety set
from such as him defy.

6 The words of God are words most pure;
they be like silver try'd
In earthen furnace, seven times
that hath been purify'd.
7 Lord, thou shalt them preserve and keep
for ever from this race.
8 On each side walk the wicked, when
vile men are high in place.

## PSALM XIII.

*To the chief Musician, A Psalm of* David.

Here we have the Psalmist sowing in tears, but reaping in joy. Observe (1) His extreme distress, occasioned by God's apparent unkindness, and by inward anguish of soul, and insolence of enemies, ver. 1, 2 (2) His fervent supplications that God would consider his case, strengthen his faith, direct his goings, and comfort his heart, ver. 3, 4. (3) Sudden deliverance, flowing from a fixed trust in God, and inducing to a triumphant joy in him, ver. 5, 6. ¶ Think, my soul, how divine withdrawments, sensibly perceived, sting a renewed heart! How changeable the saints' spiritual frames are while they continue in this world. Weeping endures for a night, but joy cometh in the morning. And, behold, how quickly the prayers of faith are answered, and its expectations fulfilled.

HOW long wilt thou forget me, Lord?
shall it for ever be?
O how long shall it be that thou
wilt hide thy face from me?
2 How long take counsel in my soul,
still sad in heart, shall I?
How long exalted over me
shall be mine enemy?

3 O Lord my God, consider well,
and answer to me make:
Mine eyes enlighten, lest the sleep
of death me overtake:
4 Lest that mine enemy should say,
against him I prevail'd;
And those that trouble me rejoice,
when I am mov'd and fail'd.

5 But I have all my confidence
thy mercy set upon;
My heart within me shall rejoice
in thy salvation.
6 I will unto the Lord my God
sing praises cheerfully,
Because he hath his bounty shown
to me abundantly.

## PSALM XIV.

*To the chief Musician, A Psalm of* David.

This Psalm represents the fearful sinfulness and misery of mankind, and the marvellous method of deliverance therefrom. Behold here, (1) All mankind fearfully infected with the God-dishonouring, the soul-debasing and defiling, the world-disturbing malady of sinful tendencies in the heart and life, ver. 1-3. (2) Warm expostulations for the conviction, awakening and reclaiming of wicked men, 4-6. (3) Consolations exhibited to the righteous, from God's being among them, and being a refuge to them, and from his sending his Son to save and redeem them, ver. 5-7. ¶ While I sing these lines, let me have a deep sense of my corruptions. Let me be ashamed of them before God. Let me, with a broken heart and weeping eye, confess my filthiness and crimes. Let me groan after and flee to Jesus, the Saviour, the salvation of God. O wretched man that I am! who shall deliver me from this abominable life; from this inward body of death!—Thanks to the Redeemer, who is come to Zion to turn away ungodliness from Jacob! Let therefore Jacob rejoice, and the Gentiles sing.

THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile;
not one of them doth good.
2 Upon men's sons the Lord from heav'n
did cast his eyes abroad,
To see if any understood,
and did seek after God.

3 They altogether filthy are,
they all aside are gone;
And there is none that doeth good,
yea, sure there is not one.
4 These workers of iniquity
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 There fear'd they much; for God is with
the whole race of the just.
6 You shame the counsel of the poor,
because God is his trust.
7 Let Isr'el's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

## PSALM XV.

*A Psalm of* David.

Here let me (1) With wonder, observe the happy state of present fellowship with God, in his church on earth, and of everlasting fellowship with him in the temple above; and how fixed the saints are in this their blessed state, ver. 1, 5. (2) Let me, with self-examination, remark the discriminating characters of such as are admitted to that happy state. They are sincere, upright, and honest in all their ways; are kind to neighbours; they esteem others in proportion to the appearance of Christ's image on them; and they prefer a good conscience to every earthly advantage, ver. 2-5. ¶ While I sing, let me think of my perfect, and all-perfecting Saviour, who is passed into the heavens—is entered for me as the forerunner. And having received him into my heart as my sanctifying furniture, let me walk in him as my way, and follow him as my pattern, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, in this present world. Thus shall the Father and the Son come unto me on earth, and take up their abode with me: and so shall I in heaven be for ever with the Lord.

WITHIN thy tabernacle, Lord,
who shall abide with thee?
And in thy high and holy hill
who shall a dweller be?
2 The man that walketh uprightly,
and worketh righteousness,
And as he thinketh in his heart,
so doth he truth express.

3 Who doth not slander with his tongue,
nor to his friend doth hurt;
Nor yet against his neighbour doth
take up an ill report.
4 In whose eyes vile men are despis'd;
but those that God do fear
He honoureth; and changeth not,
though to his hurt he swear.

5 His coin puts not to usury,
nor take reward will he
Against the guiltless. Who doth thus
shall never moved be.

## PSALM XVI.

*Michtam of* David.

This Psalm is indeed a *Michtam*, a golden Psalm. Behold the man according to God's heart (1) Committing himself to God as his Preserver, ver. 1. (2) Avowing his endearing love to the people, and strict adherence to the worship of God, ver. 3, 4. (3) With great confidence and joy claiming God for his satisfying portion, ver. 2, 5-7. (4) Comforting himself in, and blessing God for, his present intimacy with him, and granting direction to him, and for his certain prospect of the eternal enjoyment of him, ver. 8-11. ¶ But chiefly, Behold here, Jesus, the man of God's right hand, surrendering himself up to his Father's service, in room of, and for the everlasting advantage of the world! Behold him taking out his new-covenant claim to God, as his God and portion for ever, and as our God and portion in him! Behold how, supported of God in his holy manhood, he suffers unto a tremendous death and debased burial; but being raised again, he is crowned with everlasting glory and honour! Behold how the agonies of suffering, and the pains of death are succeeded with fulness of joy, and rivers of life and pleasures at God's right hand for evermore. Looking to him, let me with patience run the race that is set before me, living on, and rejoicing in, God as my ALL and IN ALL; and looking for the blessed hope and glorious appearing of the great God my Saviour. Through him, neither sin, nor devils, nor death, nor hell shall be able to prevent my immediate and everlasting enjoyment of JEHOVAH, as my infinite portion and EXCEEDING JOY.

LORD, keep me; for I trust in thee.
2 To God thus was my speech,
Thou art my Lord; and unto thee
my goodness doth not reach:
3 To saints on earth, to th' excellent,
where my delight's all plac'd.
4 Their sorrows shall be multiply'd
to other gods that haste:

Of their drink-offerings of blood
I will no off'ring make;
Yea, neither I their very names
up in my lips will take.
5 God is of mine inheritance
and cup the portion;
The lot that fallen is to me
thou dost maintain alone.
6 Unto me happily the lines
in pleasant places fell;
Yea, the inheritance I got
in beauty doth excel.
7 I bless the Lord, because he doth
by counsel me conduct;
And in the seasons of the night
my reigns do me instruct.

8 Before me still the Lord I set:
sith it is so that he
Doth ever stand at my right hand,
I shall not moved be.
9 Because of this my heart is glad,
and joy shall be exprest
Ev'n by my glory; and my flesh
in confidence shall rest.

10 Because my soul in grave to dwell
shall not be left by thee;
Nor wilt thou give thine Holy One
corruption to see.
11 Thou wilt me show the path of life:
of joys their is full store
Before thy face; at thy right hand
are pleasures evermore.

## PSALM XVII.

*A Prayer of* David.

Here, in the depth of distress, (1) David appeals to God concerning the integrity of his heart, and the justness of his cause, ver. 1-4. (2) He prays for establishment in grace within; for tokens of divine favour from above; and for preservation from his carnal, malicious and insolent, his restless and powerful enemies around, ver. 5-14. (3) He triumphs in the assured faith of his everlasting enjoyment of, and conformity to God, ver. 15. ¶ Let me also here look after Jesus, in whose heart was no deceit, and in whose mouth was no guile:—Jesus, who fulfilled all righteousness for me; and who, notwithstanding all the rage of devils and men, hath sat down at the right hand of God, crowned with glory and honour. Let me remember, that he, as the forerunner, is for me entered into the mansions of bliss; and hath left me an example that I should follow his steps.

LORD, hear the right, attend my cry,
unto my pray'r give heed,
That doth not in hypocrisy
from feigned lips proceed.
2 And from before thy presence forth
my sentence do thou send:
Toward these things that equal are
do thou thine eyes intend.

3 Thou prov'dst mine heart, thou visit'dst me
by night, thou didst me try,
Yet nothing found'st; for that my mouth
shall not sin, purpos'd I.
4 As for men's works, I, by the word
that from thy lips doth flow,
Did me preserve out of the paths
wherein destroyers go.

5 Hold up my goings, Lord, me guide
in those thy paths divine,
So that my footsteps may not slide
out of those ways of thine.
6 I called have on thee, O God,
because thou wilt me hear:
That thou may'st hearken to my speech,
to me incline thine ear.

7 Thy wondrous loving-kindness show,
thou that, by thy right hand,
Sav'st them that trust in thee from those
that up against them stand.
8 As th' apple of the eye me keep;
in thy wings shade me close
9 From lewd oppressors, compassing
me round, as deadly foes.

10 In their own fat they are inclos'd;
their mouth speaks loftily.
11 Our steps they compass'd; and to ground
down bowing set their eye.
12 He like unto a lion is
that's greedy of his prey,
Or lion young, which lurking doth
in Secret places stay.

13 Arise, and disappoint my foe,
and cast him down, O Lord:
My soul save from the wicked man,
the man which is thy sword.
14 From men, which are thy hand, O Lord,
from worldly men me save,
Which only in this present life
their part and portion have.

Whose belly with thy treasure hid
thou fill'st: they children have
In plenty; of their goods the rest
they to their children leave.
15 But as for me, I thine own face
in righteousness will see;
And with thy likeness, when I wake,
I satisfy'd shall be.

## PSALM XVIII.

*To the chief Musician, A Psalm of* David, *the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of* Saul. *And he said—*

In this Psalm of thanksgiving for manifold deliverances, observe (1) David's ardent love to God in Christ, whom he believed to be HIS OWN in every gracious and saving relation: and whom he had experienced his merciful, almighty, and seasonable Deliverer from depths of trouble, ver. 1-19. (2) His comfortable reflections on the integrity which the Lord had enabled him to maintain, and on the gracious kindness of God consequent thereupon, ver. 20-28. (3) His thankful ascription of all the glory of his noted exploits to God, as his director and strengthener, ver. 29-42. (4) His triumphant faith and hope of further assistance and favour from God, to himself, and to his seed, for evermore, ver. 43-50. ¶ But let me not forget Jesus, to whom Jehovah is so closely, so marvellously, so sweetly related:—Jesus, who so ardently loveth his eternal Father, and for ever returns the grateful remembrance of his kindness, to him and to his chosen seed in delivering him from distress, in raising him from the dead, in rewarding his obedience unto death, in giving him glory at his own right hand, and in rendering all nations his obedient subjects.—Let me sing this new song in the full assurance of faith that God in Christ is my ALL and IN ALL; and with a heart ravished with the consolations of Christ, and in the sweet reviews of what he hath done, what he doth, and what he will for ever do, for my soul.

THEE will I love, O Lord, my strength.
2 My fortress is the Lord,
My rock, and he that doth to me
deliverance afford:
My God, my strength, whom I will trust,
a buckler unto me,
The horn of my salvation,
and my high tow'r, is he.

3 Upon the Lord, who worthy is
of praises, will I cry;
And then shall I preserved be
safe from mine enemy.
4 Floods of ill men affrighted me,
death's pangs about me went;
5 Hell's sorrows me environed;
death's snares did me prevent.

6 In my distress I call'd on God,
cry to my God did I;
He from his temple heard my voice,
to his ears came my cry.
7 Th' earth, as affrighted, then did shake,
trembling upon it seiz'd.
The hills' foundations moved were,
because he was displeas'd.

8 Up from his nostrils came a smoke,
and from his mouth there came
Devouring fire, and coals by it
were turned into flame.
9 He also bowed down the heav'ns,
and thence he did descend;
And thickest clouds of darkness did
under his feet attend.

10 And he upon a cherub rode,
and thereon he did fly;
Yea, on the swift wings of the wind
his flight was from on high.
11 He darkness made his secret place:
about him, for his tent,
Dark waters were, and thickest clouds
of th' airy firmament.

12 And at the brightness of that light,
which was before his eye,
His thick clouds pass'd away, hailstones
and coals of fire did fly.
13 The Lord God also in the heav'ns
did thunder in his ire;
And there the Highest gave his voice,
hailstones and coals of fire.

14 Yea, he his arrows sent abroad,
and them he scattered;
His lightnings also he shot out,
and them discomfited.
15 The waters' channels then were seen,
the world's foundations vast
At thy rebuke discover'd were,
and at thy nostrils' blast.

16 And from above the Lord sent down,
and took me from below;
From many waters he me drew,
which would me overflow.
17 He me reliev'd from my strong foes,
and such as did me hate;
Because he saw that they for me
too strong were, and too great.

18 They me prevented in the day
of my calamity;
But even then the Lord himself
a stay was unto me.
19 He to a place where liberty
and room was hath me brought;
Because he took delight in me,
he my deliv'rance wrought.

20 According to my righteousness
he did me recompense,
He me repaid according to
my hands' pure innocence.
21 For I God's ways kept, from my God
did not turn wickedly.
22 His judgments were before me, I
his laws put not from me.

23 Sincere before him was my heart,
with him upright was I;
And watchfully I kept myself
from mine iniquity.
24 After my righteousness the Lord
hath recompensed me,
After the cleanness of my hands
appearing in his eye.

25 Thou gracious to the gracious art,
to upright men upright:
26 Pure to the pure, froward thou kyth'st
unto the froward wight.
27 For thou wilt the afflicted save
in grief that low do lie:
But wilt bring down the countenance
of them whose looks are high.

28 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will also make
my darkness to be light.
29 By thee through troops of men I break,
and them discomfit all;
And, by my God assisting me,
I overleap a wall.

30 As for God, perfect is his way:
the Lord his word is try'd;
He is a buckler to all those
who do in him confide.
31 Who but the Lord is God? but he
who is a rock and stay?
32 'Tis God that girdeth me with strength,
and perfect makes my way.

33 He made my feet swift as the hinds,
set me on my high places.
34 Mine hands to war he taught, mine arms
brake bows of steel in pieces.
35 The shield of thy salvation
thou didst on me bestow:
Thy right hand held me up, and great
thy kindness made me grow.

36 And in my way my steps thou hast
enlarged under me,
That I go safely, and my feet
are kept from sliding free.
37 Mine en'mies I pursued have,
and did them overtake;
Nor did I turn again till I
an end of them did make.

38 I wounded them, they could not rise;
they at my feet did fall.
39 Thou girdedst me with strength for war;
my foes thou brought'st down all:
40 And thou hast giv'n to me the necks
of all mine enemies;
That I might them destroy and slay,
who did against me rise.

41 They cried out, but there was none
that would or could them save;
Yea, they did cry unto the Lord,
but he no answer gave.
42 Then did I beat them small as dust
before the wind that flies;
And I did cast them out like dirt
upon the street that lies.

43 Thou mad'st me free from people's strife,
and heathen's head to be:
A people whom I have not known
shall service do to me.
44 At hearing they shall me obey,
to me they shall submit.
45 Strangers for fear shall fade away,
who in close places sit.

46 God lives, bless'd be my Rock; the God
of my health praised be.
47 God doth avenge me, and subdues
the people under me.
48 He saves me from mine enemies;
yea, thou hast lifted me
Above my foes; and from the man
of vi'lence set me free.

49 Therefore to thee will I give thanks
the heathen folk among;
And to thy name, O Lord, I will
sing praises in a song.
50 He great deliv'rance gives his king:
he mercy doth extend
To David, his anointed one,
and his seed without end.

## PSALM XIX.

*To the chief Musician, A Psalm of* David.

Now the books of God are opened, not for my trial and condemnation in the last judgment, but for my instruction. Lo, my soul look and read thereon. (1) The book of creation and providence, in which all the works of God instruct mankind in general, concerning the eternal wisdom, power, and goodness of their Maker, ver. 1-6. (2) The book of inspiration, the sure, the right, the pure, the true, the perfect, and powerful oracles of which instruct, convert, comfort, and warn the members of the church; and in keeping of which there is an exceeding great and everlasting reward of glory obtained, ver. 7-11. (3) What conviction of sin! What supplication for pardon of it, and preservation from it; and for the acceptance of our duties, through Jesus' blood, doth, or ought to pursue upon a proper perusal of these volumes of heaven, ver. 12-14. ¶ While I sing these matters, let me, conscious of my own ignorance and folly, in all things consult the mind of God. Let me blush that my experience of the powerful influences of God's word is so scanty, and that in me still dwell such fearful remains of sinful corruption. Let me cry mightily to God for the subduing and destruction thereof.

THE heav'ns God's glory do declare,
the skies his hand-works preach:
2 Day utters speech to day, and night
to night doth knowledge teach.
3 There is no speech nor tongue to which
their voice doth not extend:
4 Their line is gone through all the earth,
their words to the world's end.

In them he set the sun a tent;
5 Who, bridegroom-like, forth goes
From's chamber, as a strong man doth
to run his race rejoice.

6 From heav'n's end is his going forth,
circling to th' end again;
And there is nothing from his heat
that hidden doth remain.

7 God's law is perfect, and converts
the soul in sin that lies:
God's testimony is most sure,
and makes the simple wise.
8 The statutes of the Lord are right,
and do rejoice the heart:
The Lord's command is pure, and doth
light to the eyes impart.

9 Unspotted is the fear of God,
and doth endure for ever:
The judgments of the Lord are true
and righteous altogether.
10 They more than gold, yea, much fine gold,
to be desired are:
Than honey, honey from the comb
that droppeth, sweeter far.

11 Moreover, they thy servant warn
how he his life should frame:
A great reward provided is
for them that keep the same.
12 Who can his errors understand?
O cleanse thou me within
13 From secret faults. Thy servant keep
from all presumptuous sin:

And do not suffer them to have
dominion over me:
Then, righteous and innocent,
I from much sin shall be.
14 The words which from my mouth proceed,
the thoughts sent from my heart,
Accept, O Lord, for thou my strength
and my Redeemer art.

## PSALM XX.

*To the chief Musician, A Psalm of* David.

Probably this Psalm was composed to be a prayer for his success in some particular expedition of David's wars. Here (1) The people pray for their king; that God would grant him his requests; protect, assist, and strengthen him in his work; accept his oblations; and succeed his projects for the public welfare, ver. 1–4. (2) They triumph in God as their only strength and deliverer, in whom they shall be more than conquerors, ver. 5, 6. ¶ Let not me forget Jesus, for whom prayer is made continually—Jesus, who shall daily be praised; and whom the Father heareth always; accepts his sacrifice, and crowns him with glory and honour. And let no creature, but JEHOVAH as my God in Christ, be the ground and the object of all my faith and expectation.

JEHOVAH hear thee in the day
when trouble he doth send:
And let the name of Jacob's God
thee from all ill defend.
2 O let him help send from above,
out of his sanctuary:
From Zion, his own holy hill,
let him give strength to thee.

3 Let him remember all thy gifts,
accept thy sacrifice:
4 Grant thee thine heart's wish, and fulfil
thy thoughts and counsel wise.
5 In thy salvation we will joy;
in our God's name we will
Display our banners: and the Lord
thy prayers all fulfil.

6 Now know I God his king doth save:
he from his holy heav'n
Will hear him, with the saving strength
by his own right hand given.
7 In chariots some put confidence,
some horses trust upon:
But we remember will the name
of our Lord God alone.

8 We rise, and upright stand, when they
are bowed down, and fall.
9 Deliver, Lord; and let the King
us hear, when we do call.

## PSALM XXI.

*To the chief Musician, A Psalm of* David.

In this Song of Thanksgiving, observe (1) All the joys, the honours, and happiness of king David, founded in the perfections and gracious works of God, ver. 1–6. (2) Full assurance of the stability of David's throne, and of the discovery and destruction of his implacable opposers, ver. 7–12. (3) Earnest supplications to God for the exhilarating displays of his glory and power, ver 13. ¶ But chiefly, my soul, behold here the everlasting honours, joys, happiness, and blissful influences of thy Redeemer! Behold how fixed is his kingdom and dignity, in the infinite, everlasting, and unchangeable wisdom, power, mercy, equity, goodness, and truth of the Most High! Behold what inexpressible despair kindles upon and destroys his Jewish, his heathen, his antichristian, and other incorrigible foes! Rejoice, my soul, in this God thy Saviour. Rejoice at the glory wherewith he is crowned; at the life granted to, and lodged in him; and in his being made blessings for evermore to MEN—blessings for evermore to ME! And let the ruinous overthrow of his Jewish, or other enemies, make me stand in awe to provoke him, by presumptuous refusals of him, or by rebellion against him.

THE king in thy great strength, O Lord,
shall very joyful be:
In thy salvation rejoice
how veh'mently shall he!
2 Thou hast bestowed upon him
all that his heart would have;
And thou from him didst not withhold
whate'er his lips did crave.

3 For thou with blessings him prevent'st
of goodness manifold;
And thou hast set upon his head
a crown of purest gold.
4 When he desired life of thee,
thou life to him didst give;
Ev'n such a length of days, that he
for evermore should live.

5 In that salvation wrought by thee
his glory is made great;
Honour and comely majesty
thou hast upon him set.
6 Because that thou for evermore
most blessed hast him made;
And thou hast with thy countenance
made him exceeding glad.

7 Because the king upon the Lord
his confidence doth lay;
And through the grace of the most High
shall not be mov'd away.
8 Thine hand shall all those men find out
that en'mies are to thee;
Ev'n thy right hand shall find out those
of thee that haters be.

9 Like fiery ov'n thou shalt them make,
when kindled is thine ire;
God shall them swallow in his wrath,
devour them shall the fire.
10 Their fruit from earth thou shalt destroy,
their seed men from among:
11 For they beyond their might 'gainst thee
did plot mischief and wrong.

12 Thou therefore shalt make them turn back,
when thou thy shafts shalt place
Upon thy strings, made ready all
to fly against their face.
13 In thy great pow'r and strength, O Lord,
be thou exalted high;
So shall we sing with joyful hearts,
thy power praise shall we.

## PSALM XXII.

*To the chief Musician upon* Aijeleth Shahar,
*A Psalm of* David.

Here the debasement and exaltation of David king of Israel are merely subservient to, and figurative of the debasement and exaltation of Jesus Christ, our blessed AIJELETH SHAHAR, *Hind of the Morning*. [1] In this deep debasement, we find (1) Bitter, but kindly and believing, complaints of God's withdrawment, attended with earnest attempts of faith to quiet the complainer's soul under it, drawn from the consideration of God's holiness and highness, and his seasonable deliverance of his people in former times when they cried to him, ver. 1–5. (2) Bitter complaints of men's reproaches and contemptuous derision, attended with self-encouragements, drawn from former experience of God's early and seasonable care and friendship, ver. 6–10. (3) Bitter complaints of the number and rage of enemies, attended with exquisite agonies of body and mind, and mingled with earnest prayers for God's speedy support, assistance, and powerful deliverance, ver. 11–22. ¶ While I sing these, let me behold the vileness, the criminality, the destructive influence of sin! Let me behold the sovereignty of God, who not only scourgeth every son whom he receiveth, but spared not his ONLY BEGOTTEN SON, but delivered him up for *us* all! Behold how he hates, how he punisheth our sin! and what manner of love he bestowed upon us, that we might be called the sons of God! Behold, how he commendeth his love unto us, in that while we were yet sinners, Christ died for us! And if Jesus with patience bore such desertion, reproach, and distress, let me, in the firm faith that he did all for me, and that God is mine, and maketh all things work for my good, study an unhampered resignation to his will.

[2] By the typical exaltation of David, and the increase, happiness, honour, and duration of his kingdom, we have prefigured the glorious exaltation of our Redeemer, importing, That he should have a church among men;—that his Father should be glorified in them, as well as in him;—that his true subjects should abound in prayer, praise, spiritual comfort, and everlasting life;—and that his church should be enlarged with multitudes of both Jews and Gentiles; and should, to his honour, and for his worship and service, continue to all generations, ver. 22–31. ¶ While I sing this, let me trust, and rejoice in, and plead his promises relative to myself and his church. Let me ponder whether I have heard his voice, shared his saving pity, feasted on his spiritual provision, and worshipped him in spirit and in truth? And whether it is the desire of my soul to cause his name to be remembered to all generations?

MY God, my God, why hast thou me
forsaken? why so far
Art thou from helping me, and from
my words that roaring are?
2 All day, my God, to thee I cry,
yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
inhabit Isr'el's praise.
4 Our fathers hop'd in thee, they hop'd,
and thou didst them release.
5 When unto thee they sent their cry,
to them deliv'rance came:
Because they put their trust in thee,
they were not put to shame.

6 But as for me, a worm I am,
and as no man am priz'd:
Reproach of men I am, and by
the people am despis'd.
7 All that me see laugh me to scorn;
shoot out the lip do they;
They nod and shake their heads at me,
and, mocking, thus do say,

8 This man did trust in God, that he
would free him by his might:
Let him deliver him, sith he
had in him such delight.
9 But thou art he out of the womb
that didst me safely take;
When I was on my mother's breasts
thou me to hope didst make.

10 And I was cast upon thy care,
ev'n from the womb till now;
And from my mother's belly, Lord,
my God and guide art thou.
11 Be not far off, for grief is near,
and none to help is found.
12 Bulls many compass me, strong bulls
of Bashan me surround.

13 Their mouths they open'd wide on me,
upon me gape did they,
Like to a lion ravening
and roaring for his prey.
14 Like water I'm pour'd out, my bones
all out of joint do part:
Amidst my bowels, as the wax,
so melted is my heart.

15 My strength is like a potsherd dry'd;
my tongue it cleaveth fast
Unto my jaws; and to the dust
of death thou brought me hast.
16 For dogs have compass'd me about:
the wicked, that did meet
In their assembly, me inclos'd;
they pierc'd my hands and feet.

17 I all my bones may tell; they do
upon me look and stare.
18 Upon my vesture lots they cast,
and clothes among them share.
19 But be not far, O Lord, my strength;
haste to give help to me.
20 From sword my soul, from pow'r of dogs
my darling set thou free.

21 Out of the roaring lion's mouth
do thou me shield and save:
For from the horns of unicorns
an ear to me thou gave.
22 I will show forth thy name unto
those that my brethren are;
Amidst the congregation
thy praise I will declare.

23 Praise ye the Lord, who do him fear;
him glorify all ye
The seed of Jacob; fear him all
that Isr'el's children be.
24 For he despis'd not nor abhorr'd
th' afflicted's misery;
Nor from him hid his face, but heard
when he to him did cry.

25 Within the congregation great
my praise shall be of thee;
My vows before them that him fear
shall be perform'd by me.
26 The meek shall eat, and shall be fill'd;
they also praise shall give
Unto the Lord that do him seek:
your heart shall ever live.

27 All ends of th' earth remember shall,
and turn the Lord unto;
All kindreds of the nations
to him shall homage do:
28 Because the kingdom to the Lord
doth appertain as his;
Likewise among the nations
the Governor he is.

29 Earth's fat ones eat, and worship shall:
all who to dust descend
Shall bow to him; none of them can
his soul from death defend.
30 A seed shall service do to him:
unto the Lord it shall
Be for a generation
reckon'd in ages all.

31 They shall come, and they shall declare
his truth and righteousness
Unto a people yet unborn,
and that he hath done this.

## PSALM XXIII.

*A Psalm of* David.

Here is the children's Psalm, and which is, in very deed, a noted Song of all the children of God. Behold (1) New-covenant relation to God, as a full and everlasting security against hurtful wants, ver. 1. (2) Pleasant experience of God's acting up to his new-covenant character, in disposing of, directing, assisting, and feasting, and comforting his people, ver. 2, 3, 5. (3) Well-grounded hopes of God's careful and seasonable supplies; of his comfortable presence and help amidst distress and death; of the perpetual and everlasting manifestation of his mercy and grace to us-ward; and of our endless nearness to, and immediate enjoyment of him, ver. 1, 4, 5, 6. ¶ While I sing, let me think, as before God, whether I have the experimental knowledge of all these things. Let my soul be as the daughter of the horse-leech, crying mightily, GIVE, GIVE what is good. And let me, in all these forms, taste and see that God is good.

THE Lord's my shepherd, I'll not want.
2 He makes me down to lie
In pastures green: he leadeth me
the quiet waters by.
3 My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name's sake.

4 Yea, though I walk in death's dark vale,
yet will I fear none ill:
For thou art with me; and thy rod
and staff me comfort still.
5 My table thou hast furnished
in presence of my foes;
My head thou dost with oil anoint,
and my cup overflows.

6 Goodness and mercy all my life
shall surely follow me:
And in God's house for evermore
my dwelling-place shall be.

## PSALM XXIV.

*A Psalm of* David.

Probably this Psalm was penned for the use of the Hebrews, when David brought up the Ark of God to Jerusalem; or when Solomon brought it into the temple (2 Sam. vi.; 1 Kings viii.), in order to raise their hearts above their external ceremonies, to a reception of, and walking in Christ, who was thereby prefigured. Observe (1) Christ's kingdom of nature, comprehending the whole world and all the inhabitants thereof, ver. 1, 2. (2) His kingdom of grace in the nature of it; the gracious character of its subjects; and their charter to their everlasting happiness above, ver. 3-6. (3) Under the figure of a call to admit the ark, we have a solemn summons, issued forth by God, for the heavens to receive Jesus, our glorious and almighty King, into their blissful abodes in his ascension: and for us to receive him into our hearts and societies below, ver. 7-10. ¶ While I sing, let me be affected with the double claim the Redeemer hath on me, as his creature, and as his ransomed one. Let me try whether I possess the distinguishing characters of a real saint: and whether I have received an abundance of the gift of righteousness and of blessedness from the God of my salvation. Let me charge, let me rouse up all my inward powers, to receive Jesus Christ the Lord, as made of God unto me wisdom, and righteousness, and sanctification, and redemption.

THE earth belongs unto the Lord,
and all that it contains;
The world that is inhabited,
and all that there remains.
2 For the foundations thereof
he on the seas did lay,
And he hath it established
upon the floods to stay.

3 Who is the man that shall ascend
into the hill of God?
Or who within his holy place
shall have a firm abode?
4 Whose hands are clean, whose heart is pure,
and unto vanity
Who hath not lifted up his soul,
nor sworn deceitfully.

5 He from th' Eternal shall receive
the blessing him upon,
And righteousness, ev'n from the God
of his salvation.
6 This is the generation
that after him inquire,
O Jacob, who do seek thy face
with their whole heart's desire.

7 Ye gates, lift up your heads on high;
ye doors that last for aye,
Be lifted up, that so the King
of glory enter may.
8 But who of glory is the King?
The mighty Lord is this;
Ev'n that same Lord, that great in might
and strong in battle is.

9 Ye gates, lift up your heads; ye doors,
doors that do last for aye,
Be lifted up, that so the King
of glory enter may.
10 But who is he that is the King
of glory? who is this?
The Lord of hosts, and none but he,
the King of glory is.

## PSALM XXV.

*A Psalm of* David.

In singing this Psalm, let me observe (1) What serious work prayer is; what lifting up of soul, what directing of eyes to God, and fixing them on him, must be in it, ver. 1-15. (2) What mercies ought to be prayed for: pardon of sin, ver. 6-18; —direction in duty, ver. 4, 5;—familiar intimacy with God, ver. 16;—deliverance from trouble, ver. 17, 18;—preservation from adversaries, ver. 20, 21;—and in fine, safety and deliverance to the church, ver. 22. (3) What pleas are proper to be used in prayer: as the trust we have reposed in God, ver. 2, 3, 5-20, 21;—our own divinely effected sincerity in the Lord's way, ver. 21;—our distress and the malice of our enemies, ver. 2, 16-19; —but chiefly the mercy that is in God, and the glory which redounds to his name from his bestowing of new-covenant favours, ver. 6-11. (4) Strong encouragements to prayer, taken from the perfections of God's nature; from his promises of instruction and direction; from the fulness and grace of his covenant; and from his delight in allowing men familiar intimacy and fellowship with himself, ver. 8-14. ¶ Let these things, my soul, be the object of thy strictest care and attention in all thy addresses to God.

TO thee I lift my soul:
2 O Lord, I trust in thee:
My God, let me not be asham'd,
nor foes triumph o'er me.
3 Let none that wait on thee
be put to shame at all;
But those that without cause transgress,
let shame upon them fall.

4 Show me thy ways, O Lord;
thy paths, O teach thou me:
5 And do thou lead me in thy truth,
therein my teacher be:
For thou art God that dost
to me salvation send,
And I upon thee all the day
expecting do attend.

6 Thy tender mercies, Lord,
I pray thee to remember,
And loving-kindnesses; for they
have been of old for ever.
7 My sins and faults of youth
do thou, O Lord, forget:
After thy mercy think on me,
and for thy goodness great.

8 God good and upright is:
the way he'll sinners show.
9 The meek in judgment he will guide,
and make his path to know.
10 The whole paths of the Lord
are truth and mercy sure,
To those that do his cov'nant keep,
and testimonies pure.

11 Now, for thine own name's sake,
O Lord, I thee entreat
To pardon mine iniquity;
for it is very great.
12 What man is he that fears
the Lord, and doth him serve?
Him shall he teach the way that he
shall choose, and still observe.

13 His soul shall dwell at ease;
and his posterity
Shall flourish still, and of the earth
inheritors shall be.
14 With those that fear him is
the secret of the Lord;
The knowledge of his covenant
he will to them afford.

15 Mine eyes upon the Lord
continually are set;
For he it is that shall bring forth
my feet out of the net.
16 Turn unto me thy face,
and to me mercy show;
Because that I am desolate,
and am brought very low.

17 My heart's griefs are increas'd:
me from distress relieve.
18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou my foes,
because they many are;
And it a cruel hatred is
which they against me bear.

20 O do thou keep my soul,
do thou deliver me:
And let me never be asham'd
because I trust in thee.
21 Let uprightness and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

*Another of the same.*

TO thee I lift my soul, O Lord:
2 My God, I trust in thee:
Let me not be asham'd; let not
my foes triumph o'er me.
3 Yea, let thou none ashamed be
that do on thee attend:
Ashamed let them be, O Lord,
who without cause offend.

4 Thy ways, Lord, show; teach me thy paths:
5 Lead me in truth, teach me:
For of my safety thou art God;
all day I wait on thee.
6 Thy mercies, that most tender are,
do thou, O Lord, remember,
And loving-kindnesses; for they
have been of old for ever.

7 Let not the errors of my youth,
nor sins, remember'd be:
In mercy, for thy goodness' sake,
O Lord, remember me.
8 The Lord is good and gracious,
he upright is also:
He therefore sinners will instruct
in ways that they should go.

9 The meek and lowly he will guide
in judgment just alway:
To meek and poor afflicted ones
he'll clearly teach his way.
10 The whole paths of the Lord our God
are truth and mercy sure,
To such as keep his covenant,
and testimonies pure.

11 Now, for thine own name's sake, O Lord,
I humbly thee entreat
To pardon mine iniquity;
for it is very great.
12 What man fears God? him shall he teach
the way that he shall choose.
13 His soul shall dwell at ease; his seed
the earth, as heirs, shall use.

14 The secret of the Lord is with
such as do fear his name;
And he his holy covenant
will manifest to them.
15 Towards the Lord my waiting eyes
continually are set;
For he it is that shall bring forth
my feet out of the net.

16 O turn thee unto me, O God,
have mercy me upon;
Because I solitary am,
and in affliction.
17 Enlarg'd the griefs are of mine heart;
me from distress relieve.
18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou mine enemies,
because they many are;
And it a cruel hatred is
which they against me bear.
20 O do thou keep my soul; O God,
do thou deliver me:
Let me not be asham'd; for I
do put my trust in thee.
21 O let integrity and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

## PSALM XXVI.

*A Psalm of* David.

Here, (1) David solemnly appeals to God concerning his integrity; his constant regard to him and his grace; his regular attendance upon instituted ordinances; and his fixed aversion to sin and sinners, ver. 1–8. (2) He deprecates from himself the condemnation of the wicked, and his being shut up in society with them, ver. 9, 10. (3) Depending on the mercy of God he resolves to hold fast his integrity, and maintain his confident hopes of eternal life, ver. 11, 12. ¶ While I sing, let the perfect God-man come into my mind. Let me wash myself in his blood, and so compass God's altar with songs of praise for his favours. Making Jesus' example my pattern, let his ordinances be my pleasure, and his people my sole intimates and familiars on earth.

JUDGE me, O Lord, for I have walk'd
in mine integrity:
I trusted also in the Lord;
slide therefore shall not I.
2 Examine me, and do me prove;
try heart and reins, O God:
3 For thy love is before mine eyes,
thy truth's paths I have trode.

4 With persons vain I have not sat,
nor with dissemblers gone:
5 Th' assembly of ill men I hate;
to sit with such I shun.
6 Mine hands in innocence, O Lord,
I'll wash and purify;
So to thine holy altar go,
and compass it will I:

7 That I, with voice of thanksgiving,
may publish and declare,
And tell of all thy mighty works,
that great and wondrous are.
8 The habitation of thy house,
Lord, I have loved well;
Yea, in that place I do delight
where doth thine honour dwell.

9 With sinners gather not my soul,
and such as blood would spill:
10 Whose hands mischievous plots, right hand
corrupting bribes do fill.
11 But as for me, I will walk on
in mine integrity:
Do thou redeem me, and, O Lord,
be merciful to me.

12 My foot upon an even place
doth stand with steadfastness:
Within the congregations
th' Eternal I will bless.

## PSALM XXVII.

*A Psalm of* David.

For thy instruction, my soul, behold here, (1) The holy courage and undaunted bravery of true faith amidst manifold dangers and enemies, ver 1–3. (2) What earnestness there ought to be, and what pleasure, profit, and honour, there are in the study of familiar fellowship with God, ver. 4–6. (3) Fervent desires, with strong cries and supplications, for the gracious favour, spiritual presence, and saving direction and protection of God, ver. 7–12. (4) Strong and encouraging expectations of help, favour, and strength from God, ver. 10–14. ¶ While I sing, let my soul enter into the very marrow of these matters. Let God himself be relied on, as my trust, my Saviour, and my ALL IN ALL. Let my heart burn with superlative desires after the knowledge and enjoyment of Him. Let nothing less than the most familiar communion with Him here, and the full enjoyment of Him hereafter, satisfy my longings. Let me readily embrace every invitation to seek his face. Amidst enemies and distresses unnumbered, let me always believe in, wait for, and boast of God my only Lord.

THE Lord's my light and saving health,
who shall make me dismay'd?
My life's strength is the Lord, of whom
then shall I be afraid?
2 When as mine enemies and foes,
most wicked persons all,
To eat my flesh against me rose,
they stumbled and did fall.
3 Against me though an host encamp,
my heart yet fearless is:
Though war against me rise, I will
be confident in this.
4 One thing I of the Lord desir'd,
and will seek to obtain,
That all days of my life I may
within God's house remain;

That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may rev'rently inquire.
5 For he in his pavilion shall
me hide in evil days;
In secret of his tent me hide,
and on a rock me raise.

6 And now, ev'n at this present time,
mine head shall lifted be
Above all those that are my foes,
and round encompass me:
Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness; I'll sing, yea, I
to God will praises sing.

7 O Lord, give ear unto my voice,
when I do cry to thee;
Upon me also mercy have,
and do thou answer me
8 When thou didst say, Seek ye my face,
then unto thee reply
Thus did my heart, Above all things
thy face, Lord, seek will I.

9 Far from me hide not thou thy face;
put not away from thee
Thy servant in thy wrath: thou hast
an helper been to me.
O God of my salvation,
leave me not, nor forsake:
10 Though me my parents both should leave,
the Lord will me up take.

11 O Lord, instruct me in thy way
to me a leader be
In a plain path, because of those
that hatred bear to me.
12 Give me not to mine en'mies' will;
for witnesses that lie
Against me risen are, and such
as breathe out cruelty.

13 I fainted had, unless that I
believed had to see
The Lord's own goodness in the land
of them that living be.
14 Wait on the Lord, and be thou strong,
and he shall strength afford
Unto thine heart; yea, do thou wait,
I say, upon the Lord.

## PSALM XXVIII.

*A Psalm of* David.

Observe here (1) David, amidst great distress, earnestly supplicating deliverance from his God, ver 1–3. (2) His implacable enemies doomed to the just punishment of their sin, ver. 4, 5. (3) Himself triumphing in God as the hearer of his prayers, and as his protector, help, and strength ver. 6–8. (4) His solemn supplication for salvation and blessedness;—for nourishment, honour, and safety, to the people of God, ver. 9. ¶ While I remember Jesus of Nazareth, whose cries in trouble were so vehement; whose implacable enemies incur such fearful misery; and who, being exalted to the right hand of God, and made full of joy with his countenance, maketh continual intercession for his chosen race;—let my soul lift up her voice to God for rich and everlasting blessings to myself and to his church.

TO thee I'll cry, O Lord, my rock;
hold not thy peace to me;
Lest like those that to pit descend
I by thy silence be.
2 The voice hear of my humble pray'rs,
when unto thee I cry;
When to thine holy oracle
I lift mine hands on high.

3 With ill men draw me not away
that work iniquity;
That speak peace to their friends, while in
their hearts doth mischief lie.
4 Give them according to their deeds
and ills endeavoured.
And as their handy-works deserve,
to them be rendered.

5 God shall not build, but them destroy,
who would not understand
The Lord's own works, nor did regard
the doing of his hand.
6 For ever blessed be the Lord,
for graciously he heard
The voice of my petitions,
and prayers did regard.

7 The Lord's my strength and shield; my heart
upon him did rely;
And I am helped: hence my heart
doth joy exceedingly,
And with my song I will him praise.
8 Their strength is God alone:
He also is the saving strength
of his anointed one.

9 O thine own people do thou save,
bless thine inheritance;
Them also do thou feed, and them
for evermore advance.

## PSALM XXIX.

*A Psalm of* David.

This Psalm was probably composed on the occasion of a thunder-storm. It is a solemn charge from heaven to great men to worship and glorify God; who (1) in his magnificence and power thundereth in the most terrible, alarming, and destructive manner, ver. 1–9. (2) Who is supreme Governor of the world, and bestoweth strength and peace on his peculiar people, ver. 10, 11. ¶ While I sing, let me, by faith, behold the glory of God in Christ, and be filled with reverential awe of his power and grace. And while I adore his perfections, admire and praise his excellencies, let Jerusalem come into my mind, and let me apprehend the promise, and pour forth a prayer for the remnant which is left.

GIVE ye unto the Lord, ye sons
that of the mighty be,
All strength and glory to the Lord
with cheerfulness give ye.
2 Unto the Lord the glory give
that to his name is due;
And in the beauty of holiness
unto JEHOVAH bow.

3 The Lord's voice on the waters is:
the God of majesty
Doth thunder, and on multitudes
of waters sitteth he.
4 A pow'rful voice it is that comes
out from the Lord most high;
The voice of that great Lord is full
of glorious majesty.

5 The voice of the Eternal doth
asunder cedars tear;
Yea, God the Lord doth cedars break
that Lebanon doth bear.
6 He makes them like a calf to skip,
ev'n that great Lebanon,
And, like to a young unicorn,
the mountain Sirion.

7 God's voice divides the flames of fire;
8 The desert it doth shake:
The Lord doth make the wilderness
of Kadesh all to quake.
9 God's voice doth make the hinds to calve,
it makes the forest bare:
And in his temple ev'ry one
his glory doth declare.

10 The Lord sits on the floods; the Lord
sits King, and ever shall.
11 The Lord will give his people strength,
and with peace bless them all.

## PSALM XXX.

*A Psalm and Song at the Dedication of the House of* David.

In this Psalm, composed for the dedication of the new palace which David had built for himself at Jerusalem, 2 Sa. v 11; or for the dedication of it after it had been polluted by Absalom, 2 Sa. xvi., he (1) Offers thanksgiving to God for the answering of his prayers, the overthrowing of his enemies, and the preserving of his life, ver. 1-3, 11, 12. (2) He calls and charges others to praise the Lord on account of the purity of his nature, the short duration of his frowns, and the sweetness of his favours, ver. 4, 5. (3) He remarks, how his carnal security under prosperity had occasioned his sudden fall into divine hidings and frowns, ver 6, 7. (4) He recollects what supplications he had made to God in his former distress, ver. 8-10. (5) He triumphs in the kindness of God towards him, and resolves to praise and thank him for evermore on account of it, ver. 11, 12. ¶ While I sing, let me, with a grateful heart, remember the Lord's mercies. Let me remember my own follies, and how the Lord corrected me for them. Let me look after my prayers, and wait for an answer. And the nearer my end draweth, let my heart and mouth be the more abundantly filled with the high praises of my God and my Saviour.

LORD, I will thee extol, for thou
hast lifted me on high,
And over me thou to rejoice
mad'st not mine enemy.
2 O thou who art the Lord my God,
I in distress to thee,
With loud cries lifted up my voice,
and thou hast healed me.

3 O Lord, my soul thou hast brought up,
and rescu'd from the grave;
That I to pit should not go down,
alive thou didst me save.
4 O ye that are his holy ones,
sing praise unto the Lord;
And give unto him thanks, when ye
his holiness record.

5 For but a moment lasts his wrath;
life in his favour lies:
Weeping may for a night endure,
at morn doth joy arise.
6 In my prosperity I said,
that nothing shall me move.
7 O Lord, thou hast my mountain made
to stand strong by thy love:

But when that thou, O gracious God,
didst hide thy face from me,
Then quickly was my prosp'rous state
turn'd into misery.
8 Wherefore unto the Lord my cry
I caused to ascend:
My humble supplication
I to the Lord did send.

9 What profit is there in my blood,
when I go down to pit?
Shall unto thee the dust give praise?
thy truth declare shall it?
10 Hear, Lord, have mercy; help me, Lord:
11 Thou turned hast my sadness
To dancing; yea, my sackcloth loos'd,
and girded me with gladness;

12 That sing thy praise my glory may,
and never silent be.
O Lord my God, for evermore
I will give thanks to thee.

## PSALM XXXI.

*To the chief Musician, A Psalm of* David.

Observe here (1) David's solemn professions of his dependence upon God, and his prayers for support and deliverance, ver. 1-8. (2) His sad complaints of inward grief bodily weakness, unkindness of friends, unjust censures of enemies, and horror of death, attended with a solemn commitment of himself to God's mercy and care, and earnest supplication for deliverance from enemies, ver. 9-18. (3) Amidst admiration of God's kindness to his people and thanksgiving for favours to himself, he encourageth himself and others firmly to trust in God, ver 19-24. ¶ While I sing, let me be deeply affected with my sores, my maladies, and troubles, and cast all my burdens on the Lord. In the assured faith that he is God, even my God, let me admire his gracious thoughts, words, and deeds to me-ward, and commit myself wholly to his care and protection.

IN thee, O Lord, I put my trust,
sham'd let me never be;
According to thy righteousness
do thou deliver me.
2 Bow down thine ear to me, with speed
send me deliverance:
To save me, my strong rock be thou,
and my house of defence.

3 Because thou art my rock, and thee
I for my fortress take;
Therefore do thou me lead and guide,
ev'n for thine own name's sake.
4 And sith thou art my strength, therefore
pull me out of the net,
Which they in subtilty for me
so privily have set.

5 Into thine hands I do commit
my sp'rit: for thou art he,
O thou, JEHOVAH, God of truth,
that hast redeemed me.
6 Those that do lying vanities
regard, I have abhorr'd:
But as for me, my confidence
is fixed on the Lord.

7 I'll in thy mercy gladly joy:
for thou my miseries
Consider'd hast; thou hast my soul
known in adversities:
8 And thou hast not inclosed me
within the en'my's hand;
And by thee have my feet been made
in a large room to stand.

9 O Lord, upon me mercy have,
for trouble is on me:
Mine eye, my belly, and my soul,
with grief consumed be.
10 Because my life with grief is spent,
my years with sighs and groans:
My strength doth fail; and for my sin
consumed are my bones.

11 I was a scorn to all my foes,
and to my friends a fear;
And specially reproach'd of those
that were my neighbours near:
When they me saw they from me fled.
12 Ev'n so I am forgot,
As men are out of mind when dead:
I'm like a broken pot.

13 For slanders I of many heard;
fear compass'd me, while they
Against me did consult, and plot
to take my life away.
14 But as for me, O Lord, my trust
upon thee I did lay;
And I to thee, Thou art my God,
did confidently say.

15 My times are wholly in thine hand:
do thou deliver me
From their hands that mine enemies
and persecutors be.
16 Thy countenance to shine do thou
upon thy servant make:
Unto me give salvation,
for thy great mercies' sake.

17 Let me not be asham'd, O Lord,
for on thee call'd I have:
Let wicked men be sham'd, let them
be silent in the grave.
18 To silence put the lying lips,
that grievous things do say,
And hard reports, in pride and scorn,
on righteous men do lay.

19 How great's the goodness thou for them
that fear thee keep'st in store,
And wrought'st for them that trust in thee
the sons of men before!
20 In secret of thy presence thou
shalt hide them from man's pride:
From strife of tongues thou closely shalt,
as in a tent, them hide.

21 All praise and thanks be to the Lord:
for he hath magnify'd
His wondrous love to me within
a city fortify'd.
22 For from thine eyes cut off I am,
I in my haste had said;
My voice yet heard'st thou, when to thee
with cries my moan I made.

23 O love the Lord, all ye his saints;
because the Lord doth guard
The faithful, and he plenteously
proud doers doth reward.
24 Be of good courage, and he strength
unto your heart shall send,
All ye whose hope and confidence
doth on the Lord depend.

## PSALM XXXII.

*A Psalm of* David, Maschil.

Perhaps this Psalm was composed for the great day of the national atonement, on the tenth day of the seventh month, Lev. xvi. In it, observe (1) The exceeding riches of the grace of God, manifested in blessing men with forgiveness of sin, and with protection amidst dangers, and direction in duty, ver. 1, 2, 7, 8. (2) The indispensable duty of them who desire new-covenant blessings, viz.—to acknowledge their offences to God; to implore his favours which they need; to walk humbly and circumspectly before him; and to rejoice in him as God and their God, ver. 3–6, 9–11. ¶ While I am truly conscious of my sinfulness, and deeply affected therewith, let the faith and experience of Jesus' full pardon of my sins, and of the communications of his grace, melt my heart, and animate me to every commanded duty.

O BLESSED is the man to whom
is freely pardoned
All the transgression he hath done,
whose sin is covered.
2 Bless'd is the man to whom the Lord
imputeth not his sin,
And in whose sp'rit there is no guile,
nor fraud is found therein.

3 When as I did refrain my speech,
and silent was my tongue,
My bones then waxed old, because
I roared all day long.
4 For upon me both day and night
thine hand did heavy lie,
So that my moisture turned is
in summer's drought thereby.

5 I thereupon have unto thee
my sin acknowledged,
And likewise mine iniquity
I have not covered:
I will confess unto the Lord
my trespasses, said I;
And of my sin thou freely didst
forgive th' iniquity.

6 For this shall ev'ry godly one
his prayer make to thee;
In such a time he shall thee seek,
as found thou mayest be.
Surely, when floods of waters great
do swell up to the brim,
They shall not overwhelm his soul,
nor once come near to him.

7 Thou art my hiding-place, thou shalt
from trouble keep me free:
Thou with songs of deliverance
about shalt compass me.
8 I will instruct thee, and thee teach
the way that thou shalt go;
And, with mine eye upon thee set,
I will direction show.

9 Then be not like the horse or mule,
which do not understand;
Whose mouth, lest they come near to thee,
a bridle must command.
10 Unto the man that wicked is
his sorrows shall abound;
But him that trusteth in the Lord
mercy shall compass round.

11 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

## PSALM XXXIII.

Contains a sweet but solemn summons to praise the Lord, (1) For his justice, goodness, and truth, manifested in his word and works, ver. 1–5. (2) For his power, manifested in the work of creation, and in his sovereign dominion over the world, ver. 6–11, 13–17. (3) For his special and new-covenant relations, and merciful kindness towards his chosen people, ver. 12, 18–22. ¶ While I sing, let me observe, let me admire, and be deeply affected with, the blessings of creation, providence, and redemption. And chiefly, let me remember, let me behold, let me glow with ardent desire after Him, whose bones the Lord so kept that not one of them was broken.

YE righteous, in the Lord rejoice;
it comely is and right,
That upright men, with thankful voice,
should praise the Lord of might.
2 Praise God with harp, and unto him
sing with the psaltery;
Upon a ten-string'd instrument
make ye sweet melody.

3 A new song to him sing, and play
with loud noise skilfully;
4 For right is God's word, all his works
are done in verity.
5 To judgment and to righteousness
a love he beareth still;
The loving-kindness of the Lord
the earth throughout doth fill.

6 The heavens by the word of God
did their beginning take;
And by the breathing of his mouth
he all their hosts did make.
7 The waters of the seas he brings
together as an heap;
And in storehouses, as it were,
he layeth up the deep.

8 Let earth, and all that live therein,
with rev'rence fear the Lord;
Let all the world's inhabitants
dread him with one accord.
9 For he did speak the word, and done
it was without delay;
Established it firmly stood,
whatever he did say.

10 God doth the counsel bring to nought
which heathen folk do take;
And what the people do devise
of none effect doth make.
11 O but the counsel of the Lord
doth stand for ever sure;
And of his heart the purposes
from age to age endure.

12 That nation blessed is, whose God
JEHOVAH is, and those
A blessed people are, whom for
his heritage he chose.
13 The Lord from heav'n sees and beholds
all sons of men full well:
14 He views all from his dwelling-place
that in the earth do dwell.

15 He forms their hearts alike, and all
their doings he observes.
16 Great hosts save not a king, much strength
no mighty man preserves.
17 An horse for preservation
is a deceitful thing;
And by the greatness of his strength
can no deliv'rance bring.

18 Behold, on those that do him fear
the Lord doth set his eye;
Ev'n those who on his mercy do
with confidence rely.
19 From death to free their soul, in dearth
life unto them to yield.
20 Our soul doth wait upon the Lord;
he is our help and shield.

21 Sith in his holy name we trust,
our heart shall joyful be.
22 Lord, let thy mercy be on us,
as we do hope in thee.

## PSALM XXXIV.

*A Psalm of* David, *when he changed his behaviour before* Abimelech, *who drove him away, and he departed.*

This Psalm was composed by David when Achish or Abimelech, king of Gath, drove him from his court, as an idiot or madman, 1 Sa. xxi. 10–25. Here are (1) David's high praises to God for the favours himself and others had received, ver. 1–6. (2) His warm invitations, and strong encouragements to others, to seek after and fear the Lord, and to trust in him for all necessary supplies, in time or in eternity, ver. 7–10. (3) Familiar advices to children and others, to eschew everything sinful, and make conscience of known duty, both towards God and men, as a mean of present and future happiness, ver. 11–14. (4) A representation of the misery of the wicked, in having God against them, as a just Lawgiver, and in having ruin before them as the just reward of their sins;—and of the happiness of the godly, in having God near to them in every case, ready to hear their requests, to protect them amidst dangers, and to deliver them from enemies and trouble, ver. 15–22. ¶ While I sing, let my heart be warmed with my subject. Come, my soul, and walk in this light, in these joys of the Lord. Come, taste and see that he is good Extol his kindness, and trust him in all things, and on every occasion.

GOD will I bless all times; his praise
my mouth shall still express.
2 My soul shall boast in God: the meek
shall hear with joyfulness.
3 Extol the Lord with me, let us
exalt his name together.
4 I sought the Lord, he heard, and did
me from all fears deliver.

5 They look'd to him, and lighten'd were:
not shamed were their faces.
6 This poor man cry'd, God heard, and sav'd
him from all his distresses.
7 The angel of the Lord encamps,
and round encompasseth
All those about that do him fear,
and them delivereth.

8 O taste and see that God is good:
who trusts in him is bless'd.
9 Fear God his saints: none that him fear
shall be with want oppress'd.
10 The lions young may hungry be,
and they may lack their food:
But they that truly seek the Lord
shall not lack any good.

11 O children, hither do ye come,
and unto me give ear;
I shall you teach to understand
how ye the Lord should fear.
12 What man is he that life desires,
to see good would live long?
13 Thy lips refrain from speaking guile,
and from ill words thy tongue.

14 Depart from ill, do good, seek peace,
pursue it earnestly.
15 God's eyes are on the just; his ears
are open to their cry.
16 The face of God is set against
those that do wickedly,
That he may quite out from the earth
cut off their memory.

17 The righteous cry unto the Lord,
he unto them gives ear;
And they out of their troubles all
by him deliver'd are.
18 The Lord is ever nigh to them
that be of broken sp'rit;
To them he safety doth afford
that are in heart contrite.

19 The troubles that afflict the just
in number many be;
But yet at length out of them all
the Lord doth set him free.

20 He carefully his bones doth keep,
whatever can befall;
That not so much as one of them
can broken be at all.

21 Ill shall the wicked slay; laid waste
shall be who hate the just.
22 The Lord redeems his servants' souls;
none perish that him trust.

## PSALM XXXV.

*A Psalm of* David.

In this Psalm (1) David complains of the cruelty of his enemies in striving with him—in persecuting him—in seeking his ruin—and in reproaching, contemning, deriding, and triumphing over him, ver. 1, 3, 4, 7, 11, 15, 16, 20, 21, 25, 26. (2) He pleads his own innocence, that he had never given them any provocation; but, amidst their abuse of him, had earnestly and affectionately studied to promote their welfare, ver. 7, 12–14, 19. (3) He supplicates that God would espouse his cause, protect, deliver, and comfort his soul; defeat the designs, and disappoint the expectations of his enemies; and that he would countenance and encourage his friends, ver. 1, 2, 4, 17, 22–27. (4) He predicts the destruction of his enemies, and the abounding of his own comfort; and, in the views hereof resolves to thank and praise the Lord, ver. 4–10, 18, 28. ¶ While I sing, let me, with grief and shame, call to mind the infernal opposition I and others have made to our all-compassionate Redeemer. Let me beware of exposing myself to that justice which is laid up in store for his incorrigible enemies. Let me never avenge myself on my injurious neighbours. But amidst all attacks from hell or earth, or from my own corrupt heart, let me commit all my concerns to him who judgeth righteously, that he may bring them to pass.

PLEAD, Lord, with those that plead; and fight
with those that fight with me.
2 Of shield and buckler take thou hold,
stand up mine help to be.
3 Draw also out the spear, and do
against them stop the way
That me pursue: unto my soul,
I'm thy salvation, say.

4 Let them confounded be and sham'd
that for my soul have sought:
Who plot my hurt turn'd back be they,
and to confusion brought.
5 Let them be like unto the chaff
that flies before the wind;
And let the angel of the Lord
pursue them hard behind.

6 With darkness cover thou their way,
and let it slipp'ry prove;
And let the angel of the Lord
pursue them from above.
7 For without cause have they for me
their net hid in a pit,
They also have without a cause
for my soul digged it.

8 Let ruin seize him unawares;
his net he hid withal
Himself let catch; and in the same
destruction let him fall.
9 My soul in God shall joy; and glad
in his salvation be:
10 And all my bones shall say, O Lord,
who is like unto thee,

Which dost the poor set free from him
that is for him too strong;
The poor and needy from the man
that spoils and does him wrong?
11 False witnesses rose; to my charge
things I not knew they laid.
12 They, to the spoiling of my soul,
me ill for good repaid.

13 But as for me, when they were sick,
in sackcloth sad I mourn'd:
My humbled soul did fast, my pray'r
into my bosom turn'd.
14 Myself I did behave as he
had been my friend or brother;
I heavily bow'd down, as one
that mourneth for his mother.

15 But in my trouble they rejoic'd,
gath'ring themselves together;
Yea, abjects vile together did
themselves against me gather:
I knew it not; they did me tear,
and quiet would not be.
16 With mocking hypocrites, at feasts
they gnash'd their teeth at me.

17 How long, Lord, look'st thou on? from those
destructions they intend
Rescue my soul, from lions young
my darling do defend.
18 I will give thanks to thee, O Lord,
within th' assembly great;
And where much people gather'd are
thy praises forth will set.

19 Let not my wrongful enemies
proudly rejoice o'er me;
Nor who me hate without a cause,
let them wink with the eye.
20 For peace they do not speak at all:
but crafty plots prepare
Against all those within the land
that meek and quiet are.

21 With mouths set wide, they 'gainst me said,
Ha, ha! our eye doth see.
22 Lord, thou hast seen, hold not thy peace;
Lord, be not far from me.
23 Stir up thyself; wake, that thou may'st
judgment to me afford,
Ev'n to my cause, O thou that art
my only God and Lord.

24 O Lord my God, do thou me judge
after thy righteousness;
And let them not their joy 'gainst me
triumphantly express:
25 Nor let them say within their hearts,
Ah, we would have it thus;
Nor suffer them to say, that he
is swallow'd up by us.

26 Sham'd and confounded be they all
that at my hurt are glad;
Let those against me that do boast
with shame and scorn be clad.
27 Let them that love my righteous cause
be glad, shout, and not cease
To say, The Lord be magnify'd,
who loves his servant's peace.

28 Thy righteousness shall also be
declared by my tongue;
The praises that belong to thee
speak shall it all day long.

## PSALM XXXVI.

*To the chief Musician, A Psalm of* David, *the servant of the* LORD.

Observe here (1) How great is the wickedness of men! They naturally contemn God; flatter themselves in sin; and abandon themselves to falsehood and mischief, ver. 1–4. (2) How great is the excellency of God, in truth, in righteousness, and in mercy! and what a fountain of preservation, support, comfort, light, and life he is to his people! ver. 5-9. (3) How, from the excellency and goodness of God, the Psalmist draws encouragement to pray for himself and other saints, and to triumph in the view of his enemies' ruin, ver. 10–12. ¶ While I sing, let me review my natural abominations and wretchedness, and try whether the Lord hath made me a new creature, created in Christ Jesus unto good works, and whether he hath made me taste of, admire, and trust in, the exceeding riches of his grace.

THE wicked man's transgression
within my heart thus says,
Undoubtedly the fear of God
is not before his eyes.
2 Because himself he flattereth
in his own blinded eye,
Until the hatefulness be found
of his iniquity.

3 Words from his mouth proceeding are
fraud and iniquity:
He to be wise, and to do good,
hath left off utterly.
4 He mischief, lying on his bed,
most cunningly doth plot:
He sets himself in ways not good,
ill he abhorreth not.

5 Thy mercy, Lord, is in the heav'ns;
thy truth doth reach the clouds:
6 Thy justice is like mountains great;
thy judgments deep as floods:
Lord, thou preservest man and beast.
7 How precious is thy grace!
Therefore in shadow of thy wings
men's sons their trust shall place.

8 They with the fatness of thy house
shall be well satisfy'd;
From rivers of thy pleasures thou
wilt drink to them provide.
9 Because of life the fountain pure
remains alone with thee;
And in that purest light of thine
we clearly light shall see.

10 Thy loving-kindness unto them
continue that thee know;
And still on men upright in heart
thy righteousness bestow.
11 Let nôt the foot of cruel pride
come, and against me stand;
And let me not removed be,
Lord, by the wicked's hand.

12 There fallen are they, and ruined,
that work iniquities:
Cast down they are, and never shall
be able to arise.

## PSALM XXXVII.

*A Psalm of* David.

This Psalm is wholly of the instructive kind. As the Mosaic system, and the covenant between God and Israel as his peculiar people, promised remarkable temporal felicity to such as were obedient to the law, and denounced temporal miseries against those that were impious and profane, the Psalmist here cautions against stumbling at particular providences which might appear contrary to the tenor of that covenant. Here are (1) Plain and express warnings against fretfulness at the prosperity of the wicked in their wickedness, ver. 1, 7, 8, with the arguments and reasons enforcing the same, viz. that the character of the wicked is ignominious, while that of the righteous is honourable, ver. 12, 14, 21, 26, 30, 31, 32;—that the wicked, in the very height of their prosperity, are near to destruction; while the righteous, even in their adversity, have special protection from God, and shall never be ruined, ver. 2, 9, 10, 13, 15, 17, 20, 28, 33–40;—and that God hath special blessings in store for, and even in this life manifests distinguished kindness to, the righteous and their seed, ver. 11, 16, 18, 19, 22–25, 28, 29, 37. (2) Here are proper and effectual remedies to prevent sinful fretting at the prosperity of the wicked, or troubles of the godly, viz. hoping in God as our Saviour; delighting in God as our companion, friend, and portion; following of him as our guide; departing from evil and doing good; waiting on the Lord, and keeping his way, ver. 3–6, 27, 34. ¶ Be thou, my soul, an accurate observer of the matter and circumstances of every providence. Carefully compare them one with another, and all with the perfections, covenant, and promises of God, in order that thou mayest never be offended thereat.

FOR evil-doers fret thou not
thyself unquietly;
Nor do thou envy bear to those
that work iniquity.
2 For, even like unto the grass,
soon be cut down shall they;
And, like the green and tender herb,
they wither shall away.

3 Set thou thy trust upon the Lord,
and be thou doing good;
And so thou in the land shalt dwell
and verily have food.
4 Delight thyself in God; he'll give
thine heart's desire to thee.
5 Thy way to God commit, him trust,
it bring to pass shall he.

6 And, like unto the light, he shall
thy righteousness display;
And he thy judgment shall bring forth
like noon-tide of the day.
7 Rest in the Lord, and patiently
wait for him: do not fret
For him who, prosp'ring in his way,
success in sin doth get.

8 Do thou from anger cease, and wrath
see thou forsake also:
Fret not thyself in any wise,
that evil thou should'st do.
9 For those that evil-doers are
shall be cut off and fall:
But those that wait upon the Lord
the earth inherit shall.

10 For yet a little while, and then
the wicked shall not be;
His place thou shalt consider well,
but it thou shalt not see.
11 But by inheritance the earth
the meek ones shall possess:
They also shall delight themselves
in an abundant peace.

12 The wicked plots against the just,
and at him whets his teeth:
13 The Lord shall laugh at him, because
his day he coming seeth.
14 The wicked have drawn out the sword,
and bent their bow, to slay
The poor and needy, and to kill
men of an upright way.

15 But their own sword, which they have drawn,
shall enter their own heart:
Their bows which they have bent shall break,
and into pieces part.
16 A little that a just man hath
is more and better far
Than is the wealth of many such
as lewd and wicked are.

17 For sinners' arms shall broken be;
but God the just sustains.
18 God knows the just man's days, and still
their heritage remains.
19 They shall not be asham'd when they
the evil time do see;
And when the days of famine are
they satisfy'd shall be.

20 But wicked men, and foes of God,
as fat of lambs, decay;
They shall consume, yea, into smoke
they shall consume away.
21 The wicked borrows, but the same
again he doth not pay:
Whereas the righteous mercy shows,
and gives his own away.

22 For such as blessed be of him
the earth inherit shall;
And they that cursed are of him
shall be destroyed all.
23 A good man's footsteps by the Lord
are ordered aright;
And in the way wherein he walks
he greatly doth delight.

24 Although he fall, yet shall he not
be cast down utterly;
Because the Lord with his own hand
upholds him mightily.
25 I have been young, and now am old,
yet have I never seen
The just man left, nor that his seed
for bread have beggars been.

26 He's ever merciful, and lends:
his seed is bless'd therefore.
27 Depart from evil, and do good,
and dwell for evermore.
28 For God loves judgment, and his saints
leaves not in any case;
They are kept ever: but cut off
shall be the sinner's race.

29 The just inherit shall the land,
and ever in it dwell:
30 The just man's mouth doth wisdom speak:
his tongue doth judgment tell.
31 In's heart the law is of his God,
his steps slide not away.
32 The wicked man doth watch the just,
and seeketh him to slay.

33 Yet him the Lord will not forsake,
nor leave him in his hands:
The righteous will he not condemn,
when he in judgment stands.
34 Wait on the Lord, and keep his way,
and thee exalt shall he
Th' earth to inherit; when cut off
the wicked thou shalt see.

35 I saw the wicked great in pow'r,
spread like a green bay-tree:
36 He pass'd, yea, was not; him I sought,
but found he could not be.
37 Mark thou the perfect, and behold
the man of uprightness;
Because that surely of this man
the latter end is peace.

38 But those men that transgressors are
shall be destroy'd together;
The latter end of wicked men
shall be cut off for ever.
39 But the salvation of the just
is from the Lord above;
He in the time of their distress
their stay and strength doth prove.

40 The Lord shall help, and them deliver;
he shall them free and save
From wicked men; because in him
their confidence they have.

## PSALM XXXVIII.

*A Psalm of* David, *to bring in remembrance.*

This Psalm appears to have been penned by David under some remarkable distress, attended with a deep sense of sin as the procuring cause of it. Here are (1) David's sorrowful complaints of God's sore displeasure, and of the weight of his own sins, ver. 1 5; of the sickness of his body, and distress of his mind, ver. 6-10; of the unkindness of his friends, ver. 11, and of the unprovoked injuries he received from his enemies, who were spiteful, cruel, subtle, unjust, ungrateful, impious, devilish, numerous, and powerful, ver. 12, 16-20. (2) His remarkable patience and resignation under his troubles, ver. 13–15. (3) His fervent supplications to God for the mitigation of his trouble, ver. 1; and for comfort and support under, and speedy deliverance from them, ver. 16, 21, 22; attended with candid and ingenuous acknowledgments of the sinful causes thereof, ver. 3–5, 18. ¶ In all my troubles let me search out, and by faith confess and mourn over the sinful causes of them. Let me take every distress out of God's hand, and call on him in the time thereof, that he may deliver me.

IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
2 For in me fast thine arrows stick,
thine hand doth press me sore:
3 And in my flesh there is no health,
nor soundness any more.

This grief I have, because thy wrath
is forth against me gone;
And in my bones there is no rest,
for sin that I have done.
4 Because gone up above mine head
my great transgressions be;
And, as a weighty burden, they
too heavy are for me.

5 My wounds do stink, and are corrupt;
my folly makes it so.
6 I troubled am, and much bow'd down;
all day I mourning go.
7 For a disease that loathsome is
so fills my loins with pain,
That in my weak and weary flesh
no soundness doth remain.

8 So feeble and infirm am I,
and broken am so sore,
That, through disquiet of my heart,
I have been made to roar.
9 O Lord, all that I do desire
is still before thine eye;
And of my heart the secret groans
not hidden are from thee.

10 My heart doth pant incessantly,
my strength doth quite decay;
As for mine eyes, their wonted light
is from me gone away.
11 My lovers and my friends do stand
at distance from my sore;
And those do stand aloof that were
kinsmen and kind before.

12 Yea, they that seek my life lay snares:
who seek to do me wrong
Speak things mischievous, and deceits
imagine all day long.
13 But, as one deaf, that heareth not,
I suffer'd all to pass;
I as a dumb man did become,
whose mouth not open'd was:

14 As one that hears not, in whose mouth
are no reproofs at all.
15 For, Lord, I hope in thee; my God,
thou'lt hear me when I call.
16 For I said, Hear me, lest they should
rejoice o'er me with pride;
And o'er me magnify themselves,
when as my foot doth slide.

17 For I am near to halt, my grief
is still before mine eye:
18 For I'll declare my sin, and grieve
for mine iniquity.
19 But yet mine en'mies lively are,
and strong are they beside;
And they that hate me wrongfully
are greatly multiply'd.

20 And they for good that render ill,
as en'mies me withstood;
Yea, ev'n for this, because that I
do follow what is good.
21 Forsake me not, O Lord; my God,
far from me never be.
22 O Lord, thou my salvation art,
haste to give help to me.

## PSALM XXXIX.

*To the chief Musician, even to* Jeduthun,
*A Psalm of* David.

Here we have (1) Violent struggling in the Psalmist's own breast between grace and corruption, between passion and patience, ver. 1–3, 11. (2) Serious views of human frailty, shortness of life, and self-emptiness, ver. 5, 6. (3) Strong cries to God for pardon of sin, preservation from reproach, and for removal of trouble; for hearing and answering of prayer, and for lengthening out of life, till further preparation for death should be attained, ver 7-13. ¶ While I sing, let my soul blush deep for the untenderness and want of circumspection in my life, and for my want of resignation to God's disposing will. Let me be suitably affected with the shortness, vanity, and uncertainty of my temporal life. Let me be always exercised in earnest prayer to, and believing dependence on God, as my companion and friend.

I SAID, I will look to my ways,
lest with my tongue I sin:
In sight of wicked men my mouth
with bridle I'll keep in.
2 With silence I as dumb became,
I did myself restrain
From speaking good; but then the more
increased was my pain.

3 My heart within me waxed hot;
and, while I musing was,
The fire did burn; and from my tongue
these words I did let pass:
4 Mine end, and measure of my days,
O Lord, unto me show
What is the same; that I thereby
my frailty well may know.

5 Lo, thou my days an handbreadth mad'st;
mine age is in thine eye
As nothing: sure each man at best
is wholly vanity.
6 Sure each man walks in a vain show;
they vex themselves in vain:
He heaps up wealth, and doth not know
to whom it shall pertain.

7 And now, O Lord, what wait I for?
my hope is fix'd on thee.
8 Free me from all my trespasses,
the fool's scorn make not me.
9 Dumb was I, op'ning not my mouth,
because this work was thine.
10 Thy stroke take from me; by the blow
of thine hand I do pine.

11 When with rebukes thou dost correct
man for iniquity,
Thou wastes his beauty like a moth:
sure each man's vanity.
12 Attend my cry, Lord, at my tears
and pray'rs not silent be:
I sojourn as my fathers all,
and stranger am with thee.

13 O spare thou me, that I my strength
recover may again,
Before from hence I do depart,
and here no more remain.

## PSALM XL.

*To the chief Musician, A Psalm of* David.

Here we have (1) David's hearty acknowledgments of God's kindness in bringing him out of long and sore afflictions, ver. 1-5. (2) His preferring of holy obedience to God, and faithful publication of his truths and praises, to all ceremonial oblations, ver. 6-11. (3) His improvement of his former deliverance as an encouragement to supplicate further mercy and protection; an encouragement to confess sin, and implore the pardon thereof; an encouragement to rejoice in, and praise God for, his excellencies and favours; to trust him under affliction, and to comfort himself in him amidst poverty, sinfulness, and trouble, ver. 12-17. ¶ But let me here chiefly think (1) Of Jesus, the great Shepherd of the sheep, who was brought again from his agonies and death, and set down at the right hand of the Majesty on high, that he might receive gifts for men, and that our faith and hope might be in God, ver. 1-5. (2) Let me think of the *new covenant*, made between him and his eternal Father, for the redemption of sinful men;—and of his complete fulfilment of the divine law as the condition thereof, ver. 6-10. (3) Let me think how our iniquities were borne in his body, and laid on him as our Saviour, ver. 11-13. (4) Let me think how the unrelenting justice of almighty God overtook his Jewish betrayers and murderers, and hath, or will overtake his heathenish, Antichristian, or other implacable enemies; and of the joy and consolation which flows from, and through him, to his disciples, ver. 14-17.

I WAITED for the Lord my God,
and patiently did bear;
At length to me he did incline
my voice and cry to hear.
2 He took me from a fearful pit,
and from the miry clay,
And on a rock he set my feet,
establishing my way.

3 He put a new song in my mouth,
our God to magnify:
Many shall see it, and shall fear,
and on the Lord rely.
4 O blessed is the man whose trust
upon the Lord relies;
Respecting not the proud, nor such
as turn aside to lies.

5 O Lord my God, full many are
the wonders thou hast done;
Thy gracious thoughts to us-ward far
above all thoughts are gone:
In order none can reckon them
to thee: if them declare,
And speak of them I would, they more
than can be number'd are.

6 No sacrifice nor offering
didst thou at all desire;
Mine ears thou bor'd: sin-off'ring thou
and burnt didst not require:

7 Then to the Lord these were my words,
I come, behold and see;
Within the volume of the book
it written is of me:

8 To do thy will I take delight,
O thou my God that art;
Yea, that most holy law of thine
I have within my heart.
9 Within the congregation great
I righteousness did preach:
Lo, thou dost know, O Lord, that I
refrained not my speech.

10 I never did within my heart
conceal thy righteousness;
I thy salvation have declar'd,
and shown thy faithfulness:
Thy kindness, which most loving is,
concealed have not I,
Nor from the congregation great
have hid thy verity.

11 Thy tender mercies, Lord, from me
O do thou not restrain;
Thy loving-kindness, and thy truth,
let them me still maintain.
12 For ills past reck'ning compass me,
and mine iniquities
Such hold upon me taken have,
I cannot lift mine eyes:

They more than hairs are on mine head;
thence is my heart dismay'd.
13 Be pleased, Lord, to rescue me;
Lord, hasten to mine aid.
14 Sham'd and confounded be they all
that seek my soul to kill;
Yea, let them backward driven be.
and sham'd, that wish me ill.

15 For a reward of this their shame
confounded let them be,
That in this manner scoffing say,
Aha, aha! to me.
16 In thee let all be glad, and joy,
who seeking thee abide;
Who thy salvation love, say still,
The Lord be magnify'd.

17 I'm poor and needy, yet the Lord
of me a care doth take:
Thou art my help and saviour,
my God, no tarrying make.

## PSALM XLI.

*To the chief Musician, A Psalm of* David.

This Psalm contains (1) A representation of the blessedness of him who wisely considers the case of the poor, and affords them relief, ver. 1-3. (2) David's candid acknowledgments of the justness of his affliction, and earnest supplications for a merciful deliverance, ver. 4. (3) His sad complaints of the malicious, censorious, and spiteful reflections, and of the insolent carriage of his enemies, ver. 5-9. (4) His hearty committing of his case and way to God, in the assured and triumphant faith of his favour, ver. 10-13. ¶ While I sing, let mine eyes be towards the Lord Jesus, who thought on me in my low estate. Let me consider him, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich —Jesus, who had not where to lay his head! Jesus, whom his own disciple betrayed; and who, through manifold enemies, and much tribulation, entered into the kingdom of God.

BLESSED is he that wisely doth
the poor man's case consider;
For when the time of trouble is,
the Lord will him deliver.
2 God will him keep, yea, save alive:
on earth he bless'd shall live;
And to his enemies' desire
thou wilt him not up give.

3 God will give strength when he on bed
of languishing doth mourn;
And in his sickness sore, O Lord,
thou all his bed wilt turn.
4 I said, O Lord, do thou extend
thy mercy unto me;
O do thou heal my soul; for why?
I have offended thee.

5 Those that to me are enemies,
of me do evil say,
When shall he die, that so his name
may perish quite away?
6 To see me if he comes, he speaks
vain words: but then his heart
Heaps mischief to it, which he tells,
when forth he doth depart.

7 My haters jointly whispering,
'gainst me my hurt devise.
8 Mischief, say they, cleaves fast to him:
he li'th, and shall not rise.
9 Yea, ev'n mine own familiar friend,
on whom I did rely,
Who ate my bread, ev'n he his heel
against me lifted high.

10 But, Lord, be merciful to me,
and up again me raise,
That I may justly them requite
according to their ways.
11 By this I know that certainly
I favour'd am by thee;
Because my hateful enemy
triumphs not over me.

12 But as for me, thou me uphold'st
in mine integrity;
And me before thy countenance
thou sett'st continually.
13 The Lord, the God of Israel,
be bless'd for ever then,
From age to age eternally.
Amen, yea, and amen.

## PSALM XLII.

*To the chief Musician,* Maschil, *for the sons of* Korah.

Perhaps this Psalm was composed by David when the unnatural rebellion of Absalom had forced him from the sanctuary of God, to take up his lodging eastward of Jordan, 2 Sa. xv.-xix. We have in it (1) Ardent longings after nearness to and familiar intimacy with God, in his public ordinances and sanctuary, ver. 1, 2. (2) Mournful lamentations and bitter groanings on account of God's withdrawing his comfortable smiles; of the want of the once enjoyed ordinances of God, and fellowship with his saints; of the troublesome impressions of God's wrath, and of his enemies' insolent upbraiding of him; and on account of the departure and distance of his God, ver. 3, 4, 6, 7, 9, 10. (3) Believing remembrance of God's former favours, ver. 6, and self-encouraging hopes of future ones, ver. 5, 8, 11. ¶ Have I experimentally understood all these things? My soul, let me charge thee to beware of dissimulation with God, and of compassing him about with lies, under pretence of praising him. Dare not to sing these lines without inward, without ardent, longings for the Lord; without earnest claiming of him as thy own God, upon the foundation of his new-covenant grant of himself to me in the gospel; without assured hopes of his future, his everlasting kindness to me-ward.

LIKE as the hart for water-brooks
in thirst doth pant and bray;
So pants my longing soul, O God,
that come to thee I may.
2 My soul for God, the living God,
doth thirst: when shall I near
Unto thy countenance approach,
and in God's sight appear?

3 My tears have unto me been meat,
both in the night and day,
While unto me continually,
Where is thy God? they say.
4 My soul is poured out in me,
when this I think upon;
Because that with the multitude
I heretofore had gone:

With them into God's house I went
with voice of joy and praise;
Yea, with the multitude that kept
the solemn holy days.
5 O why art thou cast down, my soul?
why in me so dismay'd?
Trust God, for I shall praise him yet,
his count'nance is mine aid.

6 My God, my soul's cast down in me;
thee therefore mind I will
From Jordan's land, the Hermonites,
and ev'n from Mizar hill.

7 At the noise of thy water-spouts
deep unto deep doth call;
Thy breaking waves pass over me,
yea, and thy billows all.

8 His loving-kindness yet the Lord
command will in the day,
His song's with me by night; to God,
by whom I live, I'll pray:
9 And I will say to God my rock,
Why me forgett'st thou so?
Why, for my foes' oppression,
thus mourning do I go?

10 'Tis as a sword within my bones,
when my foes me upbraid;
Ev'n when by them, Where is thy God?
'tis daily to me said.
11 O why art thou cast down, my soul?
why, thus with grief opprest,
Art thou disquieted in me?
in God still hope and rest:

For yet I know I shall him praise,
who graciously to me
The health is of my countenance,
yea, mine own God is he.

## PSALM XLIII.

This Psalm was probably composed on the same occasion as the former; and contains (1) David's strong cries to his God for help against, and deliverance from his ungodly, unjust, and crafty oppressors, ver 1, 2. (2) His earnest longings to be restored to the enjoyment of his God in his public ordinances, ver. 3, 4. (3) His inward disquiets composed by believing claims of his God, and firm dependence on his promises, ver. 5. ¶ While I sing, let my soul be deeply affected with the injuries I daily receive from Satan and my own lusts. Let my heart and flesh cry out for God, the living God, as my God and mine exceeding joy. And let me still all the tumults of my heart with this, That he is my God and my ALL; MY GOD *that doth me save.*

JUDGE me, O God, and plead my cause
against th' ungodly nation;
From the unjust and crafty man,
O be thou my salvation.
2 For thou the God art of my strength;
why thrusts thou me thee fro'?
For th' enemy's oppression
why do I mourning go?

3 O send thy light forth and thy truth;
let them be guides to me,
And bring me to thine holy hill,
ev'n where thy dwellings be.
4 Then will I to God's altar go,
to God my chiefest joy:
Yea, God, my God, thy name to praise
my harp I will employ.

5 Why art thou then cast down, my soul?
what should discourage thee?
And why with vexing thoughts art thou
disquieted in me?
Still trust in God; for him to praise
good cause I yet shall have:
He of my count'nance is the health,
my God that doth me save.

## PSALM XLIV.

*To the chief Musician for the sons of* Korah, Maschil.

This Psalm was perhaps composed on the same occasion as the 60th, and may have a prophetic view to the after distresses of the Jews in the time of Rehoboam, 2 Ch. xii.; of Jehoram, 2 Ch. xxi.; of Ahaz, 2 Ch. xxviii.; of Hezekiah, 2 Ki. xviii. xix.; and during the Chaldean captivity, Syro-Grecian oppression, &c., and all these as typical of the distresses of the gospel church under heathens and antichristians. It relates chiefly to the church, and contains (1) Thankful acknowledgments of what the Lord had done for her in former periods as her God, her King her joy, her praise ver. 1–8. (2) Sorrowful complaints of divine desertion, and of the prevalent power, cruelty, and derisive contempt of enemies, ver. 9–16. (3) Solemn protestations of continued integrity, and of constant adherence to the Lord's way amidst these manifold calamities, ver. 17–22 (4) Strong cries with supplications and tears to God, for his merciful appearance for, and granting her relief, ver. 23–26. ¶ In singing this, let me rejoice with them that rejoice, and weep with them that weep. Let me rejoice in what the Lord hath wrought for his people in any former period; and, in all their afflictions, let me be afflicted. Let me give the Lord no rest till he make his church a joy in the whole earth.

O GOD, we with our ears have heard,
our fathers have us told,
What works thou in their days hadst done,
ev'n in the days of old.
2 Thy hand did drive the heathen out,
and plant them in their place;
Thou didst afflict the nations,
but them thou didst increase.

3 For neither got their sword the land,
nor did their arm them save;
But thy right hand, arm, countenance;
for thou them favour gave.
4 Thou art my King: for Jacob, Lord,
deliv'rances command.
5 Through thee we shall push down our foes,
that do against us stand:

We, through thy name, shall tread down those
that ris'n against us have.
6 For in my bow I shall not trust,
nor shall my sword me save.
7 But from our foes thou hast us sav'd,
our haters put to shame.
8 In God we all the day do boast,
And ever praise thy name.

9 But now we are cast off by thee,
and us thou putt'st to shame;
And when our armies do go forth,
thou go'st not with the same.
10 Thou mak'st us from the enemy,
faint-hearted, to turn back;
And they who hate us for themselves
our spoils away do take.

11 Like sheep for meat thou gavest us;
'mong heathen cast we be.
12 Thou didst for nought thy people sell;
their price enrich'd not thee.
13 Thou mak'st us a reproach to be
unto our neighbours near;
Derision and a scorn to them
that round about us are.

14 A by-word also thou dost us
among the heathen make;
The people, in contempt and spite,
at us their heads do shake.
15 Before me my confusion
continually abides;
And of my bashful countenance
The shame me ever hides:

16 For voice of him that doth reproach,
and speaketh blasphemy;
By reason of th' avenging foe,
and cruel enemy.
17 All this is come on us, yet we
have not forgotten thee;
Nor falsely in thy covenant
behav'd ourselves have we.

18 Back from thy way our heart not turn'd;
our steps no straying made;
19 Though us thou brak'st in dragons' place,
and cover'dst with death's shade.
20 If we God's name forgot, or stretch'd
to a strange God our hands,
21 Shall not God search this out? for he
heart's secrets understands.

22 Yea, for thy sake we're kill'd all day,
counted as slaughter-sheep.
23 Rise, Lord, cast us not ever off;
awake, why dost thou sleep?
24 O wherefore hidest thou thy face?
forgett'st our cause distress'd,
25 And our oppression? For our soul
is to the dust down press'd:

Our belly also on the earth
Fast cleaving, hold doth take.
26 Rise for our help, and us redeem,
ev'n for thy mercies' sake.

## PSALM XLV.

*To the chief Musician, upon* Shoshannim, *for the sons of* Korah, Maschil, *A Song of Loves.*

In this SONG OF LOVES are celebrated, (1) The glories of Jesus our Redeemer, particularly the transcendent comeliness and blessedness of his person as God-man;– his almighty power in saving his people, and warning his enemies;—the eternity, firmness, and equity of his government;—his royal unction with the Holy Ghost above measure; and his fitness for his work, and the splendour of his court, ver. 1–9. (2) The glories of the redeemed; their listening to Jesus' proposals of marriage-union with himself; their renunciation of all others for his sake; their reverential submission to, and worship of him, ver. 10, 11;—their glorious ornaments of righteousness and grace, and their glorious entrance into the new covenant, and the eternal state, ver. 12-15;—their glorious succession and work for perpetuating the fame of the Redeemer, ver. 16, 17. ¶ In singing this Song of the Lamb, let me with open face behold his glory, and be changed into the same image from glory to glory, as by the Spirit of the Lord. Let my admiration of his excellency swell to the brim; and my love burn with a most vehement flame; and let my hopes of being for ever with him be strong and lively. Let my heart be all wonder at his excellency, fulness, and grace, and all subjection to his government and laws, and my lips filled with his praise and honour all the day.

MY heart brings forth a goodly thing;
my words that I indite
Concern the King: my tongue's a pen
of one that swift doth write.
2 Thou fairer art than sons of men:
into thy lips is store
Of grace infus'd; God therefore thee
hath bless'd for evermore.

3 O thou that art the mighty One,
thy sword gird on thy thigh;
Ev'n with thy glory excellent,
and with thy majesty.
4 For meekness, truth, and righteousness,
in state ride prosp'rously;
And thy right hand shall thee instruct
in things that fearful be.

5 Thine arrows sharply pierce the heart
of th' en'mies of the King;
And under thy subjection
the people down do bring.
6 For ever and for ever is,
O God, thy throne of might;
The sceptre of thy kingdom is
a sceptre that is right.

7 Thou lovest right, and hatest ill;
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.
8 Of aloes, myrrh, and cassia,
a smell thy garments had,
Out of the iv'ry palaces,
whereby they made thee glad.

9 Among thy women honourable
kings' daughters were at hand:
Upon thy right hand did the queen
in gold of Ophir stand.
10 O daughter, hearken and regard,
and do thine ear incline;
Likewise forget thy father's house,
and people that are thine.

11 Then of the King desired shall be
thy beauty veh'mently:
Because he is thy Lord, do thou
him worship rev'rently.
12 The daughter there of Tyre shall be
with gifts and off'rings great:
Those of the people that are rich
thy favour shall entreat.

13 Behold, the daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
14 She shall be brought unto the King
in robes with needle wrought;
Her fellow-virgins following
shall unto thee be brought.

15 They shall be brought with gladness great,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.
16 Instead of those thy fathers dear,
thy children thou may'st take,
And in all places of the earth
them noble princes make.

17 Thy name remember'd I will make
through ages all to be.
The people therefore evermore
shall praises give to thee.

*Another of the same.*

MY heart inditing is
good matter in a song:
I speak the things that I have made,
which to the King belong:
My tongue shall be as quick,
his honour to indite,
As is the pen of any scribe
that useth fast to write.

2 Thou'rt fairest of all men;
grace in thy lips doth flow:
And therefore blessings evermore
on thee doth God bestow.
3 Thy sword gird on thy thigh,
thou that art most of might:
Appear in dreadful majesty,
And in thy glory bright.

4 For meekness, truth, and right,
ride prosp'rously in state;
And thy right hand shall teach to thee
things terrible and great.
5 Thy shafts shall pierce their hearts
that foes are to the King;
Whereby into subjection
the people thou shalt bring.

6 Thy royal seat, O Lord,
for ever shall remain:
The sceptre of thy kingdom doth
all righteousness maintain.
7 Thou lov'st right, and hat'st ill;
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.

8 Of myrrh and spices sweet
a smell thy garments had,
Out of the iv'ry palaces,
whereby they made thee glad.
9 And in thy glorious train
kings' daughters waiting stand;
And thy fair queen, in Ophir gold,
doth stand at thy right hand.

10 O daughter, take good heed,
incline, and give good ear;
Thou must forget thy kindred all,
and father's house most dear.
11 Thy beauty to the King
shall then delightful be:
And do thou humbly worship him,
because thy Lord is he.

12 The daughter then of Tyre
there with a gift shall be,
And all the wealthy of the land
shall make their suit to thee.
13 The daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.

14 She cometh to the King
in robes with needle wrought;
The virgins that do follow her
shall unto thee be brought.
15 They shall be brought with joy,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.
16 And in thy fathers' stead,
thy children thou may'st take,
And in all places of the earth
them noble princes make.
17 I will show forth thy name
to generations all:
Therefore the people evermore
to thee give praises shall.

## PSALM XLVI.

*To the chief Musician for the sons of* Korah, *A Song upon* Alamoth.

In this Psalm, probably composed for celebrating some remarkable victory, we have (1) Bold triumphs of faith in God himself, and the mercies of the new covenant, amidst the most alarming danger and distress which can be supposed, ver. 1–5. (2) A thankful rehearsal of the great things which God had wrought for the deliverance of his people, and the destruction of their enemies, ver. 6-9. (3) God's heart-composing promise of promoting his own glory in every providence, and faith's expectation of protection and deliverance therefrom, ver. 10, 11. ¶ While I sing it, come, my soul, encourage thyself in JEHOVAH as thy GOD, and thy ALL. Come, drink abundantly out of Jesus' heart-gladdening RIVER of life, his word, his blood, his Spirit, his fulness, his love; and holding fast the beginning of thy confidence unto the end, always give thanks.

GOD is our refuge and our strength,
in straits a present aid;
2 Therefore, although the earth remove,
we will not be afraid:
Though hills amidst the seas be cast;
3 Though waters roaring make,
And troubled be; yea, though the hills
by swelling seas do shake.

4 A river is, whose streams do glad
the city of our God;
The holy place, wherein the Lord
most high hath his abode.
5 God in the midst of her doth dwell;
nothing shall her remove:
The Lord to her an helper will,
and that right early, prove.

6 The heathen rag'd tumultuously,
the kingdoms moved were:
The Lord God uttered his voice,
the earth did melt for fear.
7 The Lord of hosts upon our side
doth constantly remain:
The God of Jacob's our refuge,
us safely to maintain.

8 Come, and behold what wondrous works
have by the Lord been wrought;
Come, see what desolations
he on the earth hath brought.
9 Unto the ends of all the earth
wars into peace he turns:
The bow he breaks, the spear he cuts,
in fire the chariot burns.

10 Be still, and know that I am God;
among the heathen I
Will be exalted; I on earth
will be exalted high.
11 Our God, who is the Lord of hosts
is still upon our side;
The God of Jacob our refuge
for ever will abide.

## PSALM XLVII.

*To the chief Musician, A Psalm for the sons of* Korah.

This Psalm was probably composed on the same occasion as the 24th. Here is (1) A revenue of praise demanded for God, from all people, Jews and Gentiles, ver. 1, 6. (2) A memorial of the grounds of praise, viz. the majesty of God's nature, ver. 2. The great things he had done, or would do, for his people in subduing their foes, and providing portions for themselves, and in ascending to heaven, to receive gifts, and prepare places for men, ver. 3–5; as also the high sovereignty and universal extent of his government, ver. 2, 7–9. ¶ While my lips utter this Song, let all my inward powers labour in viewing in loving, in admiring, in extolling my great, my glorious, my ascended, my all-governing, all-doing, and all-giving Lord Jesus Christ.

ALL people, clap your hands; to God
with voice of triumph shout:
2 For dreadful is the Lord most high,
great King the earth throughout.
3 The heathen people under us
he surely shall subdue;
And he shall make the nations
under our feet to bow.

4 The lot of our inheritance
choose out for us shall he,
Of Jacob, whom he loved well,
ev'n the excellency.
God is with shouts gone up, the Lord
with trumpets sounding high.
6 Sing praise to God, sing praise, sing praise
praise to our king sing ye.

7 For God is King of all the earth;
with knowledge praise express.
8 God rules the nations: God sits on
his throne of holiness.
9 The princes of the people are
assembled willingly;
Ev'n of the God of Abraham
they who the people be.

For why? the shields that do defend
the earth are only his:
They to the Lord belong; yea, he
exalted greatly is.

## PSALM XLVIII.

*A Song and Psalm for the sons of* Korah.

This Psalm was no doubt composed to celebrate some remarkable victory or deliverance in the days of David, Jehoshaphat, 2 Ch. xx., or Hezekiah, 2 Ki. xix. We have here (1) Jerusalem, the capital city of Israel, and type of the gospel church and heavenly state, celebrated for her beauty, and her relation to God as the residence of his temple and ordinances, ver. 1, 2. (2) JEHOVAH, the God of Israel, celebrated for his kind and powerful protection of Jerusalem, and for making her enemies to flee with much precipitation and terror, ver. 3-7. (3) The people of God, particularly in Jerusalem, meditating upon, and celebrating the gracious and mighty things which God had or would do for them; and for his discoveries of himself to them, and promising themselves sure and lasting happiness in his relation to them, and direction of them, ver. 8–14. ¶ While I sing these, let me be deeply affected with the glory, with the privileges, and chiefly with the God of the Christian church, and of the new-covenant state, and of the new Jerusalem, which is above, which is the mother, the desired city, of us all.

GREAT is the Lord, and greatly he
is to be praised still,
Within the city of our God,
upon his holy hill.
2 Mount Sion stands most beautiful,
the joy of all the land;
The city of the mighty King
on her north side doth stand.

3 The Lord within her palaces
is for a refuge known.
4 For, lo, the kings that gather'd were
together, by have gone.
5 But when they did behold the same,
they, wond'ring, would not stay;
But, being troubled at the sight,
they thence did haste away.

6 Great terror there took hold on them,
they were possess'd with fear;
Their grief came like a woman's pain,
when she a child doth bear.
7 Thou Tarshish ships with east wind break'st:
8 As we have heard it told,
So, in the city of the Lord,
our eyes did it behold;

In our God's city, which his hand
for ever stablish will.
We of thy loving-kindness thought,
Lord, in thy temple still.
10 O Lord, according to thy name,
through all the earth's thy praise;
And thy right hand, O Lord, is full
of righteousness always.

11 Because thy judgments are made known,
let Sion mount rejoice;
Of Judah let the daughters all
send forth a cheerful voice.

12 Walk about Sion, and go round;
the high tow'rs thereof tell:
13 Consider ye her palaces,
and mark her bulwarks well;

That ye may tell posterity.
14 For this God doth abide
Our God for evermore; he will
ev'n unto death us guide.

## PSALM XLIX.

*To the chief Musician, A Psalm for the sons of* Korah.

This Psalm is a mirror, calculated to exhibit the emptiness of all worldly enjoyments. Observe (1) David's earnest attempt to awaken all ranks of mankind to a serious consideration of this matter, as a point of great importance and universal concern, ver. 1–4. (2) His irrefragable proofs of the vanity of earthly enjoyments, viz. that they cannot save from death either a man's self or his friend, and that they cannot make men wise or happy in this world, far less render them happy in a future state, ver. 6–14. (3) His attempt to comfort himself and other saints under the sense of their daily infirmities, and of the chastisements received on account of their sins; against the slavish fears of death; and against temptations arising from the prosperity of the wicked, ver. 5, 15–18. ¶ While I sing, let me bewail my sinful minding of, and idolatrous attachment to earthly things. Let me be henceforth as a weaned child, setting my affections on things above, where Christ is at the right hand of God. Let no uncertain riches or honours, but the LIVING GOD, be the object of all my trust and joy.

HEAR this, all people, and give ear,
all in the world that dwell;
2 Both low and high, both rich and poor.
3 My mouth shall wisdom tell:
My heart shall knowledge meditate.
4 I will incline mine ear
To parables, and on the harp
my sayings dark declare.

5 Amidst those days that evil be,
why should I, fearing, doubt?
When of my heels th' iniquity
shall compass me about.
6 Whoe'er they be that in their wealth
their confidence do pitch,
And boast themselves, because they are
become exceeding rich:

7 Yet none of these his brother can
redeem by any way;
Nor can he unto God for him
sufficient ransom pay,
8 (Their soul's redemption precious is,
and it can never be,)
9 That still he should for ever live,
and not corruption see.

10 For why? he seeth that wise men die,
and brutish fools also
Do perish; and their wealth, when dead,
to others they let go.
11 Their inward thought is, that their house
and dwelling-places shall
Stand through all ages; they their lands
by their own names do call.

12 But yet in honour shall not man
abide continually;
But passing hence, may be compar'd
unto the beasts that die.
13 Thus brutish folly plainly is
their wisdom and their way;
Yet their posterity approve
what they do fondly say.

14 Like sheep they in the grave are laid,
and death shall them devour;
And in the morning upright men
shall over them have pow'r:
Their beauty from their dwelling shall
consume within the grave.
15 But from hell's hand God will me free,
for he shall me receive.

16 Be thou not then afraid when one
enriched thou dost see,
Nor when the glory of his house
advanced is on high;

17 For he shall carry nothing hence
when death his days doth end;
Nor shall his glory after him
into the grave descend.

18 Although he his own soul did bless
whilst he on earth did live;
(And when thou to thyself dost well,
men will thee praises give;)
19 He to his fathers' race shall go,
they never shall see light.
20 Man honour'd wanting knowledge is
like beasts that perish quite.

## PSALM L.

*A Psalm of* Asaph.

This Psalm may be considered as a rebuke to the carnal Jews who rested in, and boasted of their external ceremonies in worship, to the neglecting of the weightier matters of the law—mercy, judgment, and faith; or as a prediction of the coming of Christ, to abolish the ceremonial worship, eject the Jews from his church, and establish a more pure and spiritual form of worship under the gospel; or, in fine, as a representation of the last judgment, in which Christ shall come to render to every man according to his deeds. Observe (1) The awful appearance of God our Redeemer in the flesh,—in power,—or in the clouds; with the gathering of the people to him, ver. 1–6. (2) An engaging admonition to improve God's new-covenant grant of himself to be our God, as an excitement to exchange legal ceremonies into prayer, thanksgiving, and holy obedience; or, at least, to give a remarkable preference to the latter, ver. 7–15. (3) An awful charge of hypocrisy, slander, contempt of God's word, and of atheistical imaginations concerning God, laid against the wicked, with a fearful sentence of condemnation founded thereon, ver. 16–22. (4) An alarming warning of danger to the forgetters of God, and an encouraging promise to such as study to glorify him by a holy conversation, ver. 22, 23. ¶ Sing this, my soul, with solemn awe, as sisted before the great Searcher of hearts, and as by faith beholding Jesus in my nature, sitting on his great white throne, gathering the nations to his bar, opening the books, and judging mankind out of the things found written therein.

THE mighty God, the Lord,
hath spoken, and did call
The earth, from rising of the sun,
to where he hath his fall.
2 From out of Sion hill,
which of excellency
And beauty the perfection is,
God shined gloriously.

3 Our God shall surely come,
keep silence shall not he:
Before him fire shall waste, great storms
shall round about him be.
4 Unto the heavens clear
he from above shall call,
And to the earth likewise, that he
may judge his people all.

5 Together let my saints
unto me gather'd be,
Those that by sacrifice have made
a covenant with me.
6 And then the heavens shall
his righteousness declare:
Because the Lord himself is he
by whom men judged are.

7 My people Isr'el hear,
speak will I from on high,
Against thee I will testify;
God, ev'n thy God, am I.
8 I for thy sacrifice
no blame will on thee lay,
Nor for burnt-off'rings, which to me
thou offer'dst ev'ry day.

9 I'll take no calf nor goats
from house or fold of thine:
10 For beasts of forests, cattle all
on thousand hills, are mine.
11 The fowls on mountains high
are all to me well known;
Wild beasts which in the fields do lie,
ev'n they are all mine own.

12 Then, if I hungry were,
I would not tell it thee;
Because the world, and fulness all
thereof, belongs to me.

13 Will I eat flesh of bulls?
or goats' blood drink will I?
14 Thanks offer thou to God, and pay
thy vows to the most High.

15 And call upon me when
in trouble thou shalt be;
I will deliver thee, and thou
my name shalt glorify.
16 But to the wicked man
God saith, My laws and truth
Should'st thou declare? how dar'st thou take
my cov'nant in thy mouth?

17 Sith thou instruction hat'st,
which should thy ways direct;
And sith my words behind thy back
thou cast'st, and dost reject.
18 When thou a thief didst see,
with him thou didst consent;
And with the vile adulterers
partaker on thou went.

19 Thou giv'st thy mouth to ill,
thy tongue deceit doth frame;
20 Thou sitt'st, and 'gainst thy brother speak'st,
thy mother's son dost shame.
21 Because I silence kept,
while thou these things hast wrought;
That I was altogether like
thyself, hath been thy thought:

Yet I will thee reprove,
and set before thine eyes,
In order ranked, thy misdeeds,
and thine iniquities.
22 Now, ye that God forget,
this carefully consider;
Lest I in pieces tear you all,
and none can you deliver.

23 Whoso doth offer praise
me glorifies; and I
Will show him God's salvation,
that orders right his way.

*Another of the same.*

THE mighty God, the Lord, hath spoke,
and call'd the earth upon,
Ev'n from the rising of the sun
unto his going down.
2 From out of Sion, his own hill,
where the perfection high
Of beauty is, from thence the Lord
hath shined gloriously.

3 Our God shall come, and shall no more
be silent, but speak out:
Before him fire shall waste, great storms
shall compass him about.
4 He to the heavens from above,
and to the earth below,
Shall call, that he his judgments may
before his people show.

5 Let all my saints together be
unto me gathered;
Those that by sacrifice with me
a covenant have made.
6 And then the heavens shall declare
his righteousness abroad:
Because the Lord himself doth come;
none else is judge but God.

7 Hear, O my people, and I'll speak;
O Israel by name,
Against thee I will testify;
God, ev'n thy God, I am.
8 I for thy sacrifices few
reprove thee never will,
Nor for burnt-off'rings to have been
before me offer'd still.

9 I'll take no bullock nor he-goats
from house nor folds of thine:
10 For beasts of forests, cattle all
on thousand hills, are mine.
11 The fowls are all to me well known
that mountains high do yield;
And I do challenge as mine own
the wild beasts of the field.

12 If I were hungry, I would not
to thee for need complain;
For earth, and all its fulness, doth
to me of right pertain.
13 That I to eat the flesh of bulls
'take pleasure dost thou think?
Or that I need, to quench my thirst,
the blood of goats to drink?

14 Nay, rather unto me, thy God,
thanksgiving offer thou:
To the most High perform thy word,
and fully pay thy vow:
15 And in the day of trouble great
see that thou call on me;
I will deliver thee, and thou
my name shalt glorify.

16 But God unto the wicked saith,
Why should'st thou mention make
Of my commands? how dar'st thou in
thy mouth my cov'nant take?
17 Sith it is so that thou dost hate
all good instruction;
And sith thou cast'st behind thy back,
and slight'st my words each one.

18 When thou a thief didst see, then straight
thou join'dst with him in sin,
And with the vile adulterers
thou hast partaker been.
19 Thy mouth to evil thou dost give,
thy tongue deceit doth frame.
20 Thou sitt'st, and 'gainst thy brother speak'st,
thy mother's son to shame.

21 These things thou wickedly hast done,
and I have silent been:
Thou thought'st that I was like thyself,
and did approve thy sin:
But I will sharply thee reprove,
and I will order right
Thy sins and thy transgressions
in presence of thy sight.

22 Consider this, and be afraid,
ye that forget the Lord,
Lest I in pieces tear you all,
when none can help afford.
23 Who off'reth praise me glorifies:
I will show God's salvation
To him that ordereth aright
his life and conversation.

## PSALM LI.

*To the chief Musician, A Psalm of* David, *when* Nathan *the Prophet came unto him, after he had gone in unto* Bathsheba.

This Psalm was penned by David when reproved by Nathan for his adultery with Bathsheba, and for his murder of Uriah, 2 Sa. xii. We have in it (1) David's candid and truly sorrowful acknowledgments of his sin, particularly his adultery and murder, as highly dishonourable to God; and of his original sin as the source thereof, ver. 1–5, 17. (2) His earnest supplications for pardon of his offences, and for heart-purifying and renewing grace; for renewed influences of the Holy Ghost; and for peace of conscience, and comfortable fellowship with God, for himself, ver. 1, 2, 6–15; and for reformation of, and prosperity to the church, which had been hurt by his sin, ver. 18, 19. (3) His sincere purpose of heart to improve God's favours to himself, in promoting the instruction of others, and in giving them an honourable pattern of an exact celebration of God's public worship, ver. 13–16, 19. ¶ While I sing this penitential Psalm, let my heart be filled with clear, but evangelic views of my aggravated, my unnumbered transgressions; and with deep sorrow and remorse for them, let me pour forth supplications, strong cries and tears, to him who is able to forgive all mine iniquities, and to deliver me from every corruption. Let me wash myself in Jesus' blood, as the fountain opened to men for sin and for uncleanness.

AFTER thy loving-kindness, Lord,
have mercy upon me:
For thy compassions great, blot out
all mine iniquity.
2 Me cleanse from sin, and throughly wash
from mine iniquity:
3 For my transgressions I confess;
my sin I ever see.
4 'Gainst thee, thee only, have I sinn'd,
in thy sight done this ill;
That when thou speak'st thou may'st be just,
and clear in judging still.
5 Behold, I in iniquity
was form'd the womb within;
My mother also me conceiv'd
in guiltiness and sin.
6 Behold, thou in the inward parts
with truth delighted art;
And wisdom thou shalt make me know
within the hidden part.
7 Do thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash thou me, and then I shall
be whiter than the snow.
8 Of gladness and of joyfulness
make me to hear the voice;
That so these very bones which thou
hast broken may rejoice.
9 All mine iniquities blot out,
thy face hide from my sin.
10 Create a clean heart, Lord, renew
a right sp'rit me within.
11 Cast me not from thy sight, nor take
thy Holy Sp'rit away.
12 Restore me thy salvation's joy;
with thy free Sp'rit me stay.
13 Then will I teach thy ways unto
those that transgressors be;
And those that sinners are shall then
be turned unto thee.
14 O God, of my salvation God,
me from blood-guiltiness
Set free; then shall my tongue aloud
sing of thy righteousness.
15 My closed lips, O Lord, by thee
let them be opened;
Then shall thy praises by my mouth
abroad be published.
16 For thou desir'st not sacrifice,
else would I give it thee;
Nor wilt thou with burnt-offering
at all delighted be.
17 A broken spirit is to God
a pleasing sacrifice:
A broken and a contrite heart,
Lord, thou wilt not despise.
18 Show kindness, and do good, O Lord,
to Sion, thine own hill:
The walls of thy Jerusalem
build up of thy good will.
19 Then righteous off'rings shall thee please,
and off'rings burnt, which they
With whole burnt-offerings, and with calves,
shall on thine altar lay.

## PSALM LII.

*To the chief Musician,* Maschil, *A Psalm of* David, *when* Doeg *the* Edomite *came and told* Saul, *and said unto him,* David *is come to the house of* Ahimelech.

This Psalm relates to Doeg the Edomite, who informed Saul how Ahimelech the high-priest had entertained David and his servants, and who, in consequence thereof, murdered Ahimelech and above fourscore other priests, 1 Sa. xxii. Here (1) David charges Doeg, that, notwithstanding the manifested and everlasting goodness of God, he gloried in his own malice, craft, cruelty, and other wickedness, ver. 1–5. (2) By the spirit of prophecy he condemns him for his wickedness to be plucked from his dwelling, and rooted out of the land of the living, to the great joy of those who feared God, ver. 6, 7. (3) He comforts himself in the everlasting mercy of God, and with the assured hope that he should yet praise him for his kindness, ver. 8, 9. ¶ Learn, O my soul, to detest all deceit and cruelty. Learn to imitate the goodness of God, which endureth continually; and while friends are cut off, or foes prevail, let me live by faith on a gracious God, as my ALL and IN ALL.

WHY dost thou boast, O mighty man,
of mischief and of ill?
The goodness of Almighty God
endureth ever still.
2 Thy tongue mischievous calumnies
deviseth subtilely,
Like to a razor sharp to cut,
working deceitfully.
3 Ill more than good, and more than truth
thou lovest to speak wrong:
4 Thou lovest all-devouring words,
O thou deceitful tongue.
5 So God shall thee destroy for aye,
remove thee, pluck thee out
Quite from thy house, out of the land
of life he shall thee root.

6 The righteous shall it see, and fear,
and laugh at him they shall:
7 Lo, this the man is that did not
make God his strength at all:
But he in his abundant wealth
his confidence did place;
And he took strength unto himself
from his own wickedness.

8 But I am in the house of God
like to an olive green:
My confidence for ever hath
upon God's mercy been.
9 And I for ever will thee praise,
because thou hast done this:
I on thy name will wait; for good
before thy saints it is.

## PSALM LIII.

*To the chief Musician upon* Mahalath, Maschil, *A Psalm of* David.

This Psalm is much the same as the 14th. It speaks (1) Humbling convictions to all men of their sinfulness of nature and practice, ver. 1–3. (2) Fearful terrors to them who persecute and oppress the people of God, ver. 4, 5. (3) Abundant comfort in the salvation of God to his persecuted saints, ver. 5, 6. ¶ Learn, my soul, frequently to review thy original and contracted filthiness. Admire the patience and mercy of God towards mankind. Trust not in man, for wherein is he to be accounted of! In the full assurance of faith, wait patiently for God's salvation.

THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile,
not one of them doth good.
2 The Lord upon the sons of men
from heav'n did cast his eyes,
To see if any one there was
that sought God, and was wise.

3 They altogether filthy are,
they all are backward gone;
And there is none that doeth good,
no, not so much as one.
4 These workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 Ev'n there they were afraid, and stood
with trembling, all dismay'd,
Whereas there was no cause at all
why they should be afraid:
For God his bones that thee besieg'd
hath scatter'd all abroad;
Thou hast confounded them, for they
despised are of God.

6 Let Isr'el's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

## PSALM LIV.

*To the chief Musician on* Neginoth, Maschil, *A Psalm of* David. *when the* Ziphims *came and said to* Saul, *Doth not* David *hide himself with us?*

This Psalm was composed when the Ziphites, men of the same tribe with David, instigated Saul to destroy him, and directed him how to accomplish it, 1 Sa. xxiii. xxvi. It contains (1) David's strong cries to his God, that he would save and judge him, and hear his requests, ver. 1, 2. (2) Bitter complaints of the oppression and the impiety of his enemies, ver. 3. (3) His triumphant consolation of himself, in the view of what God was to him, and would do for him, intermixed with holy resolutions to praise him for his kindness, ver. 4–7. ¶ While Satan and my lusts, and the men of this world unite to destroy me, let me call on God. Let me be strong in the Lord, and in the power of his might. Let me rejoice in him who hath delivered, doth deliver, and in whom I trust that he will deliver me.

SAVE me, O God, by thy great name,
and judge me by thy strength:
2 My prayer hear, O God; give ear
unto my words at length.
3 For they that strangers are to me
do up against me rise;
Oppressors seek my soul, and God
set not before their eyes.

4 The Lord my God my helper is,
lo, therefore I am bold:
He taketh part with ev'ry one
that doth my soul uphold.
5 Unto mine enemies he shall
mischief and ill repay:
O for thy truth's sake cut them off,
and sweep them clean away.

6 I will a sacrifice to thee
give with free willingness;
Thy name, O Lord, because 'tis good,
with praise I will confess.
7 For he hath me delivered
from all adversities;
And his desire mine eye hath seen
upon mine enemies.

## PSALM LV.

*To the chief Musician on* Neginoth, Maschil,
*A Psalm of* David.

This Psalm was probably penned by David when he fled from Jerusalem for fear of Absalom his son, 2 Sa. xv. xvi. Observe (1) David's earnest prayers for help and favour from God, amidst his great oppression, griefs, and fears, ver. 1–8. (2) His requests for the just manifestation of God's wrath in the dispersion and destruction of his enemies, who, in Jerusalem, particularly Ahithophel, had behaved in so base and treacherous a manner, ver. 9–15. (3) Resolved on frequent and fervent prayer, he encourages himself and friends to trust in God for support and deliverance, and for the speedy destruction of their enemies, however deceitful and bloody, ver. 16–23. ¶ While I sing, behold, my soul, as in a glass, how Jesus our Redeemer was hated, was betrayed and murdered by his brethren of Judah at Jerusalem, and how the fearful vengeance of the Almighty overtook them on that account. And if I am oppressed, defamed, or persecuted, that I know not whither to flee; if in cities, or in particular friends, wickedness and malice discover themselves, let me study resignation to the disposals of providence, and call upon God, in the assured hope that he will answer in due time. Let me cast all my wants and burdens upon him, who is my GOD that doth me save.

LORD, hear my pray'r, hide not thyself
from my entreating voice:
2 Attend and hear me; in my plaint
I mourn and make a noise.
3 Because of th' en'my's voice, and for
lewd men's oppression great:
On me they cast iniquity,
and they in wrath me hate.

4 Sore pain'd within me is my heart:
death's terrors on me fall.
5 On me comes trembling, fear and dread
o'erwhelmed me withal.
6 O that I, like a dove, had wings,
said I, then would I flee
Far hence, that I might find a place
where I in rest might be.

7 Lo, then far off I wander would,
and in the desert stay;
8 From windy storm and tempest I
would haste to 'scape away.
9 O Lord, on them destruction bring,
and do their tongues divide;
For in the city violence
and strife I have espy'd.

10 They day and night upon the walls
do go about it round:
There mischief is, and sorrow there
in midst of it is found.
11 Abundant wickedness there is
within her inward part;
And from her streets deceitfulness
and guile do not depart.

12 He was no foe that me reproach'd,
then that endure I could;
Nor hater that did 'gainst me boast,
from him me hide I would.
13 But thou, man, who mine equal, guide,
and mine acquaintance wast:
14 We join'd sweet counsels, to God's house
in company we past.

15 Let death upon them seize, and down
let them go quick to hell;
For wickedness doth much abound
among them where they dwell.
16 I'll call on God: God will me save.
17 I'll pray, and make a noise
At ev'ning, morning, and at noon;
and he shall hear my voice.

18 He hath my soul delivered,
that it in peace might be
From battle that against me was;
for many were with me.
19 The Lord shall hear, and them afflict,
of old who hath abode:
Because they never changes have,
therefore they fear not God.

20 'Gainst those that were at peace with him
he hath put forth his hand:
The covenant that he had made,
by breaking he profan'd.
21 More smooth than butter were his words,
while in his heart was war;
His speeches were more soft than oil,
and yet drawn swords they are.

22 Cast thou thy burden on the Lord,
and he shall thee sustain;
Yea, he shall cause the righteous man
unmoved to remain.
23 But thou, O Lord my God, those men
in justice shalt o'erthrow,
And in destruction's dungeon dark
at last shalt lay them low:

The bloody and deceitful men
shall not live half their days:
But upon thee with confidence
I will depend always.

## PSALM LVI.

*To the chief Musician upon* Jonath-elem-rechokim, Michtam *of*
David, *when the* Philistines *took him in* Gath.

This Psalm was penned by David when the Philistines apprehended him in Gath, 1 Sa. xxi. 10–15. And contains (1) His earnest supplications to God for merciful protection and deliverance from his enemies, who were barbarous, powerful, crafty, malicious, and restless, ver. 1, 2, 5–7. (2) His assured confidence in God as his own God, who had spoken good concerning him, and took particular notice of his grievances, ver. 3, 4, 8, 11. (3) Firm hopes that his prayers should issue in the defeat of his enemies, and that his faith would set him above the slavish fear of men, ver. 9–11; and that while he paid his vows to God, he should have further occasion to praise the Lord for what he had done, and would do for him, ver. 12, 13. ¶ Thus let me in all my straits have recourse to God. While his promises remain infallible, let me rejoice therein, and without anxiety cheerfully expect the fulfilment thereof.

SHOW mercy, Lord, to me, for man
would swallow me outright;
He me oppresseth, while he doth
against me daily fight.
2 They daily would me swallow up
that hate me spitefully;
For they be many that do fight
against me, O most High.

3 When I'm afraid I'll trust in thee:
4 In God I'll praise his word;
I will not fear what flesh can do,
my trust is in the Lord.
5 Each day they wrest my words; their
'gainst me are all for ill. [thoughts
6 They meet, they lurk, they mark my steps,
waiting my soul to kill.
7 But shall they by iniquity
escape thy judgments so?
O God, with indignation down
do thou the people throw.
8 My wand'rings all what they have been
thou know'st, their number took;
Into thy bottle put my tears:
are they not in thy book?

9 My foes shall, when I cry, turn back;
I know't, God is for me
10 In God his word I'll praise; his word
in God shall praised be.
11 In God I trust; I will not fear
what man can do to me.
12 Thy vows upon me are, O God:
I'll render praise to thee.

13 Wilt thou not, who from death me sav'd,
my feet from falls keep free,
To walk before God in the light
of those that living be?

## PSALM LVII.

*To the chief Musician,* Al-taschith, Michtam *of* David, *when he fled from* Saul *in the cave.*

This Psalm was penned by David when he fled from Saul in the cave, 1 Sa. xxiv. And contains (1) David's earnest betaking of himself to God—upon whom all his dependence was fixed; towards whom all his desires were bent; and from whom only he expected relief—for mercy amidst his great troubles, ver. 1, 2. (2) His complaints of the cruelty, malice, and calumnious deceit of his inveterate enemies, ver. 3, 4, 6. 3) His believing triumph in God, in which he prepares himself for praising God; excites himself to it; delights himself in it; and furnishes himself with matter for it, ver. 7–10. (4) Conscious of his own inability to praise God enough, he leaves it on God to exalt and glorify himself, ver. 5–11. ¶ While I sing, let me cry aloud for mercy; let me lay my spiritual and temporal adversities before the Lord; and let me triumph in the God of my salvation, and implore him to glorify his name in all the earth.

BE merciful to me, O God;
thy mercy unto me
Do thou extend; because my soul
doth put her trust in thee:
Yea, in the shadow of thy wings
my refuge I will place,
Until these sad calamities
do wholly overpass.

2 My cry I will cause to ascend
unto the Lord most high;
To God, who doth all things for me
perform most perfectly.
3 From heav'n he shall send down, and me
from his reproach defend
That would devour me: God his truth
and mercy forth shall send.

4 My soul among fierce lions is,
I firebrands live among,
Men's sons, whose teeth are spears and darts,
a sharp sword is their tongue.
5 Be thou exalted very high
above the heav'ns, O God;
Let thou thy glory be advanc'd
o'er all the earth abroad.

6 My soul's bow'd down; for they a net
have laid, my steps to snare:
Into the pit which they have digg'd
for me, they fallen are.
7 My heart is fix'd, my heart is fix'd,
O God; I'll sing and praise.
8 My glory wake; wake psal'try, harp;
myself I'll early raise.

9 I'll praise thee 'mong the people, Lord:
'mong nations sing will I:
10 For great to heav'n thy mercy is,
thy truth is to the sky.
11 O Lord, exalted be thy name
above the heav'ns to stand:
Do thou thy glory far advance
above both sea and land.

## PSALM LVIII.

*To the chief Musician*, Al-taschith, Michtam *of* David.

This Psalm was probably composed by David when Saul carried on some kind of legal prosecution against him, which is not mentioned in the history of his reign. Here (1) He describes the corruption in the government of these judges, in neglecting to do justice, and in readiness to do injustice: and the corruption of their nature with malice, falsehood, and obstinate untractableness, ver. 1-5. (2) He prays that God would disable them to perpetrate mischief, would defeat their projects, and weaken their influence, ver. 6-8. (3) He predicts their ruin, as calculated to promote the comfort of the godly, and the conviction of sinners, ver. 9-11. ¶ While I sing, let me search out my corruptions, and bewail my obstinate refusals of Jesus Christ, and the counsels of his Word. Let me dread the speedy but awful wrath of God, if I regard iniquity in my heart, or indulge it in my life.

DO ye, O congregation,
indeed speak righteousness?
O ye that are the sons of men,
judge ye with uprightness?
2 Yea, ev'n within your very hearts
ye wickedness have done;
And ye the vi'lence of your hands
do weigh the earth upon.

3 The wicked men estranged are,
ev'n from the very womb;
They, speaking lies, do stray as soon
as to the world they come.
4 Unto a serpent's poison like
their poison doth appear;
Yea, they are like the adder deaf,
that closely stops her ear:

5 That so she may not hear the voice
of one that charm her would,
No, not though he most cunning were,
and charm most wisely could.
6 Their teeth, O God, within their mouth
break thou in pieces small;
The great teeth break thou out, O Lord,
of these young lions all.

7 Let them like waters melt away,
which downward still do flow:
In pieces cut his arrows all,
when he shall bend his bow.
8 Like to a snail that melts away,
let each of them be gone;
Like woman's birth untimely, that
they never see the sun.

9 He shall them take away before
your pots the thorns can find,
Both living, and in fury great,
as with a stormy wind.
10 The righteous, when he vengeance sees,
he shall be joyful then;
The righteous one shall wash his feet
in blood of wicked men.

11 So men shall say, The righteous man
reward shall never miss:
And verily upon the earth
a God to judge there is.

## PSALM LIX.

*To the chief Musician*, Al-taschith, Michtam *of* David, *when* Saul *sent, and they watched the house to kill him.*

This Psalm was penned by David when Saul sent messengers to watch his house in order to kill him, 1 Sa. xix. In it, as in the seven immediately preceding we have (1) David's bitter complaints of his enemies, as wicked, barbarous, malicious, and atheistical, ver. 1-7. (2 His predictory prayers, that God would expose these enemies to contempt and derision; make them standing monuments of his just indignation; deal with them according to their sins, consume them in his wrath; and even render their sin their punishment, ver 8. 10-15. (3) His holy resolutions to wait upon God till his judgments should be executed on them, and then to praise him for his favours, ver. 9, 10, 16, 17. ¶ While I sing, let me think of the opposition made to David's Lord, and of the undying justice which hath overtaken his enemies, Jewish and heathen, and shall overtake his antichristian and other opposers While his honours are trampled under foot, let me wait on and trust in God, that at last I may join in the HALLELUJAHS of his people, when the devices of his enemies shall fail for ever and ever.

MY God, deliver me from those
that are mine enemies;
And do thou me defend from those
that up against me rise.
2 Do thou deliver me from them
that work iniquity;
And give me safety from the men
of bloody cruelty.

3 For, lo, they for my soul lay wait:
the mighty do combine
Against me, Lord; not for my fault,
nor any sin of mine.
4 They run, and, without fault in me,
themselves do ready make:
Awake to meet me with thy help;
and do thou notice take.

5 Awake therefore, Lord God of hosts,
thou God of Israel,
To visit heathen all: spare none
that wickedly rebel.
6 At ev'ning they go to and fro;
they make great noise and sound,
Like to a dog, and often walk
about the city round.

7 Behold, they belch out with their mouth,
and in their lips are swords:
For they do say thus, Who is he
that now doth hear our words?
8 But thou, O Lord, shalt laugh at them,
and all the heathen mock.
9 While he's in pow'r I'll wait on thee;
for God is my high rock.

10 He of my mercy that is God
betimes shall me prevent;
Upon mine en'mies God shall let
me see mine heart's content.
11 Them slay not, lest my folk forget;
but scatter them abroad
By thy strong pow'r; and bring them down,
O thou our shield and God.

12 For their mouth's sin, and for the words
that from their lips do fly,
Let them be taken in their pride:
because they curse and lie.
13 In wrath consume them, them consume,
that so they may not be:
And that in Jacob God doth rule
to th' earth's ends let them see.

14 At ev'ning let thou them return,
making great noise and sound,
Like to a dog, and often walk
about the city round.
15 And let them wander up and down,
in seeking food to eat;
And let them grudge when they shall not
be satisfy'd with meat.

16 But of thy pow'r I'll sing aloud;
at morn thy mercy praise:
For thou to me my refuge wast,
and tow'r, in troublous days.
17 O God, thou art my strength, I will
sing praises unto thee;
For God is my defence, a God
of mercy unto me.

## PSALM LX.

*To the chief Musician upon* Shushan-eduth, Michtam *of* David, *to teach, when he strove with* Aram naharaim *and with* Aram-zobah, *when* Joab *returned, and smote of* Edom *in the valley of Salt twelve thousand.*

This Psalm was penned by David during his wars with the Syrians and Edomites, 2 Sa. viii. Here (1) He bewails the tokens of God's displeasure with Israel, in the breaking and disjointing of the nation under Saul and Ishbosheth, ver. 1-3. (2) In thankful contemplation of the late revival he had given to their affairs by his own accession to the throne, and victories over the Philistines, Moabites, &c., he beseeches God to grant them victory over and rest from all their enemies, ver. 4, 5. (3) In the confident expectation of God's fulfilment of his promises, along with importunate supplication, he expresses his triumphant hopes that God would quickly subdue every enemy, the fortified cities of Edom not excepted, ver. 6-12. ¶ In all my distressed cases, let me rejoice in the BANNER, the ENSIGN given and displayed to the nations; and in the faith of God's promise, let me firmly expect victory over every spiritual foe, and rejoice in hope of the glory of God, the full enjoyment of the Canaan that is above.

O LORD, thou hast rejected us,
and scatter'd us abroad;
Thou justly hast displeased been;
return to us, O God.
2 The earth to tremble thou hast made;
therein didst breaches make:
Do thou thereof the breaches heal,
because the land doth shake.

3 Unto thy people thou hard things
hast show'd, and on them sent;
And thou hast caused us to drink
wine of astonishment.
4 And yet a banner thou hast giv'n
to them who thee do fear;
That it by them, because of truth,
displayed may appear.

5 That thy beloved people may
deliver'd be from thrall,
Save with the pow'r of thy right hand,
and hear me when I call.
6 God in his holiness hath spoke;
herein I will take pleasure:
Shechem I will divide, and forth
will Succoth's valley measure.

7 Gilead I claim as mine by right;
Manasseh mine shall be;
Ephraim is of mine head the strength;
Judah gives laws for me;
8 Moab's my washing-pot; my shoe
I'll over Edom throw;
And over Palestina's land
I will in triumph go.

9 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
10 O God, which hadest us cast off,
this thing wilt thou not do?
Ev'n thou, O God, which didest not
forth with our armies go?

11 Help us from trouble; for the help
is vain which man supplies.
12 Through God we'll do great acts; he shall
tread down our enemies.

## PSALM LXI.

*To the chief Musician upon* Neginah, *A Psalm of* David.

Here (1) David, in commemorating what the Lord had formerly done for him, and in the faith of what he had promised, cries to God for comfort and protection amidst great troubles, ver. 1-4. (2) In the view of what God had and would for ever do for him, he supplicates necessary mercies, and resolves on everlasting praise and thanksgiving to God as his bounden duty, ver. 5-8. ¶ So may all providences, distressful or smiling, lead my soul to thankful panting for God, as my ALL and IN ALL.

O GOD, give ear unto my cry;
unto my pray'r attend.
2 From th' utmost corner of the land
my cry to thee I'll send.
What time my heart is overwhelm'd,
and in perplexity,
Do thou me lead unto the Rock
that higher is than I.

3 For thou hast for my refuge been
a shelter by thy pow'r;
And for defence against my foes
thou hast been a strong tow'r.
4 Within thy tabernacle I
for ever will abide;
And under covert of thy wings
with confidence me hide.

5 For thou the vows that I did make,
O Lord my God, didst hear:
Thou hast giv'n me the heritage
of those thy name that fear.

6 A life prolong'd for many days
thou to the king shalt give;
Like many generations be
the years which he shall live.
7 He in God's presence his abode
for evermore shall have:
O do thou truth and mercy both
prepare, that may him save.
8 And so will I perpetually
sing praise unto thy name;
That having made my vows, I may
each day perform the same.

## PSALM LXII.

*To the chief Musician, to* Jeduthun, *A Psalm of* David.

In this Psalm (1) David solemnly avows his manifold relations to God; his composed dependence on, fixed trust in, and quiet waiting for God; and his hopes of the ruin of his enemies, ver. 1-7. (2) He earnestly encourages others to trust in, and call on God, who is infinite in power, mercy, and justice; and to beware of trusting in men, or in outward riches or honours, which are deceitful and unsubstantial, ver. 8-12. ¶ While I sing, go thou, my soul, and do likewise. Be weaned from all dependence on creatures; but cleave to, and depend on this all-sufficient JEHOVAH, as answerable to all thy needs, all thy desires, all thy enjoying powers, for time and for eternity.—Then, O how fixed in safety! and how filled with the consolations of Christ!

MY soul with expectation
depends on God indeed:
My strength and my salvation doth
from him alone proceed.
2 He only my salvation is,
and my strong rock is he:
He only is my sure defence;
much mov'd I shall not be.
3 How long will ye against a man
plot mischief? ye shall all
Be slain; ye as a tott'ring fence
shall be, and bowing wall.
4 They only plot to cast him down
from his excellency:
They joy in lies; with mouth they bless,
but they curse inwardly.
5 My soul, wait thou with patience
upon thy God alone;
On him dependeth all my hope
and expectation.
6 He only my salvation is,
and my strong rock is he;
He only is my sure defence:
I shall not moved be.
7 In God my glory placed is,
and my salvation sure;
In God the rock is of my strength,
my refuge most secure.
8 Ye people, place your confidence
in him continually;
Before him pour ye out your heart;
God is our refuge high.
9 Surely mean men are vanity,
and great men are a lie;
In balance laid, they wholly are
more light than vanity.
10 Trust ye not in oppression,
in robb'ry be not vain;
On wealth set not your hearts, when as
increased is your gain.
11 God hath it spoken once to me,
yea, this I heard again,
That power to Almighty God
alone doth appertain.
12 Yea, mercy also unto thee
belongs, O Lord, alone:
For thou according to his work
rewardest every one.

## PSALM LXIII.

*A Psalm of* David, *when he was in the wilderness of* Judah.

This Psalm was penned by David while he hid himself from the fury of Saul in the wilderness of Judah, 1 Sa. xxii. 5—or xxiii. 14, 24, 25—or xxiv. 1;—or when he fled from Absalom, 2 Sa. xv. xvi. We have (1) His strong faith, working in ardent desires after the most familiar fellowship with God in public ordinances, ver. 1, 2. (2) His superlative estimation of God, issuing in hearty resolutions to be for ever employed in his praise, ver. 3, 4. (3) His heart ravishing satisfaction in God amidst secret and fixed meditation on his excellencies and love, ver. 5, 6. (4) His joyful dependence on God as his Saviour and portion, ver. 7, 8. (5) His holy triumph in God as his preserver, and the destroyer of his enemies, ver. 9-11. ¶ While I sing these high praises of God, let my soul be strong in the faith, giving glory to God; embracing the promise of himself, and calling all the fulness of the Godhead my own. Let me be all in raptures with divine love and holy delight. Let no guile, no corruption, no carnal care, enervate or damp my inward powers, but let all be opened, be wide stretched, to grasp my infinite ALL, the great I AM.

LORD, thee my God, I'll early seek:
my soul doth thirst for thee;
My flesh longs in a dry parch'd land,
wherein no waters be:
2 That I thy power may behold,
and brightness of thy face,
As I have seen thee heretofore
within thy holy place.
3 Since better is thy love than life,
my lips thee praise shall give.
4 I in thy name will lift my hands,
and bless thee while I live.
5 Ev'n as with marrow and with fat
my soul shall filled be;
Then shall my mouth with joyful lips
sing praises unto thee:
6 When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night.
7 In shadow of thy wings I'll joy;
for thou mine help hast been.
8 My soul thee follows hard; and me
thy right hand doth sustain.
9 Who seek my soul to spill shall sink
down to earth's lowest room.
10 They by the sword shall be cut off,
and foxes' prey become.
11 Yet shall the king in God rejoice,
and each one glory shall
That swear by him: but stopp'd shall be
the mouth of liars all.

## PSALM LXIV.

*To the chief Musician, A Psalm of* David.

This Psalm contains (1) David's earnest supplications for preservation from his enemies, who were so spiteful in their calumnious reproaches, so close and subtle in their malicious plots, and so industrious and active in executing their cruel projects, ver. 1-6. (2) His predictions, that God by just means would quickly render these enemies a terror to themselves and others, and an occasion of holy joy and confidence to the saints, ver. 7-10. ¶ While I sing, let me commit my spiritual enemies into the hand of God, who is able to defeat them, and will quickly, to my everlasting comfort.

WHEN I to thee my prayer make,
Lord, to my voice give ear;
My life save from the enemy,
of whom I stand in fear.
2 Me from their secret counsel hide
who do live wickedly;
From insurrection of those men
that work iniquity:
3 Who do their tongues with malice whet,
and make them cut like swords;
In whose bent bows are arrows set,
ev'n sharp and bitter words:
4 That they may at the perfect man
in secret aim their shot;
Yea, suddenly they dare at him
to shoot, and fear it not.
5 In ill encourage they themselves,
and their snares close do lay:
Together conference they have;
Who shall them see? they say.
6 They have search'd out iniquities,
a perfect search they keep:
Of each of them the inward thought,
and very heart, is deep
7 God shall an arrow shoot at them,
and wound them suddenly:
8 So their own tongue shall them confound;
all who them see shall fly.
9 And on all men a fear shall fall,
God's works they shall declare;
For they shall wisely notice take
what these his doings are.
10 In God the righteous shall rejoice,
and trust upon his might;
Yea, they shall greatly glory all
in heart that are upright.

## PSALM LXV.

*To the chief Musician, A Psalm and Song of* David.

Here we are directed to praise God (1) For his kindness manifested in his kingdom of grace, in hearing prayers, in pardoning iniquities, in satisfying the souls of his people with his blessings, and in protecting and supporting them in every exigence, ver. 1-5. (2) For his kindness in the kingdom of providence, in fixing the mountains, in calming the seas, in preserving the regular succession of day and night, and in rendering the fields fruitful, and the flocks numerous and happy, ver. 6-13. ¶ While I sing, let praise wait in my soul for the Lord; and let me pour out my heart before him. Under deep sense of guilt and pollution, let me believe his unbounded forgiveness and sanctifying influence. Let me come even to his seat, and enjoy ravishing fellowship with him. Let all my confidence be fixed on him; and even in the blessings of providence, let me discern the exceeding riches of his grace.

PRAISE waits for thee in Sion, Lord:
to thee vows paid shall be.
2 O thou that hearer art of pray'r,
all flesh shall come to thee.
3 Iniquities, I must confess,
prevail against me do:
But as for our transgressions,
them purge away shalt thou.
4 Bless'd is the man whom thou dost chuse,
and mak'st approach to thee,
That he within thy courts, O Lord,
may still a dweller be:
We surely shall be satisfy'd
with thy abundant grace,
And with the goodness of thy house,
ev'n of thy holy place.
5 O God of our salvation,
thou, in thy righteousness,
By fearful works unto our pray'rs
thine answer dost express:
Therefore the ends of all the earth,
and those afar that be
Upon the sea, their confidence,
O Lord, will place in thee.
6 Who, being girt with pow'r, sets fast
by his great strength the hills.
7 Who noise of seas, noise of their waves,
and people's tumult, stills.
8 Those in the utmost parts that dwell
are at thy signs afraid:
Th' outgoings of the morn and ev'n
by thee are joyful made.
9 The earth thou visit'st, wat'ring it;
thou mak'st it rich to grow
With God's full flood; thou corn prepar'st,
when thou provid'st it so.
10 Her rigs thou wat'rest plenteously,
her furrows settelest:
With show'rs thou dost her mollify,
her spring by thee is blest.
11 So thou the year most lib'rally
dost with thy goodness crown;
And all thy paths abundantly
on us drop fatness down.
12 They drop upon the pastures wide,
that do in deserts lie;
The little hills on ev'ry side
rejoice right pleasantly.
13 With flocks the pastures clothed be,
the vales with corn are clad;
And now they shout and sing to thee,
for thou hast made them glad.

## PSALM LXVI.

*To the chief Musician, A Song or Psalm.*

In this Psalm of thanksgiving, in which the fate of Israel is to be considered as typical of that of the gospel church and people of God, we have (1) David, as the messenger of God, calling all the nations of mankind to praise God for the manifestation of his sovereign dominion in his works, so wonderful in themselves, terrible to his enemies, comfortable to his people, and commanding and awful to all men, ver. 1–7; and for trying his people with afflictions, for supporting under them, protecting amidst them, and delivering from them at last, ver. 8–12. (2) David, as the servant of God, exemplifying his own exhortations in honouring God by costly oblations, and by thankful declarations of what God had done for his soul, particularly in answer to his prayers, ver. 13–20.

ALL lands to God, in joyful sounds,
aloft your voices raise.
2 Sing forth the honour of his name,
and glorious make his praise.
3 Say unto God, How terrible
in all thy works art thou!
Through thy great pow'r thy foes to thee
shall be constrain'd to bow.

4 All on the earth shall worship thee,
they shall thy praise proclaim
In songs: they shall sing cheerfully
unto thy holy name.
5 Come, and the works that God hath wrought
with admiration see:
In's working to the sons of men
most terrible is he.

6 Into dry land the sea he turn'd,
and they a passage had;
Ev'n marching through the flood on foot,
there we in him were glad.
7 He ruleth ever by his pow'r;
his eyes the nations see:
O let not the rebellious ones
lift up themselves on high.

8 Ye people, bless our God; aloud
the voice speak of his praise:
9 Our soul in life who safe preserves,
our foot from sliding stays.
10 For thou didst prove and try us, Lord,
as men do silver try;
11 Brought'st us into the net, and mad'st
bands on our loins to lie.

12 Thou hast caus'd men ride o'er our heads;
and though that we did pass
Through fire and water, yet thou brought'st
us to a wealthy place.
13 I'll bring burnt-off'rings to thy house;
to thee my vows I'll pay,
14 Which my lips utter'd, my mouth spake,
when trouble on me lay.

15 Burnt-sacrifices of fat rams
with incense I will bring;
Of bullocks and of goats I will
present an offering.
16 All that fear God, come, hear, I'll tell
what he did for my soul.
17 I with my mouth unto him cry'd,
my tongue did him extol.

18 If in my heart I sin regard,
the Lord me will not hear:
19 But surely God me heard, and to
my prayer's voice gave ear.
20 O let the Lord, our gracious God,
for ever blessed be,
Who turned not my pray'r from him,
nor yet his grace from me.

## PSALM LXVII.

*To the chief Musician on* Neginoth, *A Psalm or Song.*

Here we have (1) David's prayer for the church of Israel, ver. 1. (2) His supplication for the spread of the gospel among the Gentiles, as the ground of great consolation and praise, ver. 2–5. (3) His believing prospect of the divine blessings and true piety which should attend the same, ver. 6, 7. ¶ While I sing, let me request the salvation of Israel. Let me supplicate the gathering of the nations to SHILOH. Let me praise the Lord that already this great work is begun, and that the Lord, who is mighty, shall finish it in his time.

LORD, bless and pity us,
shine on us with thy face:
2 That th' earth thy way, and nations all
may know thy saving grace.
3 Let people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
in songs their voices raise:

Thou'lt justly people judge,
on earth rule nations all.
5 Let people praise thee, Lord; let them
praise thee, both great and small.
6 The earth her fruit shall yield,
our God shall blessing send.
7 God shall us bless; men shall him fear
unto earth's utmost end.

*Another of the same.*

LORD, unto us be merciful,
do thou us also bless;
And graciously cause shine on us
the brightness of thy face:
2 That so thy way upon the earth
to all men may be known;
Also among the nations all
thy saving health be shown.

3 O let the people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
and sing for joy always:
For rightly thou shalt people judge,
and nations rule on earth.
5 Let people praise thee, Lord; let all
the folk praise thee with mirth.

6 Then shall the earth yield her increase;
God, our God, bless us shall.
7 God shall us bless; and of the earth
the ends shall fear him all.

## PSALM LXVIII.

*To the chief Musician, A Psalm or Song of* David.

Perhaps this Psalm was composed on the same occasion as the 24th and 47th, when David brought up the ark of God to that tabernacle which he had pitched for it in Zion, 2 Sa. vi. We have it in (1) Fervent supplications that God would scatter and defeat the projects of his enemies, ver. 1, 2. (2) High praises to him for his infinite greatness and grace; his righteous relieving of the afflicted and oppressed; his directing of Israel in the Arabian desert; his manifesting of his glory at Sinai; his comfortable providing for his people in the wilderness and in Canaan, ver. 3–10; for the easy conquest of their Canaanitish enemies; his fixing his temple on Mount Zion; for the ascension of Christ to glory, to receive gifts for men; and for the spread of the gospel among Jews and Gentiles by means of the apostles; while the obstinate Jews are severely punished, ver. 11–32; and, in fine, for his supreme dominion, his awful majesty, his mighty power, and for the glory of his sanctuary, and the grace he bestows on his people, ver. 33–35. ¶ While I sing, let me behold, let me admire what God is, and hath done for and to my soul, and to the church of God of which I am a member. Let me behold what God hath done, in instances unnumbered, in prosecution of the promise he made by his Eternal Son.

LET God arise, and scattered
let all his en'mies be;
And let all those that do him hate
before his presence flee.
2 As smoke is driv'n, so drive thou them;
as fire melts wax away,
Before God's face let wicked men
so perish and decay.

3 But let the righteous be glad:
let them before God's sight
Be very joyful; yea, let them
rejoice with all their might.
4 To God sing, to his name sing praise:
extol him with your voice,
That rides on heav'n, by his name JAH,
before his face rejoice.

5 Because the Lord a father is
unto the fatherless;
God is the widow's judge, within
his place of holiness.
6 God doth the solitary set
in fam'lies: and from bands
The chain'd doth free; but rebels do
inhabit parched lands.

7 O God, what time thou didst go forth
before thy people's face;
And when through the great wilderness
thy glorious marching was;
8 Then at God's presence shook the earth,
then drops from heaven fell;
This Sinai shook before the Lord,
the God of Israel.

9 O God, thou to thine heritage
didst send a plenteous rain,
Whereby thou, when it weary was,
didst it refresh again.
10 Thy congregation then did make
their habitation there:
Of thine own goodness for the poor
O God, thou didst prepare.

11 The Lord himself did give the word,
the word abroad did spread;
Great was the company of them
the same who published.
12 Kings of great armies foiled were,
and forc'd to flee away;
And women, who remain'd at home,
did distribute the prey.

13 Though ye have lien among the pots,
like doves ye shall appear,
Whose wings with silver, and with gold
whose feathers cover'd are.
14 When there th' Almighty scatter'd kings,
like Salmon's snow 'twas white.
15 God's hill is like to Bashan hill,
like Bashan hill for height.

16 Why do ye leap, ye mountains high?
this is the hill where God
Desires to dwell; yea, God in it
for aye will make abode.
17 God's chariots twenty thousand are,
thousands of angels strong;
In's holy place God is, as in
mount Sinai, them among.

18 Thou hast, O Lord, most glorious,
ascended up on high;
And in triumph victorious led
captive captivity:
Thou hast received gifts for men,
for such as did rebel;
Yea, ev'n for them, that God the Lord
in midst of them might dwell.

19 Bless'd be the Lord, who is to us
of our salvation God;
Who daily with his benefits
us plenteously doth load.
20 He of salvation is the God,
who is our God most strong;
And unto God the Lord from death
the issues do belong.

21 But surely God shall wound the head
of those that are his foes;
The hairy scalp of him that still
on in his trespass goes.
22 God said, My people I will bring
again from Bashan hill;
Yea, from the sea's devouring depths
them bring again I will;

23 That in the blood of enemies
thy foot imbru'd may be,
And of thy dogs dipp'd in the same
the tongues thou mayest see.
24 Thy goings they have seen, O God;
the steps of majesty
Of my God, and my mighty King,
within the sanctuary.

25 Before went singers, players next
on instruments took way;
And them among the damsels were
that did on timbrels play.
26 Within the congregations
bless God with one accord:
From Isr'el's fountain do ye bless
and praise the mighty Lord.

27 With their prince, little Benjamin,
princes and council there
Of Judah were, there Zabulon's
and Napht'li's princes were.
28 Thy God commands thy strength; make strong
what thou wrought'st for us, Lord.
29 For thy house at Jerusalem
kings shall thee gifts afford.

30 The spearmen's host, the multitude
of bulls, which fiercely look,
Those calves which people have forth sent,
O Lord our God, rebuke,
Till ev'ry one submit himself,
and silver pieces bring:
The people that delight in war
disperse, O God and King.

31 Those that be princes great shall then
come out of Egypt lands;
And Ethiopia to God
shall soon stretch out her hands.
32 O all ye kingdoms of the earth,
sing praises to this King;
For he is Lord that ruleth all,
unto him praises sing.

33 To him that rides on heav'ns of heav'ns,
which he of old did found;
Lo, he sends out his voice, a voice
in might that doth abound.
34 Strength unto God do ye ascribe;
for his excellency
Is over Israel, his strength
is in the clouds most high.

35 Thou'rt from thy temple dreadful, Lord;
Isr'el's own God is he,
Who gives his people strength and pow'r:
O let God blessed be.

## PSALM LXIX.

*To the chief Musician upon* Shoshannim, *A Psalm of* David.

This Psalm is very similar to the 22d, representing at once the troubles of David and of David's Lord, and the glories which followed. We have in it (1) Bitter complaints of long and sore troubles; of the malice and multitude of enemies; of the unkindness of friends; of general contempt:—and these mingled with candid acknowledgments of guilt, and with supplications for God's gracious audience and merciful deliverance, ver. 1-13. (2) Pleas insisted on in these supplications, viz. the mercy and truth of God; the Psalmist's own great distress; the insolence and cruelty of his enemies; and the unkindness of his friends, ver. 14-21. (3) Predictions of the ruin of David's, and especially of Christ's Jewish enemies;—importing, that their sacrifices and their common food should be cursed to them; that they should be plagued with judicial blindness and wrathful disquiet; that they should be rendered public monuments of the justice of God—having their church and state quite unhinged, and their land desolated; and, in fine, that their ruin should be increasing and their recovery almost impossible, ver. 22-28. (4) Under a deep sense of his poverty and distress, David and his divine Son celebrate the high praises of God, and call others to praise him for the deliverances of Israel; but chiefly for the erection of the gospel-church, and for the certain, though still future, recalling of the Jews into the same, ver. 29-36. ¶ While I sing, let me behold my Redeemer, charged in law with my sins, and bearing the punishment thereof. Let me learn with patience to run the race of holy obedience, and of necessary trials set before me, looking to Jesus as my pattern, and as the author and finisher of my faith. While I behold the tremendous severity of God's judgments against his ancient people for rejecting and murdering his Son, let me not be high-minded, but fear. Let me behold the grace of our Lord Jesus, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. And let me be a living and lively member of that church which is founded in his blood, and blessed in him with all spiritual blessings.

SAVE me, O God, because the floods
do so environ me,
That ev'n unto my very soul
come in the waters be.

I downward in deep mire do sink,
where standing there is none:
I am into deep waters come,
where floods have o'er me gone.

3 I weary with my crying am,
my throat is also dry'd;
Mine eyes do fail, while for my God
I waiting do abide.
4 Those men that do without a cause
bear hatred unto me,
Than are the hairs upon my head
in number more they be:

They that would me destroy, and are
mine en'mies wrongfully,
Are mighty: so what I took not,
to render forc'd was I.
5 Lord, thou my folly know'st, my sins
not cover'd are from thee.
6 Let none that wait on thee be sham'd,
Lord God of hosts, for me.

O Lord, the God of Israel,
let none, who search do make,
And seek thee, be at any time
confounded for my sake.
7 For I have borne reproach for thee,
my face is hid with shame.
8 To brethren strange, to mother's sons
an alien I became.

9 Because the zeal did eat me up,
which to thine house I bear;
And the reproaches cast at thee
upon me fallen are.
10 My tears and fasts, t' afflict my soul,
were turned to my shame.
11 When sackcloth I did wear, to them
a proverb I became.

12 The men that in the gate do sit
against me evil spake;
They also that vile drunkards were,
of me their song did make.
13 But, in an acceptable time,
my pray'r, Lord, is to thee:
In truth of thy salvation, Lord,
and mercy great, hear me.

14 Deliver me out of the mire,
from sinking do me keep;
Free me from those that do me hate,
and from the waters deep.
15 Let not the flood on me prevail,
whose water overflows;
Nor deep me swallow, nor the pit
her mouth upon me close.

16 Hear me, O Lord, because thy love
and kindness is most good;
Turn unto me, according to
thy mercies' multitude.
17 Nor from thy servant hide thy face:
I'm troubled, soon attend.
18 Draw near my soul, and it redeem;
me from my foes defend.

19 To thee is my reproach well known,
my shame, and my disgrace:
Those that mine adversaries be
are all before thy face.
20 Reproach hath broke my heart; I'm full
of grief: I look'd for one
To pity me, but none I found;
comforters found I none.

21 They also bitter gall did give
unto me for my meat:
They gave me vinegar to drink,
when as my thirst was great.
22 Before them let their table prove
a snare; and do thou make
Their welfare and prosperity
a trap themselves to take.

23 Let thou their eyes so darken'd be,
that sight may them forsake;
And let their loins be made by thee
continually to shake.

24 Thy fury pour thou out on them,
and indignation;
And let thy wrathful anger, Lord
fast hold take them upon.

25 All waste and desolate let be
their habitation;
And in their tabernacles all
inhabitants be none.
26 Because him they do persecute,
whom thou didst smite before;
They talk unto the grief of those
whom thou hast wounded sore

27 Add thou iniquity unto
their former wickedness;
And do not let them come at all
into thy righteousness.
28 Out of the book of life let them
be raz'd and blotted quite;
Among the just and righteous
let not their names be writ.

29 But now become exceeding poor
and sorrowful am I:
By thy salvation, O my God,
let me be set on high.
30 The name of God I with a song
most cheerfully will praise;
And I, in giving thanks to him,
his name shall highly raise.

31 This to the Lord a sacrifice
more gracious shall prove
Than bullock, ox, or any beast
that hath both horn and hoof.
32 When this the humble men shall see,
it joy to them shall give:
O all ye that do seek the Lord,
your hearts shall ever live.

33 For God the poor hears, and will not
his prisoners contemn.
34 Let heav'n, and earth, and seas, him praise,
and all that move in them.
35 For God will Judah's cities build,
and he will Sion save,
That they may dwell therein, and it
in sure possession have.

36 And they that are his servants' seed
inherit shall the same;
So shall they have their dwelling there
that love his blessed name.

## PSALM LXX.

*To the chief Musician, A Psalm of* David, *to bring to remembrance.*

This Psalm is much the same as the five last verses of the 40th. In it David prays (1) For divine help to himself, ver. 1, 5. (2) For shame and confusion to his enemies, ver. 2, 3. (3) For joy and comfort to his friends, ver. 4. ¶ While I sing, let me apply it to my own troubled circumstances, and so, in a believing manner, bring them, and the sinful causes thereof, to my remembrance.

LORD, haste me to deliver;
with speed, Lord, succour me.
2 Let them that for my soul do seek
sham'd and confounded be:
Turn'd back be they, and sham'd,
that in my hurt delight.
3 Turn'd back be they, Ha, ha! that say,
their shaming to requite.

4 In thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
5 I poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

*Another of the same.*

MAKE haste, O God, me to preserve;
with speed, Lord, succour me.
2 Let them that for my soul do seek
sham'd and confounded be:

Let them be turned back, and sham'd,
that in my hurt delight.
3 Turn'd back be they, Ha, ha! that say,
their shaming to requite.

4 O Lord, in thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
5 But I both poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

## PSALM LXXI.

This Psalm was probably penned on the occasion of Absalom's rebellion, as Ps. iii. xlii. xliii., or of Sheba's conspiracy, 2 Sa. xx. And contains (1) David's firm confidence in God, encouraged by manifold experiences of his gracious kindness, ver. 1, 3, 5, 6, 7. (2) His fervent prayers that he might never be ashamed, but might be delivered; might find rest in God; might have constant matter of new praises and thanksgiving afforded him; might not be forsaken of God in his old age; and might have his numerous, powerful, and crafty enemies confounded with shame and perplexity, ver. 1–13, 18. (3) His confident and joyful expectations of God's further kindness particularly that God would never forsake, but revive him; that he would increase his honour and comfort, and put his enemies to shame. And hereupon he resolves, with admiring rapture, to extol God's righteousness and salvation, and his new-covenant relation to himself and to Israel, ver. 14-24. ¶ While I sing, let me be affected with my troubles; let me never stagger at the promise through unbelief, but be strong in faith, giving glory to God.

O LORD, my hope and confidence
is plac'd in thee alone;
Then let thy servant never be
put to confusion.
2 And let me, in thy righteousness,
from thee deliv'rance have:
Cause me escape, incline thine ear
unto me, and me save.

3 Be thou my dwelling-rock, to which
I ever may resort:
Thou gav'st commandment me to save,
for thou'rt my rock and fort.
4 Free me, my God, from wicked hands,
hands cruel and unjust:
5 For thou, O Lord God, art my hope,
and from my youth my trust.

6 Thou from the womb didst hold me up;
thou art the same that me
Out of my mother's bowels took;
I ever will praise thee.
7 To many I a wonder am;
but thou'rt my refuge strong.
8 Fill'd let my mouth be with thy praise
and honour all day long.

9 O do not cast me off, when as
old age doth overtake me;
And when my strength decayed is,
then do not thou forsake me.
10 For those that are mine enemies
against me speak with hate;
And they together counsel take
that for my soul lay wait.

11 They said, God leaves him; him pursue
and take: none will him save.
12 Be thou not far from me, my God:
thy speedy help I crave.
13 Confound, consume them, that unto
my soul are enemies:
Cloth'd be they with reproach and shame
that do my hurt devise.

14 But I with expectation
will hope continually;
And yet with praises more and more
I will thee magnify.
15 Thy justice and salvation
my mouth abroad shall show,
Ev'n all the day; for I thereof
the numbers do not know.

16 And I will constantly go on
in strength of God the Lord;
And thine own righteousness, ev'n thine
alone, I will record.
17 For even from my youth, O God,
by thee I have been taught;
And hitherto I have declar'd
the wonders thou hast wrought.

18 And now, Lord, leave me not, when I
old and gray-headed grow:
Till to this age thy strength and pow'r
to all to come I show.
19 And thy most perfect righteousness,
O Lord, is very high,
Who hast so great things done: O God,
who is like unto thee?

20 Thou, Lord, who great adversities,
and sore, to me didst show,
Shalt quicken, and bring me again
from depths of earth below.
21 My greatness and my pow'r thou wilt
increase, and far extend:
On ev'ry side against all grief
thou wilt me comfort send.

22 Thee, ev'n thy truth, I'll also praise,
my God, with psaltery:
Thou Holy One of Israel,
with harp I'll sing to thee.
23 My lips shall much rejoice in thee,
when I thy praises sound;
My soul, which thou redeemed hast,
in joy shall much abound.

24 My tongue thy justice shall proclaim,
continuing all day long;
For they confounded are, and sham'd,
that seek to do me wrong.

## PSALM LXXII.

*A Psalm for* Solomon.

This Psalm was composed by David about the time of Solomon's instalment in the throne of Israel, 1 Ki. i. ii. With respect to him, here is (1) Fervent prayer for proper qualifications to furnish him for government, ver. 1. (2) Predictions of the peace, glory, extent, wealth, duration, and happiness of his government, ver. 2-17. (3) Praises to the God of Israel for his mercies to his people, ver. 18, 19.—But as our Redeemer is principally intended, we have concerning him, 1. His being furnished with the Holy Ghost above measure to qualify him for his work, ver. 1. 2. The glories of his government; how righteous! how prudent! how orderly! how condescending! how merciful! how destructive to oppressors! how efficaciously productive of real religion! and how comfortable to his faithful subjects his administrations are! ver. 2–9. How extensive his church among all ranks and nations! how tender his care of the meanest of his subjects! how much he is revered and adored by them! how astonishing their increase by means of his gospel-truth preached! and how permanent and useful his government! ver. 10–17. 3. A solemn ascription of all the praise of these wonderful works to God alone, with an earnest request, and believing expectation, that his glory shall fill the whole earth, ver. 18, 19. ¶ While I sing these lofty notes of the dying Psalmist, let me admire, let me adore, let me sing praises to Jesus my King; let me rejoice in his highness, and in his extensive usefulness to men.

O LORD, thy judgments give the king,
his son thy righteousness.
2 With right he shall thy people judge,
thy poor with uprightness.
3 The lofty mountains shall bring forth
unto the people peace;
Likewise the little hills the same
shall do by righteousness.

4 The people's poor ones he shall judge,
the needy's children save;
And those shall he in pieces break
who them oppressed have.
5 They shall thee fear, while sun and moon
do last, through ages all.
6 Like rain on mown grass he shall drop,
or show'rs on earth that fall.

7 The just shall flourish in his days,
and prosper in his reign:
He shall, while doth the moon endure,
abundant peace maintain.
8 His large and great dominion shall
from sea to sea extend:
It from the river shall reach forth
unto earth's utmost end.

9 They in the wilderness that dwell
bow down before him must;
And they that are his enemies
shall lick the very dust.
10 The kings of Tarshish, and the isles,
to him shall presents bring;
And unto him shall offer gifts
Sheba's and Seba's king.

11 Yea, all the mighty kings on earth
before him down shall fall;
And all the nations of the world
do service to him shall.
12 For he the needy shall preserve,
when he to him doth call;
The poor also, and him that hath
no help of man at all.

13 The poor man and the indigent
in mercy he shall spare;
He shall preserve alive the souls
of those that needy are.
14 Both from deceit and violence
their soul he shall set free;
And in his sight right precious
and dear their blood shall be.

15 Yea, he shall live, and giv'n to him
shall be of Sheba's gold:
For him still shall they pray, and he
shall daily be extoll'd.
16 Of corn an handful in the earth
on tops of mountains high,
With prosp'rous fruit shall shake, like trees
on Lebanon that be.

The city shall be flourishing,
her citizens abound
In number shall, like to the grass
that grows upon the ground.
17 His name for ever shall endure;
last like the sun it shall:
Men shall be bless'd in him, and bless'd
all nations shall him call.

18 Now blessed be the Lord our God,
the God of Israel,
For he alone doth wondrous works,
in glory that excel.
19 And blessed be his glorious name
to all eternity:
The whole earth let his glory fill.
Amen, so let it be.

## PSALM LXXIII.

*A Psalm of* Asaph.

This Psalm and the ten following are called *Psalms of Asaph;* but whether because he composed most of them, or because he led the music in singing them, is not altogether certain. Here we have (1) The great foundation of all religion, viz. the goodness of God to his people, strongly asserted, ver. 1. (2) The Psalmist's faith fearfully shaken by the consideration of the freedom, prosperity, plenty, and apparently peaceful death of the wicked, which rendered them proud, oppressive, insolent atheistical, and profane, while himself was in a manner consigned to nothing but trouble, ver. 2-13. (3) The temptation, when it had reduced him to the brink of atheism, is broken by a discovery of the connected purposes and providences of God in his word and ordinances, ver. 14–20. (4) His improvement of his fall and recovery, to promote a deep sense of his own meanness, ignorance, and folly; a complete dependence on God as his guide, and a cleaving to him as his Portion, infinitely preferable to everything else;—without whom he must be necessarily miserable, and in the enjoyment of whom he is assured of happiness, and excited to praise and thanksgiving, ver. 21-28. ¶ While I sing, let me remember my own weakness and folly; let me receive instruction in duty; let me cleave to God as my portion; and resolve to draw my light and comfort from the oracles of his mouth, and ordinances of his grace.

YET God is good to Israel,
to each pure-hearted one.
2 But as for me, my steps near slipp'd,
my feet were almost gone.

3 For I envious was, and grudg'd
the foolish folk to see,
When I perceiv'd the wicked sort
enjoy prosperity.

4 For still their strength continueth firm;
their death of bands is free.
5 They are not toil'd like other men,
nor plagu'd, as others be.
6 Therefore their pride, like to a chain,
them compasseth about;
And, as a garment, violence
doth cover them throughout.

7 Their eyes stand out with fat; they have
more than their hearts could wish.
8 They are corrupt; their talk of wrong
both lewd and lofty is.
9 They set their mouth against the heav'ns
in their blasphemous talk;
And their reproaching tongue throughout
the earth at large doth walk.

10 His people oftentimes for this
look back, and turn about;
Sith waters of so full a cup
to these are poured out.
11 And thus they say, How can it be
that God these things doth know?
Or, Can there in the Highest be
knowledge of things below?

12 Behold, these are the wicked ones,
yet prosper at their will
In worldly things; they do increase
in wealth and riches still.
13 I verily have done in vain
my heart to purify;
To no effect in innocence
washed my hands have I.

14 For daily, and all day throughout,
great plagues I suffer'd have;
Yea, ev'ry morning I of new
did chastisement receive.
15 If in this manner foolishly
to speak I would intend,
Thy children's generation,
behold, I should offend.

16 When I this thought to know, it was
too hard a thing for me;
17 Till to God's sanctuary I went,
then I their end did see.
18 Assuredly thou didst them set
a slipp'ry place upon;
Them suddenly thou castedst down
into destruction.

19 How in a moment suddenly
to ruin brought are they!
With fearful terrors utterly
they are consum'd away.
20 Ev'n like unto a dream, when one
from sleeping doth arise;
So thou, O Lord, when thou awak'st,
their image shalt despise.

21 Thus grieved was my heart in me,
and me my reins opprest:
22 So rude was I, and ignorant,
and in thy sight a beast.
23 Nevertheless continually,
O Lord, I am with thee:
Thou dost me hold by my right hand,
and still upholdest me.

24 Thou, with thy counsel, while I live,
wilt me conduct and guide;
And to thy glory afterward
receive me to abide.
25 Whom have I in the heavens high
but thee, O Lord, alone?
And in the earth whom I desire
besides thee there is none.

26 My flesh and heart doth faint and fail,
but God doth fail me never:
For of my heart God is the strength
and portion for ever.

27 For, lo, they that are far from thee
for ever perish shall;
Them that a whoring from thee go
thou hast destroyed all.

28 But surely it is good for me
that I draw near to God:
In God I trust, that all thy works
I may declare abroad.

## PSALM LXXIV.

*Maschil of* Asaph.

This Psalm relates to the destruction of the city and temple of Jerusalem by the Chaldeans, or to some similar disaster In it we have (1) The church's bitter complaints of God's displeasure; of the outrage of their enemies; and of their apparent hopeless situation, ver. 1–11. (2) Strong and heart-encouraging pleadings with God upon the account of his relation to them, and of the great things he had done for them; that he was at once their God and the God of nature; and that therefore he would remember to execute just rewards upon his sworn enemies, and grant help and relief to his covenant-people, ver. 12-23. ¶ While I sing this, let me admire the sovereignty and holiness of God in so severely correcting his own people. And let the broken, the deserted condition of the church in this land, deeply affect my heart, and excite my earnest prayers for her restoration.

O GOD, why hast thou cast us off?
is it for evermore?
Against thy pasture-sheep why doth
thine anger smoke so sore?
2 O call to thy remembrance
thy congregation,
Which thou hast purchased of old;
still think the same upon:

The rod of thine inheritance,
which thou redeemed hast,
This Sion hill, wherein thou hadst
thy dwelling in times past.
3 To these long desolations
thy feet lift, do not tarry;
For all the ills thy foes have done
within thy sanctuary.

4 Amidst thy congregations
thine enemies do roar:
Their ensigns they set up for signs
of triumph thee before.
5 A man was famous, and was had
in estimation,
According as he lifted up
his axe thick trees upon.

6 But all at once with axes now
and hammers they go to,
And down the carved work thereof
they break, and quite undo.
7 They fired have thy sanctuary,
and have defil'd the same,
By casting down unto the ground
the place where dwelt thy name.
8 Thus said they in their hearts, Let us
destroy them out of hand:
They burnt up all the synagogues
of God within the land.
9 Our signs we do not now behold:
there is not us among
A prophet more, nor any one
that knows the time how long.

10 How long, Lord, shall the enemy
thus in reproach exclaim?
And shall the adversary thus
always blaspheme thy name?
11 Thy hand, ev'n thy right hand of might,
why dost thou thus draw back?
O from thy bosom pluck it out
for our deliv'rance' sake.

12 For certainly God is my King,
ev'n from the times of old,
Working in midst of all the earth
salvation manifold.
13 The sea, by thy great pow'r, to part
asunder thou didst make:
And thou the dragons' heads, O Lord,
within the waters brake.

14 The leviathan's head thou brak'st
in pieces, and didst give
Him to be meat unto the folk
in wilderness that live.
15 Thou clav'st the fountain and the flood,
which did with streams abound:
Thou dry'dst the mighty waters up
unto the very ground.

16 Thine only is the day, O Lord,
thine also is the night;
And thou alone prepared hast
the sun and shining light.
17 By thee the borders of the earth
were settled ev'ry where:
The summer and the winter both
by thee created were.

18 That th' enemy reproached hath,
O keep it in record;
And that the foolish people have
blasphem'd thy name, O Lord.
19 Unto the multitude do not
thy turtle's soul deliver:
The congregation of thy poor
do not forget for ever.

20 Unto thy cov'nant have respect:
for earth's dark places be
Full of the habitations
of horrid cruelty.
21 O let not those that be oppress'd
return again with shame:
Let those that poor and needy are
give praise unto thy name.

22 Do thou, O God, arise and plead
the cause that is thine own:
Remember how thou art reproach'd
still by the foolish one.
23 Do not forget the voice of those
that are thine enemies:
Of those the tumult ever grows
that do against thee rise.

## PSALM LXXV.

*To the chief Musician,* Al-taschith, *A Psalm or Song of* Asaph.

Here (1) David returns thanks to God for advancing him to the throne of Israel, and resolves to act for the public welfare, ver. 1–3, 9, 10. (2) He rebukes the insolence of such as opposed his advancement, which sprung from the sovereign disposal of God the Judge of the world, and denounces their destruction, ver. 4–8. ¶ While I sing, let me think of Jesus, whom God hath crowned with glory and honour, and of the infinite danger of opposing his government. And if he exalt me to the spiritual honours of his kingdom, let it be my care to glorify him, and to profit his people.

TO thee, O God, do we give thanks,
we do give thanks to thee;
Because thy wondrous works declare
thy great name near to be.
2 I purpose, when I shall receive
the congregation,
That I shall judgment uprightly
render to ev'ry one.

3 Dissolved is the land, with all
that in the same do dwell;
But I the pillars thereof do
bear up, and stablish well.
4 I to the foolish people said,
Do not deal foolishly;
And unto those that wicked are,
Lift not your horn on high.

5 Lift not your horn on high, nor speak
6 with stubborn neck. But know,
That not from east, nor west, nor south,
promotion doth flow.
7 But God is judge; he puts down one,
and sets another up.
8 For in the hand of God most high
of red wine is a cup:

'Tis full of mixture, he pours forth,
and makes the wicked all
Wring out the bitter dregs thereof;
yea, and they drink them shall.
9 But I for ever will declare,
I Jacob's God will praise.
10 All horns of lewd men I'll cut off;
but just men's horns will raise.

## PSALM LXXVI.

*To the chief Musician on* Neginoth, *A Psalm or Song of* Asaph.

This Psalm is very similar to the 48th, and was penned on occasion of some remarkable victory; but whether in the days of David, Asa, Jehoshaphat, or Hezekiah (2 Ch. xiv. xx. xxxii.), is uncertain. We have in it (1) Encouraging congratulations of the church's happiness in having God so manifested in her, and so near unto her; and in having his power so employed in her behalf to the advancement of his own glory, and the destruction of her enemies, ver. 1–6. (2) Important instructions how to improve this victory to the terror of enemies, the comfort of saints, and the excitement of all to vow to God, and to obey and revere him, ver. 7–12 ¶ While I sing this, let my soul bless the Lord that my lot hath been alway cast in a land of gospel light. Let me with thankful heart remember what he hath done for this church and land, and give him the praise of every deliverance. Let me never fear the rage of men; but, in every danger and doubt, commit my way to God, that he may bring it to pass.

IN Judah's land God is well known,
his name's in Isr'el great:
2 In Salem is his tabernacle,
in Sion is his seat.
3 There arrows of the bow he brake,
the shield, the sword, the war.
4 More glorious thou than hills of prey,
more excellent art far.

5 Those that were stout of heart are spoil'd,
they slept their sleep outright;
And none of those their hands did find,
that were the men of might.
6 When thy rebuke, O Jacob's God,
had forth against them past,
Their horses and their chariots both
were in a dead sleep cast.

7 Thou, Lord, ev'n thou art he that should
be fear'd; and who is he
That may stand up before thy sight,
if once thou angry be?
8 From heav'n thou judgment caus'd be heard;
the earth was still with fear,
9 When God to judgment rose, to save
all meek on earth that were.

10 Surely the very wrath of man
unto thy praise redounds:
Thou to the remnant of his wrath
wilt set restraining bounds.
11 Vow to the Lord your God, and pay:
all ye that near him be,
Bring gifts and presents unto him;
for to be fear'd is he.

12 By him the sp'rits shall be cut off
of those that princes are
Unto the kings that are on earth
he fearful doth appear

## PSALM LXXVII.

*To the chief Musician, to* Jeduthun, *A Psalm of* Asaph.

This Psalm relates to (1) A most afflicted case, in which are remarkable fervent and incessant prayers, agonizing restlessness, heart-overwhelming meditations, melancholy fears, and almost desperate outcries concerning God, ver. 1–9. (2) The effectual cure of this mournful case, by serious meditation on, and solemn acknowledgment of the power, greatness, and grace of God as our God; and of the holiness and mysteriousness of his providential conduct, particularly in bringing Israel out of Egypt, and in leading them through the wilderness to the promised land, ver. 10–20. ¶ While I sing, let me stand in awe of that God who so chastiseth his favourite saints; let me sympathize with men of wounded spirits. If my soul is overwhelmed within me, let me call to mind the gracious character and great works of my God for his church, or for my soul.

UNTO the Lord I with my voice,
I unto God did cry;
Ev'n with my voice, and unto me
his ear he did apply.
2 I in my trouble sought the Lord,
my sore by night did run,
And ceased not; my grieved soul
did consolation shun.

3 I to remembrance God did call,
yet trouble did remain;
And overwhelm'd my spirit was,
whilst I did sore complain.
4 Mine eyes, debarr'd from rest and sleep,
thou makest still to wake;
My trouble is so great, that I
unable am to speak.

5 The days of old to mind I call'd,
and oft did think upon
The times and ages that are past
full many years agone.
6 By night my song I call to mind,
and commune with my heart;
My sp'rit did carefully inquire
how I might ease my smart.

7 For ever will the Lord cast off,
and gracious be no more?
8 For ever is his mercy gone?
fails his word evermore?
9 Is't true that to be gracious
the Lord forgotten hath?
And that his tender mercies he
hath shut up in his wrath?

10 Then did I say, That surely this
is mine infirmity:
I'll mind the years of the right hand
of him that is most High.
11 Yea, I remember will the works
performed by the Lord:
The wonders done of old by thee
I surely will record.

12 I also will of all thy works
my meditation make;
And of thy doings to discourse
great pleasure I will take.
13 O God, thy way most holy is
within thy sanctuary;
And what God is so great in pow'r
as is our God most high?

14 Thou art the God that wonders dost
by thy right hand most strong:
Thy mighty pow'r thou hast declar'd
the nations among.
15 To thine own people with thine arm
thou didst redemption bring;
To Jacob's sons, and to the tribes
of Joseph that do spring.

16 The waters, Lord, perceived thee,
the waters saw thee well;
And they for fear aside did flee;
the depths on trembling fell.
17 The clouds in water forth were pour'd,
sound loudly did the sky;
And swiftly through the world abroad
thine arrows fierce did fly.

18 Thy thunder's voice alongst the heav'n
a mighty noise did make;
By lightnings lighten'd was the world,
th' earth tremble did and shake.
19 Thy way is in the sea, and in
the waters great thy path;
Yet are thy footsteps hid, O Lord;
none knowledge thereof hath.

20 Thy people thou didst safely lead,
like to a flock of sheep;
By Moses' hand and Aaron's thou
didst them conduct and keep.

## PSALM LXXVIII.

*Maschil of* Asaph.

This Psalm is a brief but instructive history of the transactions between Israel and their God for about four hundred and eighty years, from Moses to David. Here is (1) The introduction, containing a solemn call to an attentive consideration of God's words and works, in order to a faithful transmitting of the knowledge thereof to posterity, that they might set their hope in God, and reform from their fathers' wickedness, ver. 1–8. (2) The history itself; in which are exhibited (1) God's favours to Israel before their settlement in Canaan, in plaguing the Egyptians; in dividing the Red Sea; in giving them water from the rock, and manna from heaven; in bringing them into Canaan, notwithstanding of their unnumbered provocations, particularly their forgetfulness of his mighty works, their ingratitude for his favours, their murmuring against his trying dispensations, their eagerness to satiate their lusts with his benefits, their impenitent obduracy, or hypocritical repentance under his rebukes, ver. 9–55. (2) Their ingratitude, treachery, and idolatry after their entrance into Canaan; with God's righteous resentment thereof, in removing his tabernacle from Shiloh, and in delivering up his ark and people into the hand of the Philistines, ver. 56–64. (3) God's merciful return to them, in obliging the Philistines, by the plague of emerods, to restore his ark, and in at length providing a habitation for it at Jerusalem; and in raising up and qualifying David, a descendant of Judah, to govern them in a manner both honourable and happy, ver. 65–72. These are more largely recorded in the books of Exodus, Numbers, Deuteronomy, Joshua, Judges, 1st and 2d Samuel, and part of 1st Kings. ¶ While I sing them, let me with grief and shame remember my own and my fathers' transgressions against the Lord. Let me adore the infinite patience, power, mercy, holiness, and equity of God. Let me bless his holy name for the multitude of his undeserved favours towards me and towards the church; and though he cause grief, let me hope that in due time he will have compassion.

ATTEND, my people, to my law;
thereto give thou an ear;
The words that from my mouth proceed
attentively do hear.
2 My mouth shall speak a parable,
and sayings dark of old;
3 The same which we have heard and known,
and us our fathers told.

4 We also will them not conceal
from their posterity;
Them to the generation
to come declare will we:
The praises of the Lord our God,
and his almighty strength,
The wondrous works that he hath done,
we will show forth at length.

5 His testimony and his law
in Isr'el he did place,
And charg'd our fathers it to show
to their succeeding race;
6 That so the race which was to come
might well them learn and know;
And sons unborn, who should arise,
might to their sons them show:

7 That they might set their hope in God,
and suffer not to fall
His mighty works out of their mind,
but keep his precepts all:
8 And might not, like their fathers, be
a stiff rebellious race;
A race not right in heart; with God
whose sp'rit not steadfast was.

9 The sons of Ephraim, who nor bows
nor other arms did lack,
When as the day of battle was,
they faintly turned back.
10 They brake God's cov'nant, and refus'd
in his commands to go;
11 His works and wonders they forgot,
which he to them did show.

12 Things marvellous he brought to pass;
their fathers them beheld
Within the land of Egypt done,
yea, ev'n in Zoan's field.
13 By him divided was the sea,
he caus'd them through to pass;
And made the waters so to stand,
as like an heap it was.

14 With cloud by day, with light of fire
all night, he did them guide.
15 In desert rocks he clave, and drink,
as from great depths, supply'd.
16 He from the rock brought streams, like floods
made waters to run down.
17 Yet sinning more, in desert they
provok'd the highest One.

18 For in their heart they tempted God,
and, speaking with mistrust,
They greedily did meat require
to satisfy their lust.
19 Against the Lord himself they spake,
and, murmuring, said thus,
A table in the wilderness
can God prepare for us?

20 Behold, he smote the rock, and thence
came streams and waters great;
But can he give his people bread?
and send them flesh to eat?
21 The Lord did hear, and waxed wroth:
so kindled was a flame
'Gainst Jacob, and 'gainst Israel
up indignation came.

22 For they believ'd not God, nor trust
in his salvation had;
23 Though clouds above he did command,
and heav'n's doors open made,
24 And manna rain'd on them, and gave
them corn of heav'n to eat.
25 Man angels' food did eat; to them
he to the full sent meat.

26 And in the heaven he did cause
an eastern wind to blow;
And by his power he let out
the southern wind to go.
27 Then flesh as thick as dust he made
to rain down them among;
And feather'd fowls, like as the sand
which li'th the shore along.

28 At his command amidst their camp
these show'rs of flesh down fell,
All round about the tabernacles
and tents where they did dwell.
29 So they did eat abundantly,
and had of meat their fill;
For he did give to them what was
their own desire and will.

30 They from their lust had not estrang'd
their heart and their desire;
But while the meat was in their mouths,
which they did so require,
31 God's wrath upon them came, and slew
the fattest of them all;
So that the choice of Israel,
o'erthrown by death, did fall.

32 Yet, notwithstanding of all this,
they sinned still the more;
And tho' he had great wonders wrought,
believ'd him not therefore:
33 Wherefore their days in vanity
he did consume and waste:
And by his wrath their wretched years
away in trouble past.

34 But when he slew them, then they did
to seek him show desire:
Yea, they return'd, and after God
right early did inquire.
35 And that the Lord had been their Rock
they did remember then;
Ev'n that the high almighty God
had their Redeemer been.

36 Yet with their mouth they flatter'd him,
and spake but feignedly;
And they unto the God of truth
with their false tongues did lie.
37 For though their words were good, their heart
with him was not sincere;
Unsteadfast and perfidious
they in his cov'nant were.

38 But, full of pity, he forgave
their sin, them did not slay;
Nor stirr'd up all his wrath, but oft
his anger turn'd away.
39 For that they were but fading flesh
to mind he did recall;
A wind that passeth soon away,
and not returns at all.

40 How often did they him provoke
within the wilderness!
And in the desert did him grieve
with their rebelliousness!
41 Yea, turning back, they tempted God,
and limits set upon
Him, who in midst of Isr'el is
the only Holy One.

42 They did not call to mind his pow'r,
nor yet the day when he
Deliver'd them out of the hand
of their fierce enemy;
43 Nor how great signs in Egypt land
he openly had wrought;
What miracles in Zoan's field
his hand to pass had brought.

44 How lakes and rivers ev'ry where
he turned into blood;
So that nor man nor beast could drink
of standing lake or flood.
45 He brought among them swarms of flies,
which did them sore annoy;
And divers kinds of filthy frogs
he sent them to destroy.

46 He to the caterpillar gave
the fruits of all their soil;
Their labours he deliver'd up
unto the locusts' spoil.
47 Their vines with hail, their sycamores
he with the frost did blast:
48 Their beasts to hail he gave; their flocks
hot thunderbolts did waste.

49 Fierce burning wrath he on them cast,
and indignation strong,
And troubles sore, by sending forth
ill angels them among.
50 He to his wrath made way; their soul
from death he did not save;
But over to the pestilence
the lives of them he gave.

51 In Egypt land the first-born all
he smote down ev'ry where;
Among the tents of Ham, ev'n these
chief of their strength that were.
52 But his own people, like to sheep,
thence to go forth he made;
And he, amidst the wilderness,
them, as a flock, did lead.

53 And he them safely on did lead,
so that they did not fear;
Whereas their en'mies by the sea
quite overwhelmed were.
54 To borders of his sanctuary
the Lord his people led,
Ev'n to the mount which his right hand
for them had purchased.

55 The nations of Canaan,
by his almighty hand,
Before their face he did expel
out of their native land;
Which for inheritance to them
by line he did divide,
And made the tribes of Israel
within their tents abide.

56 Yet God most high they did provoke,
and tempted ever still;
And to observe his testimonies
did not incline their will:
57 But, like their fathers, turned back,
and dealt unfaithfully:
Aside they turned, like a bow
that shoots deceitfully.

58 For they to anger did provoke
him with their places high;
And with their graven images
mov'd him to jealousy.
59 When God heard this, he waxed wroth,
and much loath'd Isr'el then:
60 So Shiloh's tent he left, the tent
which he had plac'd with men

61 And he his strength delivered
into captivity;
He left his glory in the hand
of his proud enemy.
62 His people also he gave o'er
unto the sword's fierce rage:
So sore his wrath inflamed was
against his heritage.

63 The fire consum'd their choice young men;
their maids no marriage had;
64 And when their priests fell by the sword,
their wives no mourning made.
65 But then the Lord arose, as one
that doth from sleep awake;
And like a giant that, by wine
refresh'd, a shout doth make:

66 Upon his en'mies' hinder parts
he made his stroke to fall;
And so upon them he did put
a shame perpetual.
67 Moreover, he the tabernacle
of Joseph did refuse;
The mighty tribe of Ephraim
he would in no wise chuse:

68 But he did chuse Jehudah's tribe
to be the rest above;
And of mount Sion he made choice,
which he so much did love.
69 And he his sanctuary built
like to a palace high,
Like to the earth which he did found
to perpetuity.

70 Of David, that his servant was,
he also choice did make,
And even from the folds of sheep
was pleased him to take:
71 From waiting on the ewes with young,
he brought him forth to feed
Israel, his inheritance,
his people, Jacob's seed.

72 So after the integrity
he of his heart them fed;
And by the good skill of his hands
them wisely governed.

## PSALM LXXIX.

*A Psalm of* Asaph.

This Psalm relates to the destruction of the Jewish capital and nation by the Chaldeans and Syro-Grecians, as typical of the afflictions of the gospel church. Observe (1) How deplorable the condition of the people of God was, when their enemies raged against their dwellings, persons, and characters, and their God himself long continued the tokens of his just displeasure, ver. 1–5. (2) Their humble, but fervent supplications for the just punishment of their heathen enemies, and for divine pity, pardon, and help to themselves, ver. 6–12. (3) The pleas where with they enforce their requests; viz. God's relation to them as their God and Shepherd, and the tendency of what they asked to promote the declarative glory of his name, ver. 1, 6, 9, 10, 13. ¶ While I sing, let my soul have a deep sympathy with the afflicted members of Christ; let me bless his holy name that I am not in similar circumstances; let me lay before the Lord the spiritual injuries which Satan and my lusts have done to my soul and to the church of God; and let me cry bitterly for his merciful rising up to destroy them, and to show me his salvation.

O GOD, the heathen enter'd have
thine heritage; by them
Defiled is thy house: on heaps
they laid Jerusalem.
2 The bodies of thy servants they
have cast forth to be meat
To rav'nous fowls; thy dear saints' flesh
they gave to beasts to eat.

3 Their blood about Jerusalem
like water they have shed;
And there was none to bury them
when they were slain and dead.
4 Unto our neighbours a reproach
most base become are we;
A scorn and laughing-stock to them
that round about us be.

5 How long, Lord, shall thine anger last?
wilt thou still keep the same?
And shall thy fervent jealousy
burn like unto a flame?
6 On heathen pour thy fury forth,
that have thee never known,
And on those kingdoms which thy name
have never call'd upon.

7 For these are they who Jacob have
devoured cruelly;
And they his habitation
have caused waste to lie.
8 Against us mind not former sins;
thy tender mercies show;
Let them prevent us speedily,
for we're brought very low.

9 For thy name's glory help us, Lord,
who hast our Saviour been:
Deliver us; for thy name's sake,
O purge away our sin.
10 Why say the heathen, Where's their God?
let him to them be known;
When those who shed thy servants' blood
are in our sight o'erthrown.

11 O let the pris'ners' sighs ascend
before thy sight on high;
Preserve those in thy mighty pow'r
that are design'd to die.
12 And to our neighbours' bosom cause
it sev'n-fold render'd be,
Ev'n the reproach wherewith they have,
O Lord, reproached thee.

13 So we thy folk, and pasture-sheep,
shall give thee thanks always;
And unto generations all
we will show forth thy praise.

## PSALM LXXX.

*To the chief Musician, upon* Shoshannim-Eduth, *A Psalm of* Asaph.

This Psalm relates to the distressed condition of the Hebrew church and nation, perhaps during the Syrian, Assyrian, or Chaldean invasions. 2 Ki. xii. xiii. xv. xvii. xviii. xix. xxiv. xxv. Here are (1) Earnest supplications for God's special presence and favour, ver. 1-3, 7, 19. (2) Mournful complaints of the lasting appearances of God's anger; of the overflowings of their grief; of abuse and derision by their neighbours; and of the unhinging of their constitution, which God himself had fixed when he brought them out of Egypt, ver. 4-13. (3) Further supplications, that God would consider and pity his vineyard, their church and nation; assist their king, his vine-dresser; and convert them to, and quicken them in his service, ver. 14-19. ¶ While I sing, let me be affected with the distresses of God's church; let me pant for the fullest manifestations of his glory, and the blessings of his presence; and let me insist that his Spirit may glorify Jesus Christ, the great *Man of his right hand*, in taking what is his, and showing it unto me.

HEAR, Isr'el's Shepherd! like a flock
thou that dost Joseph guide;
Shine forth, O thou that dost between
the cherubim abide.
2 In Ephraim's and Benjamin's,
and in Manasseh's sight,
O come for our salvation;
stir up thy strength and might.

3 Turn us again, O Lord our God,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
4 O Lord of hosts, almighty God,
how long shall kindled be
Thy wrath against the prayer made
by thine own folk to thee?

5 Thou tears of sorrow giv'st to them
instead of bread to eat;
Yea, tears instead of drink thou giv'st
to them in measure great.
6 Thou makest us a strife unto
our neighbours round about;
Our enemies among themselves
at us do laugh and flout.

7 Turn us again, O God of hosts,
and upon us vouchsafe.
To make thy countenance to shine,
and so we shall be safe.
8 A vine from Egypt brought thou hast,
by thine outstretched hand;
And thou the heathen out didst cast,
to plant it in their land.

9 Before it thou a room didst make,
where it might grow and stand;
Thou causedst it deep root to take,
and it did fill the land.
10 The mountains vail'd were with its shade,
as with a covering;
Like goodly cedars were the boughs
which out from it did spring.

11 Upon the one hand to the sea
her boughs she did out send;
On th' other side unto the flood
her branches did extend.
12 Why hast thou then thus broken down
and ta'en her hedge away?
So that all passengers do pluck,
and make of her a prey.

13 The boar who from the forest comes
doth waste it at his pleasure;
The wild beast of the field also
devours it out of measure.
14 O God of hosts, we thee beseech,
return now unto thine;
Look down from heav'n in love, behold,
and visit this thy vine:

15 This vineyard, which thine own right hand
hath planted us among;
And that same branch, which for thyself
thou hast made to be strong.
16 Burnt up it is with flaming fire,
it also is cut down:
They utterly are perished
when as thy face doth frown.

17 O let thy hand be still upon
the Man of thy right hand,
The Son of man, whom for thyself
thou madest strong to stand.
18 So henceforth we will not go back,
nor turn from thee at all:
O do thou quicken us, and we
upon thy name will call.

19 Turn us again, Lord God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.

## PSALM LXXXI.

*To the chief Musician, upon* Gittith, *A Psalm of* Asaph.

This Psalm was probably composed for the *feast of trumpets* on the first day of the 7th month, Le. xxiii. 24. Here are (1) Solemn exhortations to praise God for what he is to his people, and for what he hath done for them, ver. 1-7. (2) Instructions concerning God's new-covenant grant of himself, and his benefits to men; their ungrateful refusal thereof; and the misery they incur, and the happiness they lose thereby, ver. 8-16. ¶ While I sing, let my soul consider what God is to, hath done for, and given to MEN—to ME; and let all my inward powers steadfastly believe his declarations, and eagerly embrace his offers. Let my heart be filled with grief that ever I refused to hear my own gracious God speaking from heaven, and offering to ME all the unsearchable riches of Christ.

SING loud to God our strength; with joy
to Jacob's God do sing.
2 Take up a psalm, the pleasant harp,
timbrel and psalt'ry bring.

3 Blow trumpets at new-moon, what day
our feast appointed is:
4 For charge to Isr'el, and a law
of Jacob's God was this.

5 To Joseph this a testimony
he made, when Egypt land
He travell'd through, where speech I heard
I did not understand.
6 His shoulder I from burdens took,
his hands from pots did free.
7 Thou didst in trouble on me call,
and I deliver'd thee:

In secret place of thundering
I did thee answer make;
And at the streams of Meribah
of thee a proof did take.
8 O thou, my people, give an ear,
I'll testify to thee;
To thee, O Isr'el, if thou wilt
but hearken unto me.

9 In midst of thee there shall not be
any strange god at all;
Nor unto any god unknown
thou bowing down shalt fall.
10 I am the Lord thy God, which did
from Egypt land thee guide;
I'll fill thy mouth abundantly,
do thou it open wide.

11 But yet my people to my voice
would not attentive be;
And ev'n my chosen Israel
he would have none of me.
12 So to the lust of their own hearts
I them delivered;
And then in counsels of their own
they vainly wandered.

13 O that my people had me heard,
Isr'el my ways had chose!
14 I had their en'mies soon subdu'd,
my hand turn'd on their foes.
15 The haters of the Lord to him
submission should have feign'd;
But as for them, their time should have
for evermore remain'd.

16 He should have also fed them with
the finest of the wheat;
Of honey from the rock thy fill
I should have made thee eat.

## PSALM LXXXII.

*A Psalm of* Asaph.

This Psalm was probably penned for the direction and warning of the Jewish courts of judicature. It represents (1) The dignity of magistrates, and their dependence on God as their sovereign, governor, and judge, ver. 1, 6. (2) Their duty, ver. 3, 4. (3) Their too frequent degeneracy and mischievous corruption, and the just punishment thereof, ver. 2, 5, 7. (4) The saints' request for the establishment of God's kingdom in the world, ver. 8. ¶ While I sing, let me stand in awe of JEHOVAH'S authority and presence. Let me remember I must be answerable to him for all my conduct. Let me be affected with my meanness and corruption. Let me revere magistrates as the deputies of God on earth. And in every station in which God places me, let my care be, in all things to live honestly, and to cry mightily that the kingdoms of this world may quickly be made the kingdoms of my Lord and of his Christ.

IN gods' assembly God doth stand;
he judgeth gods among.
2 How long, accepting persons vile,
will ye give judgment wrong?
3 Defend the poor and fatherless;
to poor oppress'd do right.
4 The poor and needy ones set free;
rid them from ill men's might.

5 They know not, nor will understand;
in darkness they walk on.
All the foundations of the earth
out of their course are gone.

6 I said that ye are gods, and are
sons of the Highest all:
7 But ye shall die like men, and as
one of the princes fall.
8 O God, do thou raise up thyself,
the earth to judgment call:
For thou, as thine inheritance,
shalt take the nations all.

## PSALM LXXXIII.

*A Song or Psalm o' Asaph.*

This Psalm relates to some combination of the heathens around against the Hebrews, either in the days of David, 2 Sa. viii. or x.; or of Jehoshaphat, 2 Ch. xx. And contains (1) A solemn remonstrance to God concerning their malicious designs against his church and honour, ver. 1–8. (2) Fervent supplications to God, that he would defeat these attempts; protect and preserve his church; humble his enemies; and glorify himself in the world, ver. 9–18. ¶ While I sing, let me be affected with the inward combinations of my own lusts with Satan and the world, and with the joint endeavours of open enemies and naughty professors against the church and interests of Christ; and commit the cause to God who judgeth righteously.

KEEP not, O God, we thee entreat,
O keep not silence now:
Do thou not hold thy peace, O God,
and still no more be thou.
2 For, lo, thine enemies a noise
tumultuously have made;
And they that haters are of thee
have lifted up the head.
3 Against thy chosen people they
do crafty counsel take;
And they against thy hidden ones
do consultations make.
4 Come, let us cut them off, said they,
from being a nation,
That of the name of Isr'el may
no more be mention.
5 For with joint heart they plot, in league
against thee they combine.
6 The tents of Edom, Ishm'elites,
Moab's, and Hagar's line;
7 Gebal, and Ammon, Amalek,
Philistines, those of Tyre;
8 And Assur join'd with them, to help
Lot's children they conspire.
9 Do to them as to Midian,
Jabin at Kison strand;
10 And Sis'ra, which at En-dor fell,
as dung to fat the land.
11 Like Oreb and like Zeeb make
their noble men to fall;
Like Zeba and Zalmunna like,
make thou their princes all;
12 Who said, For our possession
let us God's houses take.
13 My God, them like a wheel, as chaff
before the wind, them make.
14 As fire consumes the wood, as flame
doth mountains set on fire,
15 Chase and affright them with the storm
and tempest of thine ire.
16 Their faces fill with shame, O Lord,
that they may seek thy name.
17 Let them confounded be, and vex'd,
and perish in their shame:
18 That men may know that thou, to whom
alone doth appertain
The name JEHOVAH, dost most high
o'er all the earth remain.

## PSALM LXXXIV.

*To the chief Musician, upon* Gittith,
*A Psalm for the sons of* Korah.

This Psalm is very similar to the 27th, 42d, 43d, and 63d, and might be composed on the same occasion with the former, when David was banished from Jerusalem by Absalom his son, 2 Sa. xv. xvi. We have here (1) David's ardent affection towards the public ordinances of God, and sense of their happiness who enjoyed them, ver. 1–7, 10. (2) His heart-burning desire to the God of ordinances, ver. 8, 9. (3) His assured faith of God's kindness and persuasion of the happiness of such as trust in him, ver. 11, 12. ¶ So let my heart cry out for God, the living God. So let me covet earnestly intimate fellowship with him in his ordinances. So let me praise his name, and hold on in his way, till I arrive at the Sion above. So let God be my Friend, my Protector, my Supplier, my Store, and the everlasting Rock of my rest.

HOW lovely is thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of thy grace
how pleasant, Lord, they be!
2 My thirsty soul longs veh'mently,
yea faints, thy courts to see:
My very heart and flesh cry out,
O living God, for thee.
3 Behold, the sparrow findeth out
an house wherein to rest;
The swallow also for herself
hath purchased a nest;
Ev'n thine own altars,[1] where she safe
her young ones forth may bring,
O thou almighty Lord of hosts,
who art my God and King.
4 Bless'd are they in thy house that dwell,
they ever give thee praise.
5 Bless'd is the man whose strength thou art,
in whose heart are thy ways:
6 Who passing thorough Baca's vale,
therein do dig up wells;
Also the rain that falleth down
the pools with water fills.
7 So they from strength unwearied go
still forward unto strength,
Until in Sion they appear
before the Lord at length.
8 Lord God of hosts, my prayer hear;
O Jacob's God, give ear.
9 See God our shield, look on the face
of thine Anointed dear.
10 For in thy courts one day excels
a thousand; rather in
My God's house will I keep a door,
than dwell in tents of sin.
11 For God the Lord's a sun and shield:
he'll grace and glory give;
And will withhold no good from them
that uprightly do live.
12 O thou that art the Lord of hosts,
that man is truly blest,
Who by assured confidence
on thee alone doth rest.

## PSALM LXXXV.

*To the chief Musician, A Psalm for the sons of* Korah.

This Psalm relates to some remarkable deliverance of the Jewish nation; but whether that effected by the advancement of David to the throne, or that from the Assyrian invasion, 2 Ki. xix. or from the Chaldean captivity, Ezr. i. is uncertain. It contains (1) Thankful acknowledgments of divine favours received, ver. 1–3. (2) Supplications that further favours and deliverances may be speedily bestowed, ver. 4–7. (3) Firm expectations of a gracious answer, in the coming, mediation, and blessings of the Messiah, ver. 8–13. ¶ While I sing, let my soul be affected with the mercies which I, which Britain, which the church of God have enjoyed. Let me be thereby encouraged to plead for more; and let me, without doubting, credit the promises, and expect supply from the fulness of Christ.

O LORD, thou hast been favourable
to thy beloved land:
Jacob's captivity thou hast
recall'd with mighty hand.
2 Thou pardoned thy people hast
all their iniquities;
Thou all their trespasses and sins
hast cover'd from thine eyes.
3 Thou took'st off all thine ire, and turn'dst
from thy wrath's furiousness.
4 Turn us, God of our health, and cause
thy wrath 'gainst us to cease.
5 Shall thy displeasure thus endure
against us without end?
Wilt thou to generations all
thine anger forth extend?
6 That in thee may thy people joy,
wilt thou not us revive?
7 Show us thy mercy, Lord, to us
do thy salvation give.
8 I'll hear what God the Lord will speak:
to his folk he'll speak peace,
And to his saints; but let them not
return to foolishness.
9 To them that fear him surely near
is his salvation;
That glory in our land may have
her habitation.
10 Truth met with mercy, righteousness
and peace kiss'd mutually:
11 Truth springs from earth, and righteousness
looks down from heaven high.
12 Yea, what is good the Lord shall give;
our land shall yield increase:
13 Justice, to set us in his steps,
shall go before his face.

## PSALM LXXXVI.

*A Prayer of* David.

This Psalm contains (1) David's fervent supplications that God would hear his prayers, ver. 1, 6, 7, mercifully preserve and save him, ver. 2, 3, 16, and afford him joy, strength, and honour, ver. 4, 11, 17. (2) The pleas wherewith he enforces his prayers, drawn from the goodness of God, ver. 5, 13, 15; his own relation to, and trust in God, ver. 2, 4, 16; his former experience of God's kindness, ver. 17; and from the malice of his enemies, ver. 14. (3) His ascription of praise to God, as matchless in his nature and work; as the sole object of worship; and as great and infinitely gracious, ver. 8–10, 12, 13. ¶ While I sing, let me remember that the Psalmist hath left me an example that I should walk in his steps.

O LORD, do thou bow down thine ear
and hear me graciously;
Because I sore afflicted am,
and am in poverty.
2 Because I'm holy, let my soul
by thee preserved be:
O thou my God, thy servant save,
that puts his trust in thee.
3 Sith unto thee I daily cry,
be merciful to me.
4 Rejoice thy servant's soul; for, Lord,
I lift my soul to thee.
5 For thou art gracious, O Lord,
and ready to forgive;
And rich in mercy, all that call
upon thee to relieve.
6 Hear, Lord, my pray'r; unto the voice
of my request attend:
7 In troublous times I'll call on thee;
for thou wilt answer send.
8 Lord, there is none among the gods
that may with thee compare;
And like the works which thou hast done,
not any work is there.
9 All nations whom thou mad'st shall come
and worship rev'rently
Before thy face; and they, O Lord,
thy name shall glorify.
10 Because thou art exceeding great,
and works by thee are done
Which are to be admir'd, and thou
art God thyself alone.

[1] To me it is inconceivable how sparrows or swallows could fix their nests in the altars of God, which were of brass or rough stones, and had a fire perpetually burning upon them, and multitudes of priests and Levites crowding around them. God did not allow any trees to be planted near them. I cannot believe God's tabernacle or temple was polluted with the nests and ordure of birds in the manner of our ruinous churches. Nor can I see this idea answerable to the context, or scope of this Psalm. Might not the verse be rather translated, *As the sparrow findeth the house, and the swallow the nest for herself, where she hath put her young ones*, my soul findeth *thine altars, O Lord of hosts, my King and my God, i. e.* with inexpressible ardour I long for, and desire them, and with ineffable pleasure I approach them, in order to enjoy intimate fellowship with my God. Compare ver. 1, 2, 10 of this Psalm with Psalms xlii. 1, 2; xliii. 3, 4.

11 Teach me thy way, and in thy truth,
O Lord, then walk will I;
Unite my heart, that I thy name
may fear continually.
12 O Lord my God, with all my heart
to thee I will give praise;
And I the glory will ascribe
unto thy name always:

13 Because thy mercy toward me
in greatness doth excel;
And thou deliver'd hast my soul
out from the lowest hell.
14 O God, the proud against me rise,
and vi'lent men have met,
That for my soul have sought; and thee
before them have not set.

15 But thou art full of pity, Lord,
a God most gracious,
Long-suffering, and in thy truth
and mercy plenteous.
16 O turn to me thy countenance,
and mercy on me have;
Thy servant strengthen, and the son
of thine own handmaid save.

17 Show me a sign for good, that they
which do me hate may see,
And be asham'd; because thou, Lord,
didst help and comfort me.

## PSALM LXXXVII.

*A Psalm or Song for the sons of* Korah.

This Psalm is an encomium upon Mount Sion, as typical of the gospel church. (1) For the sake of the temple, Mount Sion is preferred to every other place in Canaan, as more honoured by God, and more delighted in by him, ver. 1–3. (2) In respect of better inhabitants, greater stability, and more important joys and blessings, the church is preferred to all other nations, ver. 4–7. ¶ While I sing, let me observe the dignity of relation to JEHOVAH as my God. Let me praise him for founding his church on Jesus, the unmovable Rock of Ages, that the gates of hell cannot prevail against her. Let me rejoice in the glorious promises made concerning her, and supplicate the speedy, the remarkable fulfilment thereof. And while I with joy draw water out of her ordinances, her wells of salvation, let me live as a holy, a cheerful member of her society.

UPON the hills of holiness
he his foundation sets.
2 God, more than Jacob's dwellings all,
delights in Sion's gates.
3 Things glorious are said of thee,
thou city of the Lord.
4 Rahab and Babel I, to those
that know me, will record:

Behold ev'n Tyrus, and with it
the land of Palestine,
And likewise Ethiopia;
this man was born therein.
5 And it of Sion shall be said,
This man and that man there
Was born; and he that is most High
himself shall stablish her.

6 When God the people writes, he'll count
that this man born was there.
7 There be that sing and play; and all
my well-springs in thee are.

## PSALM LXXXVIII.

*A Psalm or Song for the sons of* Korah. *To the chief Musician upon* Mahalath Leannoth, *Maschil of* Heman *the* Ezrahite.

In this doleful Psalm, after a very short declaration of his faith, we have (1) Heman's bitter wailing over his distressed case, that his troubles were great; his body at the point of death; his soul filled with grief; his God hiding and angry; his mind distressed with terrors; and his friends unkind, ver. 3–9, 14–18. (2) His bitter groans to, and expostulations with God, importing that he had long cried for mercy, and that in death nothing could be done for him, ver. 1, 2, 9–14. ¶ While I sing, let me think how dreadful hell must be, when even fatherly chastisements are so severe; how dreadful the enormity of sin, which provokes God so grievously to afflict his dearest favourites; and how necessary it is to retain our faith of our relation to God amidst the worst of trouble

LORD God, my Saviour, day and night
before thee cry'd have I.
2 Before thee let my prayer come;
give ear unto my cry.
3 For troubles great do fill my soul;
my life draws nigh the grave.
4 I'm counted with those that go down
to pit, and no strength have.

5 Ev'n free among the dead, like them
that slain in grave do lie;
Cut off from thy hand, whom no more
thou hast in memory.
6 Thou hast me laid in lowest pit,
in deeps and darksome caves.
7 Thy wrath lies hard on me, thou hast
me press'd with all thy waves.

8 Thou hast put far from me my friends,
thou mad'st them to abhor me;
And I am so shut up, that I
find no evasion for me.
9 By reason of affliction
mine eye mourns dolefully:
To thee, Lord, do I call, and stretch
my hands continually.

10 Wilt thou show wonders to the dead?
shall they rise, and thee bless?
11 Shall in the grave thy love be told?
in death thy faithfulness?
12 Shall thy great wonders in the dark,
or shall thy righteousness
Be known to any in the land
of deep forgetfulness?

13 But, Lord, to thee I cry'd; my pray'r
at morn prevent shall thee.
14 Why, Lord, dost thou cast off my soul,
and hid'st thy face from me?
15 Distress'd am I, and from my youth
I ready am to die;
Thy terrors I have borne, and am
distracted fearfully.

16 The dreadful fierceness of thy wrath
quite over me doth go:
Thy terrors great have cut me off,
they did pursue me so.
17 For round about me ev'ry day,
like water, they did roll;
And, gathering together, they
have compassed my soul.

18 My friends thou hast put far from me,
and him that did me love;
And those that mine acquaintance were
to darkness didst remove.

## PSALM LXXXIX.

*Maschil of* Ethan *the* Ezrahite.

This Psalm was perhaps composed on the occasion of Absalom's rebellion, 2 Sa. xv., or of the revolt of the ten tribes from their subjection to the family of David, 1 Ki. xii.; or it relates to the Chaldean oppression and captivity, 2 Ki. xxiv. xxv. In the first and joyful part, we have (1) The foundation of all comfort, happiness, honour, and stability, laid in the mercy of God and his covenant with David—emblematical of that made with Jesus Christ for the redemption of mankind, ver. 1–4. (2) A celebration of the God of the Covenant, in his faithfulness, glory, greatness, mercy, and equity, and in his works, ver. 5–14. And of the glorious dignity, happiness, and safety of his covenant people, ver. 15–18. (3) A collection of covenant promises, securing proper qualifications, assistance, and glory to the Head of the Covenant, and indefeasible blessings to his covenant seed, notwithstanding their manifold sins and chastisements, ver. 19–37. In the second and mournful part, we have (1) Grievous lamentations over the dishonour, distress, and danger of David's family, ver. 38–45. (2) Expostulations with God concerning the same, drawn from the continuance of trouble, the shortness of human life, and certainty of death; the withdrawing of former kindness promised in the covenant, and the insolent reproaches of enemies, ver. 46–51. (3) A triumphant conclusion of praise to God, ver. 52. ¶ While I sing, let me chiefly keep mine eyes on David's Lord. Let me with joy behold the covenant made with him for our redemption. Let me adore my covenant God, as in him well pleased for his righteousness' sake, and rendering him and his seed most blessed for evermore. And as Jesus' sufferings for me purchased my eternal happiness, let never my own, or the church's troubles, weaken my faith, or make me drop my songs of praise

GOD'S mercies I will ever sing;
and with my mouth I shall
Thy faithfulness make to be known
to generations all.
2 For mercy shall be built, said I,
for ever to endure;
Thy faithfulness, ev'n in the heav'ns,
thou wilt establish sure.

3 I with my chosen One have made
a cov'nant graciously;
And to my servant, whom I lov'd,
to David sworn have I;
4 That I thy seed establish shall
for ever to remain,
And will to generations all
thy throne build and maintain.

5 The praises of thy wonders, Lord,
the heavens shall express;
And in the congregation
of saints thy faithfulness.
6 For who in heaven with the Lord
may once himself compare?
Who is like God among the sons
of those that mighty are?

7 Great fear in meeting of the saints
is due unto the Lord;
And he of all about him should
with rev'rence be ador'd.
8 O thou that art the Lord of hosts,
what lord in mightiness
Is like to thee? who compass'd round
art with thy faithfulness.

9 Ev'n in the raging of the sea
thou over it dost reign;
And when the waves thereof do swell,
thou stillest them again.
10 Rahab in pieces thou didst break,
like one that slaughter'd is;
And with thy mighty arm thou hast
dispers'd thine enemies.

11 The heav'ns are thine, thou for thine own
the earth dost also take;
The world, and fulness of the same,
thy pow'r did found and make.
12 The north and south from thee alone
their first beginning had;
Both Tabor mount and Hermon hill
shall in thy name be glad.

13 Thou hast an arm that's full of pow'r:
thy hand is great in might;
And thy right hand exceedingly
exalted is in height.
14 Justice and judgment of thy throne
are made the dwelling-place;
Mercy, accompany'd with truth,
shall go before thy face.

15 O greatly bless'd the people are
the joyful sound that know;
In brightness of thy face, O Lord,
they ever on shall go.
16 They in thy name shall all the day
rejoice exceedingly;
And in thy righteousness shall they
exalted be on high.

17 Because the glory of their strength
doth only stand in thee;
And in thy favour shall our horn
and pow'r exalted be.
18 For God is our defence; and he
to us doth safety bring:
The Holy One of Israel
is our almighty King.

19 In vision to thy Holy One
thou said'st, I help upon
A strong one laid; out of the folk
I rais'd a chosen one;
20 Ev'n David, I have found him out
a servant unto me;
And with my holy oil my King
anointed him to be.

21 With whom my hand shall stablish'd be;
mine arm shall make him strong.
22 On him the foe shall not exact,
nor son of mischief wrong.
23 I will beat down before his face
all his malicious foes;
I will them greatly plague who do
with hatred him oppose.

24 My mercy and my faithfulness
with him yet still shall be;
And in my name his horn and pow'r
men shall exalted see.
25 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established
shall in the rivers be.

26 Thou art my Father, he shall cry,
thou art my God alone;
And he shall say, Thou art the Rock
of my salvation.
27 I'll make him my first-born, more high
than kings of any land.
28 My love I'll ever keep for him,
my cov'nant fast shall stand.

29 His seed I by my pow'r will make
for ever to endure;
And, as the days of heav'n, his throne
shall stable be and sure.
30 But if his children shall forsake
my laws, and go astray,
And in my judgments shall not walk,
but wander from my way:

31 If they my laws break, and do not
keep my commandements;
32 I'll visit then their faults with rods,
their sins with chastisements.
33 Yet I'll not take my love from him,
nor false my promise make.
34 My cov'nant I'll not break, nor change
what with my mouth I spake.

35 Once by my holiness I sware,
to David I'll not lie;
36 His seed and throne shall, as the sun,
before me last for aye.
37 It, like the moon, shall ever be
establish'd stedfastly;
And like to that which in the heav'n
doth witness faithfully.

38 But thou, displeased, hast cast off,
thou didst abhor and loathe;
With him that thine anointed is
thou hast been very wroth.
39 Thou hast thy servant's covenant
made void, and quite cast by;
Thou hast profan'd his crown, while it
cast on the ground doth lie.

40 Thou all his hedges hast broke down,
his strong holds down hast torn.
41 He to all passers-by a spoil,
to neighbours is a scorn.
42 Thou hast set up his foes' right hand;
mad'st all his en'mies glad:
43 Turn'd his sword's edge, and him to stand
in battle hast not made.

44 His glory thou hast made to cease,
his throne to ground down cast;
45 Shorten'd his days of youth, and him
with shame thou cover'd hast.
46 How long, Lord, wilt thou hide thyself?
for ever, in thine ire?
And shall thine indignation
burn like unto a fire?

47 Remember, Lord, how short a time
I shall on earth remain:
O wherefore is it so that thou
hast made all men in vain?
48 What man is he that liveth here,
and death shall never see?
Or from the power of the grave
what man his soul shall free?

49 Thy former loving-kindnesses,
O Lord, where be they now?
Those which in truth and faithfulness
to David sworn hast thou?
50 Mind, Lord, thy servant's sad reproach;
how I in bosom bear
The scornings of the people all,
who strong and mighty are.

51 Wherewith thy raging enemies
reproach'd, O Lord, think on;
Wherewith they have reproach'd the steps
of thine anointed one.
52 All blessing to the Lord our God
let be ascribed then:
For evermore so let it be.
Amen, yea, and amen.

## PSALM XC.

*A Prayer of* Moses, *the Man of* God.

This Psalm was composed by Moses, the man of God, some time after God had sentenced the Hebrews to wandering and death in the wilderness, Nu. xiv. In it, (1) Moses comforts himself and his people with the eternal and unchangeable duration of God himself, and their interest in him, ver. 1, 2. (2) He humbles himself and his people with the consideration of human frailty, ver 3–6: (3) He submits himself and his people to the righteous sentence of God passed upon them, ver. 7–11. (4) By prayer he commits himself and his people to their gracious and merciful God, and requests the sanctified use of their awful chastisements, the averting of divine wrath, the bestowal of true comforts and joys, the returns of his favour, and the progress of his work of mercy among their children, ver. 12–17. ¶ Let me sing this as the tenant of an hour, who hath no assurance of his present life;—sing it as resigned to my lot on earth, however afflicted; and as active in preparation for death, and committing myself and family to the God of truth as our Redeemer, our God, and our everlasting All.

LORD, thou hast been our dwelling-place
in generations all.
2 Before thou ever hadst brought forth
the mountains great or small;
Ere ever thou hadst formed the earth,
and all the world abroad;
Ev'n thou from everlasting art
to everlasting God.

3 Thou dost unto destruction
man that is mortal turn;
And unto them thou say'st, Again,
ye sons of men, return.
4 Because a thousand years appear
no more before thy sight
Than yesterday, when it is past,
or than a watch by night.

5 As with an overflowing flood
thou carry'st them away:
They like a sleep are, like the grass
that grows at morn are they.
6 At morn it flourishes and grows,
cut down at ev'n doth fade.
7 For by thine anger we're consum'd,
thy wrath makes us afraid.

8 Our sins thou and iniquities
dost in thy presence place,
And sett'st our secret faults before
the brightness of thy face.
9 For in thine anger all our days
do pass on to an end;
And as a tale that hath been told,
so we our years do spend.

10 Threescore and ten years do sum up
our days and years, we see;
Or if, by reason of more strength,
in some fourscore they be:
Yet doth the strength of such old men
but grief and labour prove;
For it is soon cut off, and we
fly hence, and soon remove.

11 Who knows the power of thy wrath?
according to thy fear
12 So is thy wrath: Lord, teach thou us
our end in mind to bear;
And so to count our days, that we
our hearts may still apply
To learn thy wisdom and thy truth,
that we may live thereby.

13 Turn yet again to us, O Lord,
how long thus shall it be?
Let it repent thee now for those
that servants are to thee.
14 O with thy tender mercies, Lord,
us early satisfy;
So we rejoice shall all our days,
and still be glad in thee.

15 According as the days have been,
wherein we grief have had,
And years wherein we ill have seen,
so do thou make us glad.
16 O let thy work and pow'r appear
thy servants' face before;
And show unto their children dear
thy glory evermore:

17 And let the beauty of the Lord
our God be us upon:
Our handy-works establish thou,
establish them each one.

## PSALM XCI.

This Psalm was perhaps penned on the occasion of the pestilence inflicted for numbering the people, 2 Sa. xxiv. In it, while the Psalmist by faith takes God for his own refuge and keeper, ver. 2, 9, he, for the encouragement of others to do the same, represents (1) The dignity, extent, and continuance of their happiness and safety who have God for their residence, ver. 1–4. (2) Their preservation from all malice and baleful influence of the powers of darkness, while multitudes are ruined thereby, ver. 3–9. (3) Their enjoyment of angels for their guard, and their triumph over devils and other opposers, ver. 10–12. (4) Their possession of special favour from, and delightful intimacy with, God here and hereafter, ver. 13–16. ¶ In singing these, let mine eyes be fixed on Jesus, the Man of God's right hand, in whom all these promises were fulfilled to the highest; and, in his name, let me depend on them to be accomplished in myself. And let all the begun experience I have had thereof, encourage me to rejoice in hope of the more abundant mercies and glory of God.

HE that doth in the secret place
of the most High reside,
Under the shade of him that is
th' Almighty shall abide.
2 I of the Lord my God will say,
He is my refuge still,
He is my fortress, and my God,
and in him trust I will.

3 Assuredly he shall thee save,
and give deliverance
From subtile fowler's snare, and from
the noisome pestilence.
4 His feathers shall thee hide; thy trust
under his wings shall be:
His faithfulness shall be a shield
and buckler unto thee.

5 Thou shalt not need to be afraid
for terrors of the night;
Nor for the arrow that doth fly
by day, while it is light;
6 Nor for the pestilence, that walks
in darkness secretly;
Nor for destruction, that doth waste
at noon-day openly.

7 A thousand at thy side shall fall,
on thy right hand shall lie
Ten thousand dead; yet unto thee
it shall not once come nigh.
8 Only thou with thine eyes shalt look,
and a beholder be;
And thou therein the just reward
of wicked men shalt see.

9 Because the Lord, who constantly
my refuge is alone,
Ev'n the most High, is made by thee,
thy habitation;

10 No plague shall near thy dwelling come;
no ill shall thee befall:
11 For thee to keep in all thy ways
his angels charge he shall.

12 They in their hands shall bear thee up,
still waiting thee upon;
Lest thou at any time should'st dash
thy foot against a stone.
13 Upon the adder thou shalt tread,
and on the lion strong;
Thy feet on dragons trample shall,
and on the lions young.

14 Because on me he set his love,
I'll save and set him free;
Because my great name he hath known,
I will him set on high.
15 He'll call on me, I'll answer him;
I will be with him still
In trouble, to deliver him,
and honour him I will.

16 With length of days unto his mind
I will him satisfy;
I also my salvation
will cause his eyes to see.

## PSALM XCII.

*A Psalm or Song for the Sabbath-day.*

In this *Psalm or Song for the Sabbath-day*, (1) Praise, the business of the Sabbath, is earnestly recommended, ver. 1-3. (2) God's works, which are the reason of the Sabbath and ground of praise, are celebrated in their greatness and unsearchableness, ver. 4-6. (3) The ruin of sinners and the felicity of saints are beautifully contrasted. Sinners shall perish; but God, the portion and life of saints, shall endure for ever. Sinners, notwithstanding their temporary flourishing, shall be cut off and destroyed; saints shall be exalted and comforted. Sinners shall be confounded and ruined; but saints, through their union to and fellowship with Christ, shall prosper and flourish, to the manifestation of God's faithfulness and equity, ver. 7-15. ¶ While I keep the Sabbath of the Lord my God, let these things deeply affect my heart: and be it my care, by a steady conversation and manifest growth in grace, to verify these precious promises of the New Testament in Jesus' blood.

TO render thanks unto the Lord
it is a comely thing,
And to thy name, O thou most High,
due praise aloud to sing.
2 Thy loving-kindness to show forth
when shines the morning light;
And to declare thy faithfulness
with pleasure ev'ry night,

3 On a ten-stringed instrument,
upon the psaltery,
And on the harp with solemn sound,
and grave sweet melody.
4 For thou, Lord, by thy mighty works
hast made my heart right glad;
And I will triumph in the works
which by thine hands were made.

5 How great, Lord, are thy works! each thought
of thine a deep it is:
6 A brutish man it knoweth not;
fools understand not this.
7 When those that lewd and wicked are
spring quickly up like grass,
And workers of iniquity
do flourish all apace;

It is that they for ever may
destroyed be and slain:
8 But thou, O Lord, art the most High,
for ever to remain.
9 For, lo, thine enemies, O Lord,
thine en'mies perish shall;
The workers of iniquity
shall be dispersed all.

10 But thou shalt, like unto the horn
of th' unicorn, exalt
My horn on high: thou with fresh oil
anoint me also shalt.

11 Mine eyes shall also my desire
see on mine enemies;
Mine ears shall of the wicked hear,
that do against me rise.

12 But like the palm-tree flourishing
shall be the righteous one;
He shall like to the cedar grow
that is in Lebanon.
13 Those that within the house of God
are planted by his grace,
They shall grow up, and flourish all
in our God's holy place.

14 And in old age, when others fade,
they fruit still forth shall bring;
They shall be fat, and full of sap,
and aye be flourishing;
15 To show that upright is the Lord:
he is a rock to me;
And he from all unrighteousness
is altogether free.

## PSALM XCIII.

This Psalm is a triumphant celebration of the government of JEHOVAH, and of Jesus our Redeemer, in (1) The awfulness, strength, stability, and duration thereof, ver. 1, 2. (2) In his triumphant victories over all opposition, ver. 3, 4. (3) In the faithfulness and certainty of his words, and the holiness of his court, ver. 5. ¶ While I sing, let my soul rejoice in the highness of my God, and in the glories of my Redeemer.

THE Lord doth reign, and cloth'd is he
with majesty most bright;
His works do show him cloth'd to be,
and girt about with might.
The world is also stablished,
that it cannot depart.
2 Thy throne is fix'd of old, and thou
from everlasting art.

3 The floods, O Lord, have lifted up,
they lifted up their voice;
The floods have lifted up their waves,
and made a mighty noise.
4 But yet the Lord, that is on high,
is more of might by far
Than noise of many waters is,
or great sea-billows are.

5 Thy testimonies ev'ry one
in faithfulness excel,
And holiness for ever, Lord,
thine house becometh well.

## PSALM XCIV.

This is a Psalm for the afflicted people of God, in which (1) God's just wrath is implored upon their haughty, active, cruel, and atheistical oppressors, whose folly is exposed from the consideration of God's works of creation, providence, and grace, ver. 1-11. (2) His gracious comforts are presented to the persecuted saints; that he will bless them in and by their afflictions, and give them rest after them, while their enemies are ruined; that God will not cast them off when cast down, but will, in his due time, reduce things to their right course:—to verify which, the Psalmist produces part of his own experience, ver. 12-24. ¶ While I sing, let all revenge be rooted from my heart; all repining at afflictions be banished from my soul. But in every plunge of adversity let me cast my burden on the Lord, that he may sustain me, and help me in the time of need. Let me rejoice in the assured hope of God's yet reforming the church, and spreading his glory among the nations.

O LORD God, unto whom alone
all vengeance doth belong;
O mighty God, who vengeance own'st,
shine forth, avenging wrong.
2 Lift up thyself, thou of the earth
the sov'reign Judge that art;
And unto those that are so proud
a due reward impart.

3 How long, O mighty God, shall they
who lewd and wicked be,
How long shall they who wicked are
thus triumph haughtily?

4 How long shall things most hard by them
be uttered and told?
And all that work iniquity
to boast themselves be bold?

5 Thy folk they break in pieces, Lord,
thine heritage oppress:
6 The widow they and stranger slay,
and kill the fatherless.
7 Yet say they, God it shall not see,
nor God of Jacob know.
8 Ye brutish people! understand;
fools! when wise will ye grow?

9 The Lord did plant the ear of man,
and hear then shall not he?
He only form'd the eye, and then
shall he not clearly see?
10 He that the nations doth correct,
shall he not chastise you?
He knowledge unto man doth teach,
and shall himself not know?

11 Man's thoughts to be but vanity
the Lord doth well discern.
12 Bless'd is the man thou chast'nest, Lord,
and mak'st thy law to learn:
13 That thou may'st give him rest from days
of sad adversity,
Until the pit be digg'd for those
that work iniquity.

14 For sure the Lord will not cast off
those that his people be,
Neither his own inheritance
quit and forsake will he:
15 But judgment unto righteousness
shall yet return again;
And all shall follow after it
that are right-hearted men.

16 Who will rise up for me against
those that do wickedly?
Who will stand up for me 'gainst those
that work iniquity?
17 Unless the Lord had been my help
when I was sore opprest,
Almost my soul had in the house
of silence been at rest.

18 When I had uttered this word,
(my foot doth slip away,)
Thy mercy held me up, O Lord,
thy goodness did me stay.
19 Amidst the multitude of thoughts
which in my heart do fight,
My soul, lest it be overcharg'd,
thy comforts do delight.

20 Shall of iniquity the throne
have fellowship with thee,
Which mischief, cunningly contriv'd,
doth by a law decree?
21 Against the righteous souls they join,
they guiltless blood condemn.
22 But of my refuge God's the rock,
and my defence from them.

23 On them their own iniquity
the Lord shall bring and lay,
And cut them off in their own sin;
our Lord God shall them slay.

## PSALM XCV.

This Psalm contains (1) Solemn calls to celebrate the praises of Jesus Christ and his Father, on account of what he is, what he has done, and what he is to us, and we to him, ver. 1-7. (2) Alarming warnings to hear his voice, and not to harden our hearts as the Israelites in the desert, who on that account were debarred from the promised land, ver. 7-11. ¶ While I sing, let me behold the glories of my Redeemer, and believe my new-covenant relation to him; and while it is yet called to-day, let me beware of being hardened through the deceitfulness of sin. Since there is a promise left me of entering into his rest, let me take heed lest I should seem to come short of it through unbelief.

O COME, let us sing to the Lord:
come, let us ev'ry one
A joyful noise make to the Rock
of our salvation.

2 Let us before his presence come
with praise and thankful voice;
Let us sing psalms to him with grace,
and make a joyful noise.

3 For God, a great God, and great King,
above all gods he is.
4 Depths of the earth are in his hand,
the strength of hills is his.
5 To him the spacious sea belongs,
for he the same did make;
The dry land also from his hands
its form at first did take.

6 O come, and let us worship him,
let us bow down withal,
And on our knees before the Lord
our Maker let us fall.
7 For he's our God, the people we
of his own pasture are,
And of his hand the sheep; to-day,
if ye his voice will hear,

8 Then harden not your hearts, as in
the provocation,
As in the desert, on the day
of the tentation:
9 When me your fathers tempt'd and prov'd,
and did my working see;
10 Ev'n for the space of forty years
this race hath grieved me.

I said, This people errs in heart,
my ways they do not know:
11 To whom I sware in wrath, that to
my rest they should not go.

## PSALM XCVI.

This Psalm was part of the hymn sung at the translation of the ark from the house of Obed-edom to the city of David, 1 Ch. xvi. 1, 23–33; but relates to the calling of the Gentiles to our Redeemer. Here are (1) Solemn calls to ascribe praises and glory to our high and great Immanuel, ver. 1–9. (2) Loud proclamations of Jesus' establishment of his gospel church, and of his coming to judge the world, to the great joy of his friends, ver. 10–13. ¶ While these high praises of God are in my mouth, let my heart behold the glory, believe the promises, and burn with desire after the enjoyment of Christ, and of God in him.

O SING a new song to the Lord:
sing all the earth to God.
2 To God sing, bless his name, show still
his saving health abroad.
3 Among the heathen nations
his glory do declare;
And unto all the people show
his works that wondrous are.

4 For great's the Lord, and greatly he
is to be magnify'd;
Yea, worthy to be fear'd is he
above all gods beside.
5 For all the gods are idols dumb,
which blinded nations fear;
But our God is the Lord, by whom
the heav'ns created were.

6 Great honour is before his face,
and majesty divine;
Strength is within his holy place,
and there doth beauty shine.
7 Do ye ascribe unto the Lord,
of people ev'ry tribe,
Glory do ye unto the Lord,
and mighty pow'r ascribe.

8 Give ye the glory to the Lord
that to his name is due;
Come ye into his courts, and bring
an offering with you.
9 In beauty of his holiness,
O do the Lord adore;
Likewise let all the earth throughout
tremble his face before.

10 Among the heathen say, God reigns;
the world shall stedfastly
Be fix'd from moving; he shall judge
the people righteously.

11 Let heav'ns be glad before the Lord,
and let the earth rejoice;
Let seas, and all that is therein,
cry out, and make a noise.

12 Let fields rejoice, and ev'ry thing
that springeth of the earth:
Then woods and ev'ry tree shall sing
with gladness and with mirth
13 Before the Lord; because he comes,
to judge the earth comes he:
He'll judge the world with righteousness,
the people faithfully.

## PSALM XCVII.

This Psalm is in the same strain with the preceding; and contains (1) Solemn calls to the Gentile nations to rejoice at the equity and extent of Jesus' New Testament kingdom, and at the destruction of hardened Jews and heathen idolaters, occasioned by the establishment thereof, ver. 1–7. (2) Representations of the pure and holy joy of the saints on account of Jesus' highness, the glory of God manifested therein, and of the care taken for their safety and comfort, ver. 8–12. ¶ Join the choir, O my soul. Sing praises to thy King; sing praises with understanding.

GOD reigneth, let the earth be glad,
and isles rejoice each one.
2 Dark clouds him compass; and in right
with judgment dwells his throne.
3 Fire goes before him, and his foes
it burns up round about:
4 His lightnings lighten did the world;
earth saw, and shook throughout.

5 Hills, at the presence of the Lord,
like wax, did melt away;
Ev'n at the presence of the Lord
of all the earth, I say.
6 The heav'ns declare his righteousness,
all men his glory see.
7 All who serve graven images,
confounded let them be.

Who do of idols boast themselves,
let shame upon them fall:
Ye that are called gods, see that
ye do him worship all.
8 Sion did hear, and joyful was,
glad Judah's daughters were;
They much rejoic'd, O Lord, because
thy judgments did appear.

9 For thou, O Lord, art high above
all things on earth that are;
Above all other gods thou art
exalted very far.
10 Hate ill, all ye that love the Lord:
his saints' souls keepeth he;
And from the hands of wicked men
he sets them safe and free.

11 For all those that be righteous
sown is a joyful light,
And gladness sown is for all those
that are in heart upright.
12 Ye righteous, in the Lord rejoice;
express your thankfulness,
When ye into your memory
do call his holiness.

## PSALM XCVIII.

This Psalm insists on the same subject as the two preceding; and contains (1) Demands of praise to the Redeemer, for the wonders he hath wrought, the victories he hath won, the discoveries he hath made, and the promises he fulfils, ver. 1–3. (2) Demands of universal and high rejoicing at the erection and establishment of his gospel church, and at his coming in the clouds to judge the world, ver. 4–9. ¶ While my lips utter these lofty notes, let my soul, according to this time also, say, What hath the Lord wrought! what is Jesus, what is JEHOVAH to my heart! what hath he done for mankind, and what for my soul! what of Jesus, what of JEHOVAH have mine eyes seen and my heart tasted!—and while I assuredly believe his return to judgment, let me with ardour look for that blessed hope, and glorious appearing of the great God my Saviour. Let my soul with rapture spring forth to meet his burning chariot-wheels.

O SING a new song to the Lord,
for wonders he hath done:
His right hand and his holy arm
him victory hath won.
2 The Lord God his salvation
hath caused to be known;
His justice in the heathen's sight
he openly hath shown.

3 He mindful of his grace and truth
to Isr'el's house hath been;
And the salvation of our God
all ends of th' earth have seen.
4 Let all the earth unto the Lord
send forth a joyful noise;
Lift up your voice aloud to him,
sing praises, and rejoice.

5 With harp, with harp, and voice of psalms,
unto JEHOVAH sing:
6 With trumpets, cornets, gladly sound
before the Lord the King.
7 Let seas and all their fulness roar;
the world, and dwellers there;
8 Let floods clap hands, and let the hills
together joy declare

9 Before the Lord; because he comes,
to judge the earth comes he;
He'll judge the world with righteousness,
his folk with equity.

## PSALM XCIX.

This Psalm is of the same general nature with the three preceding; and calls men to revere, worship, and praise the Messiah and his Father (1) For the glory, greatness, mercy, and equity of his government, ver. 1–5. (2) For the instances of his kindness to Israel, in remarkably regarding and honouring their noted deliverers and reformers, ver. 6–9. ¶ While I sing this, let my soul stand in awe of JEHOVAH'S greatness and excellency. Let me call on God in every time of need, that he may answer and save me. Let me hope that he will forgive and subdue, but never will indulge, my transgressions; for the Lord my God is holy.

TH' eternal Lord doth reign as king,
let all the people quake;
He sits between the cherubim,
let th' earth be mov'd and shake.
2 The Lord in Sion great and high
above all people is;
3 Thy great and dreadful name (for it
is holy) let them bless.

4 The king's strength also judgment loves;
thou settlest equity:
Just judgment thou dost execute
in Jacob righteously.
5 The Lord our God exalt on high,
and rev'rently do ye
Before his footstool worship him:
the Holy One is he.

6 Moses and Aaron 'mong his priests,
Samuel, with them that call
Upon his name: these call'd on God,
and he them answer'd all.
7 Within the pillar of the cloud
he unto them did speak:
The testimonies he them taught,
and laws, they did not break.

8 Thou answer'dst them, O Lord our God;
thou wast a God that gave
Pardon to them, though on their deeds
thou wouldest vengeance have.
9 Do ye exalt the Lord our God,
and at his holy hill
Do ye him worship: for the Lord
our God is holy still.

## PSALM C.

*A Psalm of praise.*

This Psalm (1) Contains a solemn call to the Gentiles to praise God and rejoice in him, ver. 1–4. (2) Furnishes us with matter of praise, viz. that he is God, and stands nearly related to us; and that his mercy and truth are everlasting, ver. 3–5. ¶ Knowing

the Lord to be my God, let me approach his ordinances and enter his heavenly palaces with a heart ravished with his excellencies and kindness, and a mouth filled with his praise.

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice,
2 Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.
3 Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

4 O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always,
For it is seemly so to do.
5 For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

*Another of the same.*

O ALL ye lands, unto the Lord
make ye a joyful noise.
2 Serve God with gladness, him before
come with a singing voice.
3 Know ye the Lord that he is God;
not we, but he us made:
We are his people, and the sheep
within his pasture fed.

4 Enter his gates and courts with praise,
to thank him go ye thither:
To him express your thankfulness,
and bless his name together.
5 Because the Lord our God is good,
his mercy faileth never;
And to all generations
his truth endureth ever.

## PSALM CI.

*A Psalm of* David.

This Psalm was probably composed when David assumed the government of his kingdom; and contains his holy resolutions (1) To make God's mercies and judgments the connected matter of his song; and to walk circumspectly before his family through the assisting presence of God, ver. 1, 2. (2) To purge his family and kingdom; discouraging and punishing persons mischievous and wicked, slanderers, liars, and deceitful workers; and encouraging the pious, ver. 3–8. ¶ While I sing, let me remember my faults; and in the strength of the grace that is in Christ Jesus, form the like holy resolutions.

I MERCY will and judgment sing,
Lord, I will sing to thee.
2 With wisdom in a perfect way
shall my behaviour be.
O when, in kindness unto me,
wilt thou be pleas'd to come?
I with a perfect heart will walk
within my house at home.

3 I will endure no wicked thing
before mine eyes to be:
I hate their work that turn aside,
it shall not cleave to me.
4 A stubborn and a froward heart
depart quite from me shall;
A person giv'n to wickedness
I will not know at all.

5 I'll cut him off that slandereth
his neighbour privily:
The haughty heart I will not bear,
nor him that looketh high.
6 Upon the faithful of the land
mine eyes shall be, that they
May dwell with me: he shall me serve
that walks in perfect way.

7 Who of deceit a worker is
in my house shall not dwell;
And in my presence shall he not
remain that lies doth tell.
8 Yea, all the wicked of the land
early destroy will I;
All from God's city to cut off
that work iniquity.

## PSALM CII.

*A Prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.*

This Psalm relates to some grievous distress. Wherein are observable (1) Bitter complaints of divine hidings and wrath, of sore bodily troubles, of inward griefs and perplexities, of calumny and reproach, of sudden changes of condition, and of apparent nearness to death, ver. 1–11. (2) Seasonable comforts against these grievances, drawn from the eternity and unchangeableness of God, ver. 12, 24, 27; from the deliverances, spread, and establishment, which he will grant to his church in answer to the prayers, and for the comfort of his afflicted people, ver. 13–28. ¶ While I sing, think, my soul, if I am exercised by my troubles; if those of the inner man bear heaviest on my heart; and if I am a cordial partaker with Sion in her joys and griefs.

O LORD, unto my pray'r give ear,
my cry let come to thee;
2 And in the day of my distress
hide not thy face from me.
Give ear to me; what time I call,
to answer me make haste:
3 For, as an hearth, my bones are burnt,
my days, like smoke, do waste.

4 My heart within me smitten is,
and it is withered
Like very grass; so that I do
forget to eat my bread.
5 By reason of my groaning voice
my bones cleave to my skin.
6 Like pelican in wilderness
forsaken I have been:

I like an owl in desert am,
that nightly there doth moan;
7 I watch, and like a sparrow am
on the house-top alone.
8 My bitter en'mies all the day
reproaches cast on me;
And, being mad at me, with rage
against me sworn they be.

9 For why? I ashes eaten have
like bread, in sorrows deep;
My drink I also mingled have
with tears that I did weep.
10 Thy wrath and indignation
did cause this grief and pain;
For thou hast lift me up on high,
and cast me down again.

11 My days are like unto a shade,
which doth declining pass;
And I am dry'd and withered
ev'n like unto the grass.
12 But thou, Lord, everlasting art,
and thy remembrance shall
Continually endure, and be
to generations all.

13 Thou shalt arise, and mercy have
upon thy Sion yet;
The time to favour her is come,
the time that thou hast set.
14 For in her rubbish and her stones
thy servants pleasure take;
Yea, they the very dust thereof
do favour for her sake.

15 So shall the heathen people fear
the Lord's most holy name;
And all the kings on earth shall dread
thy glory and thy fame.
16 When Sion by the mighty Lord
built up again shall be,
In glory then and majesty
to men appear shall he.

17 The prayer of the destitute
he surely will regard;
Their prayer will he not despise,
by him it shall be heard.
18 For generations yet to come
this shall be on record:
So shall the people that shall be
created praise the Lord.

19 He from his sanctuary's height
hath downward cast his eye;
And from his glorious throne in heav'n
the Lord the earth did spy;
20 That of the mournful prisoner
the groanings he might hear,
To set them free that unto death
by men appointed are:

21 That they in Sion may declare
the Lord's most holy name,
And publish in Jerusalem
the praises of the same;
22 When as the people gather shall
in troops with one accord,
When kingdoms shall assembled be
to serve the highest Lord.

23 My wonted strength and force he hath
abated in the way,
And he my days hath shortened:
24 Thus therefore did I say,
My God, in mid-time of my days
take thou me not away:
From age to age eternally
thy years endure and stay.

25 The firm foundation of the earth
of old time thou hast laid;
The heavens also are the work
which thine own hands have made.
26 Thou shalt for evermore endure,
but they shall perish all;
Yea, ev'ry one of them wax old,
like to a garment, shall:

Thou, as a vesture, shalt them change,
and they shall changed be:
27 But thou the same art, and thy years
are to eternity.
28 The children of thy servants shall
continually endure;
And in thy sight, O Lord, their seed
shall be establish'd sure.

*Another of the same.*

LORD, hear my pray'r, and let my cry
Have speedy access unto thee;
2 In day of my calamity
O hide not thou thy face from me.
Hear when I call to thee; that day
An answer speedily return:
3 My days, like smoke, consume away,
And, as an hearth, my bones do burn.

4 My heart is wounded very sore,
And withered, like grass doth fade:
I am forgetful grown therefore
To take and eat my daily bread.
5 By reason of my smart within,
And voice of my most grievous groans,
My flesh consumed is, my skin,
All parch'd, doth cleave unto my bones.

6 The pelican of wilderness,
The owl in desert, I do match;
And, sparrow-like, companionless,
Upon the house's top, I watch.
8 I all day long am made a scorn,
Reproach'd by my malicious foes:
The madmen are against me sworn,
The men against me that arose.

9 For I have ashes eaten up,
To me as if they had been bread;
And with my drink I in my cup
Of bitter tears a mixture made.
10 Because thy wrath was not appeas'd,
And dreadful indignation:
Therefore it was that thou me rais'd,
And thou again didst cast me down.

11 My days are like a shade alway,
Which doth declining swiftly pass;
And I am withered away,
Much like unto the fading grass.
12 But thou, O Lord, shalt still endure,
From change and all mutation free,
And to all generations sure
Shall thy remembrance ever be.

13 Thou shalt arise, and mercy yet
Thou to mount Sion shalt extend:
Her time for favour which was set,
Behold, is now come to an end.
14 Thy saints take pleasure in her stones,
Her very dust to them is dear.
15 All heathen lands and kingly thrones
On earth thy glorious name shall fear.

16 God in his glory shall appear,
When Sion he builds and repairs.
17 He shall regard and lend his ear
Unto the needy's humble pray'rs:
Th' afflicted's pray'r he will not scorn.
18 All times this shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.

19 He from his holy place look'd down,
The earth he view'd from heav'n on high,
20 To hear the pris'ner's mourning groan,
And free them that are doom'd to die;
21 That Sion, and Jerus'lem too,
His name and praise may well record,
22 When people and the kingdoms do
Assemble all to praise the Lord.

23 My strength he weaken'd in the way,
My days of life he shortened.
24 My God, O take me not away
In mid-time of my days, I said:
Thy years throughout all ages last.
25 Of old thou hast established
The earth's foundation firm and fast:
Thy mighty hands the heav'ns have made.

26 They perish shall, as garments do,
But thou shalt evermore endure;
As vestures, thou shalt change them so;
And they shall all be changed sure:
27 But from all changes thou art free;
Thy endless years do last for aye.
28 Thy servants, and their seed who be,
Establish'd shall before thee stay.

## PSALM CIII.

*A Psalm of* David.

Here (1) The Psalmist earnestly stirs up himself to praise God for favours to himself in particular; for pardon of sins, healing of diseases, redemption from death, ver. 1–5; and for his mercies to his people, in revealing his mind to them, pardoning their sins, sympathizing with their weakness, pitying their afflictions, and perpetuating his new-covenant mercy towards them and their seed, ver. 6–18. (2) Conscious of his own insufficiency, he requests the assistance of angels, and of all the works of God to praise him, who is their Sovereign, ver. 19–22. ¶ Thus, my soul, let all my inward powers be stirred up to praise and thank my Redeemer, for all that he hath done for me,—for Britain, and for his church on earth.

O THOU my soul, bless God the Lord;
and all that in me is
Be stirred up his holy name
to magnify and bless.
2 Bless, O my soul, the Lord thy God,
and not forgetful be
Of all his gracious benefits
he hath bestow'd on thee.

3 All thine iniquities who doth
most graciously forgive:
Who thy diseases all and pains
doth heal, and thee relieve;
4 Who doth redeem thy life, that thou
to death may'st not go down;
Who thee with loving-kindness doth
and tender mercies crown:

5 Who with abundance of good things
doth satisfy thy mouth;
So that, ev'n as the eagle's age,
renewed is thy youth.
6 God righteous judgment executes
for all oppressed ones.
7 His ways to Moses, he his acts
made known to Isr'el's sons.

8 The Lord our God is merciful,
and he is gracious,
Long-suffering, and slow to wrath,
in mercy plenteous.
9 He will not chide continually,
nor keep his anger still.
10 With us he dealt not as we sinn'd,
nor did requite our ill.

11 For as the heaven in its height
the earth surmounteth far:
So great to those that do him fear
his tender mercies are:
12 As far as east is distant from
the west, so far hath he
From us removed, in his love,
all our iniquity.

13 Such pity as a father hath
unto his children dear;
Like pity shows the Lord to such
as worship him in fear.
14 For he remembers we are dust,
and he our frame well knows.
15 Frail man, his days are like the grass,
as flow'r in field he grows:

16 For over it the wind doth pass,
and it away is gone;
And of the place where once it was
it shall no more be known.
17 But unto them that do him fear
God's mercy never ends;
And to their children's children still
his righteousness extends:

18 To such as keep his covenant,
and mindful are alway
Of his most just commandements,
that they may them obey.
19 The Lord prepared hath his throne
in heavens firm to stand;
And ev'ry thing that being hath
his kingdom doth command.

20 O ye his angels, that excel
in strength, bless ye the Lord;
Ye who obey what he commands,
and hearken to his word.
21 O bless and magnify the Lord,
ye glorious hosts of his;
Ye ministers, that do fulfil
whate'er his pleasure is.

22 O bless the Lord, all ye his works,
wherewith the world is stor'd
In his dominions ev'ry where.
My soul, bless thou the Lord.

## PSALM CIV.

This Psalm was perhaps composed along with the preceding one; and contains (1) High celebrations of God as the God of nature; particularly of his appearance in his heavenly palaces, ver. 1–4; of his creation of the sea and dry land, ver. 5–9; of the provision he makes for his creatures according to their respective needs, ver. 10–28; and of his sovereign dominion and influence over them, ver. 29–32. (2) Holy resolutions to meditate on and praise the Lord in the view of his defeating of the wicked, ver. 33–35. ¶ Lo! how stretched heavens, how refulgent luminaries, how fertile fields, how towering woods, how roaring seas, how ranging brutes, how labouring men, how flaming seraphs—unite their force to awaken my soul, to tune my heart to the high praises of her REDEEMER! Let me meet my God, my Christ in every view. In every sound let me hear his voice. In every form let me discern how great is his goodness, and how great is his beauty! Nor let creation's lower plains detain my heart. Let new-covenant relations to my unbounded ALL; let redemption through his blood fix all my thoughts, enrapture all my inward powers, that I many sing anthems, all on fire, to Him who loved me and gave himself for me.

BLESS God, my soul. O Lord my God,
thou art exceeding great;
With honour and with majesty
thou clothed art in state.
2 With light, as with a robe, thyself
thou coverest about;
And, like unto a curtain, thou
the heavens stretchest out.

3 Who of his chambers doth the beams
within the waters lay;
Who doth the clouds his chariot make,
on wings of wind make way.
4 Who flaming fire his ministers,
his angels sp'rits, doth make:
5 Who earth's foundations did lay,
that it should never shake.

6 Thou didst it cover with the deep,
as with a garment spread:
The waters stood above the hills,
when thou the word but said.
7 But at the voice of thy rebuke
they fled, and would not stay;
They at thy thunder's dreadful voice
did haste them fast away.

8 They by the mountains do ascend,
and by the valley-ground
Descend, unto that very place
which thou for them didst found.
9 Thou hast a bound unto them set,
that they may not pass over,
That they do not return again
the face of earth to cover.

10 He to the valleys sends the springs
which run among the hills:
11 They to all beasts of field give drink,
wild asses drink their fills.
12 By them the fowls of heav'n shall have
their habitation,
Which do among the branches sing
with delectation.

13 He from his chambers watereth
the hills, when they are dry'd:
With fruit and increase of thy works
the earth is satisfy'd.
14 For cattle he makes grass to grow,
he makes the herb to spring
For th' use of man, that food to him
he from the earth may bring;

15 And wine, that to the heart of man
doth cheerfulness impart,
Oil that his face makes shine, and bread
that strengtheneth his heart.
16 The trees of God are full of sap;
the cedars that do stand
In Lebanon, which planted were
by his almighty hand.

17 Birds of the air upon their boughs
do choose their nests to make;
As for the stork, the fir-tree she
doth for her dwelling take.
18 The lofty mountains for wild goats
a place of refuge be;
The conies also to the rocks
do for their safety flee.

19 He sets the moon in heav'n, thereby
the seasons to discern:
From him the sun his certain time
of going down doth learn.
20 Thou darkness mak'st, 'tis night, then beasts
of forests creep abroad.
21 The lions young roar for their prey,
and seek their meat from God.

22 The sun doth rise, and home they flock,
down in their dens they lie.
23 Man goes to work, his labour he
doth to the ev'ning ply.
24 How manifold, Lord, are thy works!
in wisdom wonderful
Thou ev'ry one of them hast made;
earth's of thy riches full:

25 So is this great and spacious sea,
wherein things creeping are,
Which number'd cannot be; and beasts
both great and small are there.
26 There ships go; there thou mak'st to play
that leviathan great.
27 These all wait on thee, that thou may'st
in due time give them meat.

28 That which thou givest unto them
they gather for their food;
Thine hand thou open'st lib'rally,
they filled are with good.
29 Thou hid'st thy face; they troubled are,
their breath thou tak'st away;
Then do they die, and to their dust
return again do they.

30 Thy quick'ning spirit thou send'st forth,
then they created be;
And then the earth's decayed face
renewed is by thee.
31 The glory of the mighty Lord
continue shall for ever:
The Lord JEHOVAH shall rejoice
in all his works together.

32 Earth, as affrighted, trembleth all,
if he on it but look;
And if the mountains he but touch,
they presently do smoke.
33 I will sing to the Lord most high,
so long as I shall live;
And while I being have I shall
to my God praises give.

34 Of him my meditation shall
sweet thoughts to me afford;
And as for me, I will rejoice
in God, my only Lord.
35 From earth let sinners be consum'd,
let ill men no more be.
O thou my soul, bless thou the Lord.
Praise to the Lord give ye.

## PSALM CV.

This Psalm was a part of the solemn hymn sung at the translation of the ark from the house of Obed-edom to the city of David, 1 Ch. xvi.; and contains (1) Solemn calls to meditate on, seek, magnify, and praise God, who is so great, so gracious, and so nearly connected with us, ver. 1-7. (2) A narrative of the particular mercies of God to Israel for the space of 480 years, as grounds of praise: particularly, 1. His covenant with their patriarchs, ver. 8-11; 2. His care of them while strangers and sojourners, ver. 12-15; 3. His advancement of Joseph to be the *shepherd and stone of Israel*, ver. 16-22; 4. His increasing them in Egypt, and at last delivering them from it, by inflicting manifold plagues on the Egyptians, 23-38; 5. His care of them in the wilderness, and settling them in Canaan as a peculiar people to himself, 39-45. ¶ While I sing, let my soul, with affecting wonder, think what God is to me, and what he hath done for me and his church, in prosecution of his promise through the Lord Jesus Christ.

GIVE thanks to God, call on his name;
to men his deeds make known.
2 Sing ye to him, sing psalms; proclaim
his wondrous works each one.
3 See that ye in his holy name
to glory do accord;
And let the heart of ev'ry one
rejoice that seeks the Lord.

4 The Lord Almighty, and his strength,
with stedfast hearts seek ye:
His blessed and his gracious face
seek ye continually.
5 Think on the works that he hath done,
which admiration breed;
His wonders, and the judgments all
which from his mouth proceed;

6 O ye that are of Abr'ham's race,
his servant well approv'n;
And ye that Jacob's children are,
whom he chose for his own.
7 Because he, and he only, is
the mighty Lord our God;
And his most righteous judgments are
in all the earth abroad.

8 His cov'nant he remember'd hath,
that it may ever stand:
To thousand generations
the word he did command.
9 Which covenant he firmly made
with faithful Abraham,
And unto Isaac, by his oath,
he did renew the same:

10 And unto Jacob, for a law,
he made it firm and sure,
A covenant to Israel,
which ever should endure.
11 He said, I'll give Canaan's land
for heritage to you;
12 While they were strangers there, and few,
in number very few:

13 While yet they went from land to land
without a sure abode;
And while through sundry kingdoms they
did wander far abroad;
14 Yet, notwithstanding, suffer'd he
no man to do them wrong;
Yea, for their sakes, he did reprove
kings, who were great and strong.

15 Thus did he say, Touch ye not those
that mine anointed be,
Nor do the prophets any harm
that do pertain to me.
16 He call'd for famine on the land,
he brake the staff of bread:
17 But yet he sent a man before,
by whom they should be fed;

Ev'n Joseph, whom unnat'rally
sell for a slave did they;
18 Whose feet with fetters they did hurt,
and he in irons lay;
19 Until the time that his word came
to give him liberty;
The word and purpose of the Lord
did him in prison try.

20 Then sent the king, and did command
that he enlarg'd should be:
He that the people's ruler was
did send to set him free.
21 A lord to rule his family
he rais'd him, as most fit;
To him of all that he possess'd
he did the charge commit:

22 That he might at his pleasure bind
the princes of the land;
And he might teach his senators
wisdom to understand.
23 The people then of Israel
down into Egypt came;
And Jacob also sojourned
within the land of Ham.

24 And he did greatly by his pow'r
increase his people there;
And stronger than their enemies
they by his blessing were.
25 Their heart he turned to envy
his folk maliciously,
With those that his own servants were
to deal in subtilty.

26 His servant Moses he did send,
Aaron his chosen one.
27 By these his signs and wonders great
in Ham's land were made known.
28 Darkness he sent, and made it dark;
his word they did obey.
29 He turn'd their waters into blood,
and he their fish did slay.

30 The land in plenty brought forth frogs
in chambers of their kings.
31 His word all sorts of flies and lice
in all their borders brings.
32 He hail for rain, and flaming fire
into their land he sent:
33 And he their vines and fig-trees smote;
trees of their coasts he rent.

34 He spake, and caterpillars came,
locusts did much abound;
35 Which in their land all herbs consum'd,
and all fruits of their ground.
36 He smote all first-born in their land,
chief of their strength each one.
37 With gold and silver brought them forth,
weak in their tribes were none.

38 Egypt was glad when forth they went,
their fear on them did light.
39 He spread a cloud for covering,
and fire to shine by night.
40 They ask'd, and he brought quails: with
of heav'n he filled them. [bread
41 He open'd rocks, floods gush'd, and ran
in deserts like a stream.

42 For on his holy promise he,
and servant Abr'ham, thought.
43 With joy his people, his elect
with gladness, forth he brought.
44 And unto them the pleasant lands
he of the heathen gave;
That of the people's labour they
inheritance might have.

45 That they his statutes might observe
according to his word;
And that they might his laws obey.
Give praise unto the Lord.

## PSALM CVI.

This Psalm may be considered as a supplement to the preceding. That exhibited to our view the marvellous kindness of God to Israel: this exhibits the fearful rebellions of Israel against their gracious God. We have here (1) A preface, ascribing praise to God, exhibiting comfort to his saints, and requesting favours from God, ver. 1-5. (2) An alarming confession or narrative of Israel's wickedness against their God, notwithstanding his marvellous kindness to them,—in provoking him at the Red sea, ver. 6-12; in lusting after sensual gratifications, ver. 13-15; in mutinying against his vicegerents, ver. 16-18; in worshipping the golden calf, ver. 19-23; in murmuring contempt of the promised land, ver. 24-27; in joining with the Moabites and Midianites in the worship of Baal-peor, ver. 28-31; in quarrelling with Moses at Kadesh, ver. 32, 33; in incorporating themselves with the Canaanites, and imitating their idolatrous and cruel customs, ver. 34-39. (3) An affecting view of God's great compassion to Israel, notwithstanding they had provoked him to inflict sore and almost destructive punishments upon them, ver. 40-46. (4) An affectionate improvement of his kindness in imploring his powerful deliverance, and ascription of endless praises to his name, ver. 47, 48. ¶ While I sing, let my soul be deeply affected with the dreadful nature of sin, and with men's obstinacy, nay, my own obstinacy therein. Let me, with amazement, behold the unbounded mercy of God to men; and that where sin hath abounded grace doth much more abound.

GIVE praise and thanks unto the Lord,
for bountiful is he;
His tender mercy doth endure
unto eternity.
2 God's mighty works who can express?
or show forth all his praise?
3 Blessed are they that judgment keep,
and justly do always.

4 Remember me, Lord, with that love
which thou to thine dost bear;
With thy salvation, O my God,
to visit me draw near:
5 That I thy chosen's good may see,
and in their joy rejoice;
And may with thine inheritance
triumph with cheerful voice.

6 We with our fathers sinned have,
and of iniquity
Too long we have the workers been:
we have done wickedly.
7 The wonders great, which thou, O Lord,
didst work in Egypt land,
Our fathers, though they saw, yet them
they did not understand:

And they thy mercies' multitude
kept not in memory;
But at the sea, ev'n the Red sea,
provok'd him grievously.
8 Nevertheless he saved them,
ev'n for his own name's sake;
That so he might to be well known
his mighty power make.

9 When he the Red sea did rebuke,
then dried up it was:
Through depths, as through the wilderness,
he safely made them pass.

10 From hands of those that hated them
he did his people save;
And from the en'my's cruel hand
to them redemption gave.

11 The waters overwhelm'd their foes;
not one was left alive.
12 Then they believ'd his word, and praise
to him in songs did give.
13 But soon did they his mighty works
forget unthankfully,
And on his counsel and his will
did not wait patiently;

14 But much did lust in wilderness,
and God in desert tempt.
15 He gave them what they sought, but to
their soul he leanness sent.
16 And against Moses in the camp
their envy did appear;
At Aaron they, the saint of God,
envious also were.

17 Therefore the earth did open wide,
and Dathan did devour,
And all Abiram's company
did cover in that hour.
18 Likewise among their company
a fire was kindled then;
And so the hot consuming flame
burnt up these wicked men.

19 Upon the hill of Horeb they
an idol-calf did frame,
A molten image they did make,
and worshipped the same.
20 And thus their glory, and their God,
most vainly changed they
Into the likeness of an ox
that eateth grass or hay.

21 They did forget the mighty God,
that had their Saviour been,
By whom such great things brought to pass
they had in Egypt seen.
22 In Ham's land he did wondrous works,
things terrible did he,
When he his mighty hand and arm
stretch'd out at the Red sea.

23 Then said he, He would them destroy,
had not, his wrath to stay,
His chosen Moses stood in breach,
that them he should not slay.
24 Yea, they despis'd the pleasant land,
believed not his word:
25 But in their tents they murmured,
not heark'ning to the Lord.

26 Therefore in desert them to slay
he lifted up his hand:
27 'Mong nations to o'erthrow their seed,
and scatter in each land.
28 They unto Baal-peor did
themselves associate;
The sacrifices of the dead
they did profanely eat.

29 Thus, by their lewd inventions,
they did provoke his ire;
And then upon them suddenly
the plague brake in as fire.
30 Then Phin'has rose, and justice did,
and so the plague did cease;
31 That to all ages counted was
to him for righteousness.

32 And at the waters, where they strove,
they did him angry make,
In such sort, that it fared ill
with Moses for their sake:
33 Because they there his spirit meek
provoked bitterly,
So that he utter'd with his lips
words unadvisedly.

34 Nor, as the Lord commanded them,
did they the nations slay:
35 But with the heathen mingled were,
and learn'd of them their way.

36 And they their idols serv'd, which did
a snare unto them turn.
37 Their sons and daughters they to dev'ls
in sacrifice did burn.

38 In their own children's guiltless blood
their hands they did imbrue,
Whom to Canaan's idols they
for sacrifices slew:
So was the land defil'd with blood.
39 They stain'd with their own way,
And with their own inventions
a whoring they did stray.

40 Against his people kindled was
the wrath of God therefore,
Insomuch that he did his own
inheritance abhor.
41 He gave them to the heathen's hand;
their foes did them command.
42 Their en'mies them oppress'd, they were
made subject to their hand.

43 He many times deliver'd them;
but with their counsel so
They him provok'd, that for their sin
they were brought very low.
44 Yet their affliction he beheld,
when he did hear their cry:
45 And he for them his covenant
did call to memory;

After his mercies' multitude
46 he did repent: And made
Them to be pitied of all those
who did them captive lead.
47 O Lord our God us save, and gather
the heathen from among,
That we thy holy name may praise
in a triumphant song.

48 Bless'd be JEHOVAH, Isr'el's God,
to all eternity:
Let all the people say, Amen.
Praise to the Lord give ye.

## PSALM CVII.

This Psalm may be considered as an appendix to the two foregoing. Those represented the providence of God towards his chosen Israelites, who prefigured his gospel church: this (1) Represents the providences of God to the children of men in general, and calls them to praise him for his kindness and mercy therein: particularly, 1. In directing and gathering travellers whom he had justly dispersed, ver. 1–7. 2. In delivering prisoners whom he had justly confined, ver. 8–14. 3. In healing the sick whom he had justly plagued, ver. 15–22. 4. In relieving mariners whom he had justly brought into a storm, ver. 23–30. 5. In changing the condition of territories, persons, and families at his pleasure, to the comfort of his people, and the restraining of wickedness, ver. 31–42. (2) It encourages men to a careful observation of God's providences, ver. 43. ¶ Let me sing this with a heart deeply affected with the various providences of God towards myself and others, while we have walked by the way; been confined in prisons; or lain in beds of languishing; traversed the surface of the depths, or laboured in our respective employments. Let me be a careful observer of providences, and compare them with the oracles of God, with my behaviour and my prayers, and with one another. So shall I understand the loving-kindness of the Lord.

PRAISE God, for he is good: for still
his mercies lasting be.
2 Let God's redeem'd say so, whom he
from th' en'my's hand did free;
3 And gather'd them out of the lands,
from north, south, east, and west.
4 They stray'd in desert's pathless way,
no city found to rest.

5 For thirst and hunger in them faints
6 their soul. When straits them press,
They cry unto the Lord, and he
them frees from their distress.
7 Them also in a way to walk
that right is he did guide,
That they might to a city go,
wherein they might abide.

8 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!

9 For he the soul that longing is
doth fully satisfy;
With goodness he the hungry soul
doth fill abundantly.

10 Such as shut up in darkness deep,
and in death's shade abide,
Whom strongly hath affliction bound,
and irons fast have ty'd:
11 Because against the words of God
they wrought rebelliously,
And they the counsel did contemn
of him that is most High:

12 Their heart he did bring down with grief,
they fell, no help could have.
13 In trouble then they cry'd to God,
he them from straits did save.
14 He out of darkness did them bring,
and from death's shade them take;
These bands, wherewith they had been,
asunder quite he brake. [bound,

15 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
16 Because the mighty gates of brass
in pieces he did tear,
By him in sunder also cut
the bars of iron were.

17 Fools, for their sin, and their offence,
do sore affliction bear;
18 All kind of meat their soul abhors;
they to death's gates draw near.
19 In grief they cry to God; he saves
them from their miseries.
20 He sends his word, them heals, and them
from their destructions frees.

21 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
22 And let them sacrifice to him
off'rings of thankfulness;
And let them show abroad his works
in songs of joyfulness.

23 Who go to sea in ships, and in
great waters trading be,
24 Within the deep these men God's works
and his great wonders see.
25 For he commands, and forth in haste
the stormy tempest flies,
Which makes the sea with rolling waves
aloft to swell and rise.

26 They mount to heav'n, then to the depths
they do go down again;
Their soul doth faint and melt away
with trouble and with pain.
27 They reel and stagger like one drunk,
at their wit's end they be:
28 Then they to God in trouble cry,
who them from straits doth free.

29 The storm is chang'd into a calm
at his command and will;
So that the waves, which rag'd before,
now quiet are and still.
30 Then are they glad, because at rest
and quiet now they be:
So to the haven he them brings,
which they desir'd to see.

31 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
32 Among the people gathered
let them exalt his name;
Among assembled elders spread
his most renowned fame.

33 He to dry land turns water-springs,
and floods to wilderness;
34 For sins of those that dwell therein,
fat land to barrenness.

35 The burned and parched wilderness
to water-pools he brings;
The ground that was dry'd up before
he turns to water-springs:

36 And there, for dwelling, he a place
doth to the hungry give,
That they a city may prepare
commodiously to live.
37 There sow they fields, and vineyards plant,
to yield fruits of increase.
38 His blessing makes them multiply,
lets not their beasts decrease.

39 Again they are diminished,
and very low brought down,
Through sorrow and affliction,
and great oppression.
40 He upon princes pours contempt,
and causeth them to stray,
And wander in a wilderness,
wherein there is no way.

41 Yet setteth he the poor on high
from all his miseries,
And he, much like unto a flock,
doth make him families.
42 They that are righteous shall rejoice,
when they the same shall see;
And, as ashamed, stop her mouth
shall all iniquity.

43 Whoso is wise, and will these things
observe, and them record,
Ev'n they shall understand the love
and kindness of the Lord.

## PSALM CVIII.

*A Psalm or Song of* David.

The first five verses of this Psalm are taken from Ps. lvii. 7-12, and contain praises and thanksgivings to God. The other eight are taken from Ps. lx. 5–12, and contain prayers for, and hopes of, promised mercies. ¶ Never scruple, my soul, to think, or to sing, or to pray over the same subjects of importance; but let there be always a nearness of affection, and a newness of spiritual vigour.

MY heart is fix'd, Lord; I will sing,
and with my glory praise.
2 Awake up psaltery and harp;
myself I'll early raise.
3 I'll praise thee 'mong the people, Lord;
'mong nations sing will I:
4 For above heav'n thy mercy's great,
thy truth doth reach the sky.

5 Be thou above the heavens, Lord,
exalted gloriously;
Thy glory all the earth above
be lifted up on high.
6 That those who thy beloved are
delivered may be,
O do thou save with thy right hand,
and answer give to me.

7 God in his holiness hath said,
Herein I will take pleasure;
Shechem I will divide, and forth
will Succoth's valley measure.
8 Gilead I claim as mine by right;
Manasseh mine shall be;
Ephraim is of my head the strength;
Judah gives laws for me;

9 Moab's my washing-pot; my shoe
I'll over Edom throw;
Over the land of Palestine
I will in triumph go.
10 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?

11 O God, thou who hadst cast us off,
this thing wilt thou not do?
And wilt not thou, ev'n thou, O God,
forth with our armies go?

12 Do thou from trouble give us help,
for helpless is man's aid.
13 Through God we shall do valiantly;
our foes he shall down tread.

## PSALM CIX.

*To the chief Musician, A Psalm of* David.

Probably David penned this Psalm with a view to Doeg or Ahithophel; and hence it is very like the 41st, 52d, 55th, 120th, and 140th. But the Holy Ghost herein hath a mediate respect to Jesus and Judas the traitor, Ac. i. 20. Observe (1) The Psalmist's bitter complaints on his enemies, as spiteful, deceitful, false, restless, unjust, and ungrateful, ver. 1–5. (2) His fearful denunciations of divine justice against his distinguished foe, that he should be delivered into the hand of Satan; should have his prayers rejected, his life shortened, his substance wasted, and his posterity rendered miserable, ver. 6–20. (3) His lamentation over his inward trouble, his approaching death, his instability of condition, pining sickness, reproach of enemies, and his prayers for mercy to himself, confusion to his enemies, and glory to his God, ver. 21–29. (4) His triumph in God, as his supporter and deliverer amidst all his troubles, ver. 30, 31. ¶ While I sing, let me be deeply affected with the sufferings of my Redeemer, and with the miseries of the Jews and others who abandon themselves to be his obstinate opposers. Let me implore, and by faith foresee, the failure of all my spiritual enemies, and the full redemption of my soul, and of the whole mystical body of Christ, notwithstanding all our sinful poverty and plagues.

O THOU the God of all my praise,
do thou not hold thy peace;
2 For mouths of wicked men to speak
against me do not cease:
The mouths of vile deceitful men
against me open'd me;
And with a false and lying tongue
they have accused me.

3 They did beset me round about
with words of hateful spight,
And though to them no cause I gave,
against me they did fight.
4 They for my love became my foes,
but I me set to pray.
5 Evil for good, hatred for love,
to me they did repay.

6 Set thou the wicked over him;
and upon his right hand
Give thou his greatest enemy,
ev'n Satan, leave to stand.
7 And when by thee he shall be judg'd,
let him condemned be;
And let his pray'r be turn'd to sin,
when he shall call on thee.

8 Few be his days, and in his room
his charge another take.
9 His children let be fatherless,
his wife a widow make.
10 His children let be vagabonds,
and beg continually;
And from their places desolate
seek bread for their supply.

11 Let covetous extortioners
catch all he hath away:
Of all for which he labour'd hath
let strangers make a prey.
12 Let there be none to pity him,
let there be none at all
That on his children fatherless
will let his mercy fall.

13 Let his posterity from earth
cut off for ever be,
And in the foll'wing age their name
be blotted out by thee.
14 Let God his father's wickedness
still to remembrance call;
And never let his mother's sin
be blotted out at all.

15 But let them all before the Lord
appear continually,
That he may wholly from the earth
cut off their memory.

16 Because he mercy minded not,
but persecuted still
The poor and needy, that he might
the broken-hearted kill.

17 As he in cursing pleasure took,
so let it to him fall;
As he delighted not to bless,
so bless him not at all.
18 As cursing he like clothes put on,
into his bowels so,
Like water, and into his bones,
like oil, down let it go.

19 Like to the garment let it be
which doth himself array,
And for a girdle, wherewith he
is girt about alway.
20 From God let this be their reward
that en'mies are to me,
And their reward that speak against
my soul maliciously.

21 But do thou, for thine own name's sake,
O God the Lord, for me:
Sith good and sweet thy mercy is,
from trouble set me free.
22 For I am poor and indigent,
afflicted sore am I,
My heart within me also is
wounded exceedingly.

23 I pass like a declining shade,
am like the locust tost:
24 My knees through fasting weaken'd are,
my flesh hath fatness lost.
25 I also am a vile reproach
unto them made to be;
And they that did upon me look
did shake their heads at me.

26 O do thou help and succour me,
who art my God and Lord:
And, for thy tender mercy's sake,
safety to me afford;
27 That thereby they may know that this
is thy almighty hand;
And that thou, Lord, hast done the same,
they may well understand.

28 Although they curse with spite, yet, Lord,
bless thou with loving voice:
Let them asham'd be when they rise;
thy servant let rejoice.
29 Let thou mine adversaries all
with shame be clothed over;
And let their own confusion
them, as a mantle, cover.

30 But as for me, I with my mouth
will greatly praise the Lord;
And I among the multitude
his praises will record.
31 For he shall stand at his right hand
who is in poverty,
To save him from all those that would
condemn his soul to die.

## PSALM CX.

*A Psalm of* David.

This Psalm relates wholly to Jesus Christ: and represents him (1) In his glorious offices, as a Prophet, gathering the nations by the proclamation of his gospel as the rod of his strength, ver. 2, 3; as our great High-priest, ver. 4; and as our exalted, victorious, and governing King, ver. 2, 3, 5, 6. (2) In his diversified states of debasement and exaltation, ver. 7, 1, 5. ¶ While I sing, let mine eyes be fixed, wholly fixed on my glorious Redeemer. Behold! how, having by himself purged our sins, he sat down on the right hand of the Majesty on high! Behold him, by the word of his grace, winning the race of sinful men to himself. Behold him able to save to the uttermost, because he ever liveth to make intercession for us. And let my mouth be filled with Hallelujahs and Hosannas in the highest, to Him who, by water and by blood, cometh in the name of the Lord to save me.

THE LORD did say unto my Lord,
Sit thou at my right hand,
Until I make thy foes a stool,
whereon thy feet may stand.

2 The Lord shall out of Sion send
the rod of thy great pow'r:
In midst of all thine enemies
be thou the governor.

3 A willing people in thy day
of pow'r shall come to thee,
In holy beauties from morn's womb;
thy youth like dew shall be.
4 The Lord himself hath made an oath,
and will repent him never,
Of th' order of Melchisedec
thou art a priest for ever.

5 The glorious and mighty Lord,
that sits at thy right hand,
Shall, in his day of wrath, strike through
kings that do him withstand.
6 He shall among the heathen judge,
he shall with bodies dead
The places fill· o'er many lands
he wound shall ev'ry head.

7 The brook that runneth in the way
with drink shall him supply;
And, for this cause, in triumph he
shall lift his head on high.

## PSALM CXI.

In this Psalm, every sentence of which begins with a new letter of the Hebrew alphabet, we have (1) The praising of God inculcated and exemplified, ver. 1. (2) The grounds of praise exhibited, viz. that God himself is gracious, full of compassion, and ever mindful of his covenant; and that his works are magnificent, pleasant, righteous, wonderful, perfect, kind, prudent, and durable, and all conformed to his promise and covenant, ver. 2–9. (3) A recommendation of a holy and reverential obedience to God, as the beginning of wisdom, ver. 10. ¶ While I sing, let my heart be all inflamed with the believing consideration of the marvellous works of redemption, as wrought for and on my soul,—all filled with that love which casteth out slavish fear, but powerfully promotes the filial reverence and awe of God.

PRAISE ye the Lord: with my whole heart
I will God's praise declare,
Where the assemblies of the just
and congregations are.
2 The whole works of the Lord our God
are great above all measure,
Sought out they are of ev'ry one
that doth therein take pleasure.

3 His work most honourable is,
most glorious and pure,
And his untainted righteousness
for ever doth endure.
4 His works most wonderful he hath
made to be thought upon:
The Lord is gracious, and he is
full of compassion.

5 He giveth meat unto all those
that truly do him fear;
And evermore his covenant
he in his mind will bear.
6 He did the power of his works
unto his people show,
When he the heathen's heritage
upon them did bestow.

7 His handy-works are truth and right;
all his commands are sure:
8 And, done in truth and uprightness,
they evermore endure.
9 He sent redemption to his folk;
his covenant for aye
He did command: holy his name
and rev'rend is alway.

10 Wisdom's beginning is God's fear;
good understanding they
Have all that his commands fulfil:
his praise endures for aye.

## PSALM CXII.

* This Psalm is also alphabetically composed, and contains (1) Invitations to praise God, ver. 1. (2) A delineation of the saints' character and blessedness; that they are well principled, honest, sincere, and kind; shall be blessed with prosperity outward and inward, with comfort amidst griefs, wisdom amidst perplexity, and with honour and stability; and that their posterity shall be blessed after them, ver. 2–9. (3) The misery of the wicked, ver. 10. ¶ While I sing this, let me try my character, and rejoice in hope of being blessed in Christ Jesus with all spiritual, temporal, and everlasting blessings.

PRAISE ye the Lord. The man is bless'd
that fears the Lord aright,
He who in his commandements
doth greatly take delight.
2 His seed and offspring powerful
shall be the earth upon:
Of upright men blessed shall be
the generation.

3 Riches and wealth shall ever be
within his house in store;
And his unspotted righteousness
endures for evermore.
4 Unto the upright light doth rise,
though he in darkness be:
Compassionate, and merciful,
and righteous, is he.

5 A good man doth his favour show,
and doth to others lend:
He with discretion his affairs
will guide unto the end.
6 Surely there is not any thing
that ever shall him move:
The righteous man's memorial
shall everlasting prove.

7 When he shall evil tidings hear,
he shall not be afraid:
His heart is fix'd, his confidence
upon the Lord is stay'd.
8 His heart is firmly stablished,
afraid he shall not be,
Until upon his enemies
he his desire shall see.

9 He hath dispers'd, giv'n to the poor;
his righteousness shall be
To ages all; with honour shall
his horn be raised high.
10 The wicked shall it see, and fret,
his teeth gnash, melt away:
What wicked men do most desire
shall utterly decay.

## PSALM CXIII.

This Psalm, with the five immediately following, were called the great HALLELUJAH, and used to be sung at the passover supper, Mat. xxvi. 30. Here (1) We are solemnly called to celebrate the praises of God, ver. 1–3. (2) We are plentifully furnished with matter of praise, viz. the *heights* of his glory and greatness, and the *depths* of his condescension and grace, ver 4–9. ¶ Think, O my soul, what the Lord hath done for me! and for mine! and for mankind!

PRAISE God: ye servants of the Lord,
O praise, the Lord's name praise.
2 Yea, blessed be the name of God
from this time forth always.
3 From rising sun to where it sets,
God's name is to be prais'd.
4 Above all nations God is high,
'bove heav'ns his glory rais'd.

5 Unto the Lord our God that dwells
on high, who can compare?
6 Himself that humbleth things to see
in heav'n and earth that are.
7 He from the dust doth raise the poor,
that very low doth lie;
And from the dunghill lifts the man
oppress'd with poverty;
8 That he may highly him advance,
and with the princes set;
With those that of his people are
the chief, ev'n princes great.
9 The barren woman house to keep
he maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

## PSALM CXIV.

In this Psalm are celebrated (1) God's bringing Israel out of their Egyptian slavery, ver. 1. (2) His setting up his tabernacle among them, and taking them for his peculiar people, ver. 2. (3) His dividing the Red Sea and Jordan before them, ver. 3, 5. (4) His awful descent on Mount Sinai to give them his law, ver. 4, 6, 7. (5) His providing them with water from the flinty rocks, ver. 8. ¶ While I sing, let my soul be affected with the grace, the glory, and the power of my God; with the mighty things he hath done for men, chiefly in the work of our redemption; and be encouraged to trust him in the greatest straits.

WHEN Isr'el out of Egypt went,
and did his dwelling change,
When Jacob's house went out from those
that were f language strange,
2 He Judah did his sanctuary,
his kingdom Isr'el make:
3 The sea it saw, and quickly fled,
Jordan was driven back.

4 Like rams the mountains, and like lambs
the hills skipp'd to and fro.
5 O sea, why fledd'st thou? Jordan, back
why wast thou driven so?
6 Ye mountains great, wherefore was it
that ye did skip like rams?
And wherefore was it, little hills,
that ye did leap like lambs?

7 O at the presence of the Lord,
earth, tremble thou for fear,
While as the presence of the God
of Jacob doth appear:
8 Who from the hard and stony rock
did standing water bring;
And by his pow'r did turn the flint
into a water-spring.

## PSALM CXV.

This Psalm instructs us, (1) To whom glory and praise ought to be ascribed: not to ourselves, but to God, for his mercy and truth, ver. 1: not to lifeless senseless idols, but to God, whose throne is in the heavens, and who doth whatever is best. ver. 2–8, 15, 16. (2) How we are to glorify God, 1. By trusting in him, crediting his promise, and receiving his blessings, ver. 9–15. 2. By blessing him while we live, ver. 17, 18. ¶ Learn, my soul, to deny thyself; to take up thy cross and follow Christ; and to keep thyself from idols. But make JEHOVAH, as reconciled in Christ, thy portion, thy trust, thy help, thy shield, thy blessedness, thy comfort, thy praise; and consider thine earthly enjoyments as the gracious gifts of thy God, and an earnest of thy far more exceeding and eternal weight of glory.

NOT unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth,
and for thy mercy's sake.
2 O wherefore should the heathen say,
Where is their God now gone?
3 But our God in the heavens is,
what pleas'd him he hath done.

4 Their idols silver are and gold,
work of men's hands they be.
5 Mouths have they, but they do not speak;
and eyes, but do not see;
6 Ears have they, but they do not hear;
noses, but savour not;
7 Hands, feet, but handle not, nor walk;
nor speak they through their throat.

8 Like them their makers are, and all
on them their trust that build.
9 O Isr'él, trust thou in the Lord,
he is their help and shield.
10 O Aaron's house, trust in the Lord,
their help and shield is he.
11 Ye that fear God, trust in the Lord,
their help and shield he'll be.

12 The Lord of us hath mindful been,
and he will bless us still:
He will the house of Isr'el bless,
bless Aaron's house he will.
13 Both small and great, that fear the Lord,
he will them surely bless.
14 The Lord will you, you and your seed,
aye more and more increase.

15 O blessed are ye of the Lord,
who made the earth and heav'n.
16 The heav'n, ev'n heav'ns, are God's, but he
earth to men's sons hath giv'n.
17 The dead, nor who to silence go,
God's praise do not record.
18 But henceforth we for ever will
bless God. Praise ye the Lord.

## PSALM CXVI.

This is a Psalm of thanksgiving somewhat similar to the 18th, 30th, 40th, and 103d; and represents (1) The Psalmist's great distress and danger, which had almost driven him to despair, ver. 3, 10, 11. (2) The application he made to God by prayer for relief; and his experience of God's gracious kindness, in granting his requests, in hearing, pitying, and delivering him, ver. 1, 2, 4, 5, 6, 8. (3) His sincere and hearty resolutions, to make a grateful acknowledgment of God's kindness by loving him, ver. 1; continuing to call on him and receive from him, ver. 2, 13, 17; resting in him, ver. 7; walking before him as his devoted servant, ver. 9, 16; public confession of God's tender regard to him, ver. 12-15, and sincere and public paying of his vows to him, ver. 18, 19. ¶ While I sing, let me think, as before God, what of these blessings I have experienced, what of these duties I have earnestly practised. If God hath redeemed me from the broken law, from the lowest hell, from the mouth of the infernal lion, and from the power of my corrupt lusts, let my soul, and all that is within me, be stirred up to bless his holy name; and let me never lose the heart-animating impressions of his benefits.

I LOVE the Lord, because my voice
and prayers he did hear.
2 I, while I live, will call on him,
who bow'd to me his ear.
3 Of death the cords and sorrows did
about me compass round;
The pains of hell took hold on me,
I grief and trouble found.

4 Upon the name of God the Lord
then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.
5 God merciful and righteous is,
yea, gracious is our Lord.
6 God saves the meek: I was brought low,
he did me help afford.

7 O thou my soul, do thou return
unto thy quiet rest;
For largely, lo, the Lord to thee
his bounty hath exprest.
8 For my distressed soul from death
deliver'd was by thee:
Thou didst my mourning eyes from tears,
my feet from falling, free.

9 I in the land of those that live
will walk the Lord before.
10 I did believe, therefore I spake:
I was afflicted sore.
11 I said, when I was in my haste,
that all men liars be.
12 What shall I render to the Lord
for all his gifts to me?

13 I'll of salvation take the cup,
on God's name will I call:
14 I'll pay my vows now to the Lord
before his people all.
15 Dear in God's sight is his saints' death.
16 Thy servant, Lord, am I;
Thy servant sure, thine handmaid's son:
my bands thou didst untie.

17 Thank-off'rings I to thee will give,
and on God's name will call.
18 I'll pay my vows now to the Lord
before his people all;
19 Within the courts of God's own house,
within the midst of thee,
O city of Jerusalem.
Praise to the Lord give ye.

## PSALM CXVII.

This Psalm relates to the gospel church. Here are (1) A short, but solemn, call to the redeemed of all nations to praise their God, ver. 1. (2) Rich matter of praise suggested, viz. the unbounded mercy and everlasting faithfulness of God; and hence the fulness, kindness, and stability of his covenant promises, and the accomplishment thereof, ver. 2. ¶ If this Psalm is short, let me sing it in the full assurance of faith, and with a heart all inflamed with the loving-kindness, and all enraptured with admiration of the goodness of God, towards men, towards the Gentiles, and towards my soul.

O GIVE ye praise unto the Lord,
all nations that be;
Likewise, ye people all, accord
his name to magnify.
2 For great to us-ward ever are
his loving-kindnesses:
His truth endures for evermore.
The Lord O do ye bless.

## PSALM CXVIII.

This Psalm was probably composed by David soon after his advancement to, and settlement on his throne, 2 Sa. v. viii And contains (1) His earnest exhortations to persons of all ranks, offices, and states, to praise the Lord for his everlasting mercy and kindness, ver. 1-4. (2) By a recital of the great and gracious things which God had done for him, he encourages himself and others to trust in God alone, ver. 5-18. (3) His thanksgivings for God's advancement of him to the throne, notwithstanding of all opposition,—as typical of the exaltation of Jesus Christ, ver. 19-23. (4) His and the priests' and peoples' triumph in the expected prosperity of his reign, and of the flourishing kingdom of Christ, ver. 24-29. ¶ While I sing, let my soul soar aloft to Jesus and his sure mercies. Let me behold him, who, for the suffering of death, was made a little lower than the angels, now crowned with glory and honour, having all his enemies put under his feet, but himself invested with all power in heaven and in earth,—and furnished with all gifts for men; yea, for the rebellious also, that God the Lord may dwell among them, and, as the God of their salvation, daily load them with his benefits. Let me rejoice in his highness, and have myself, and all my services, bound with cords to his altar; and God forbid I should conclude the notes, without entering into the very marrow of the sense. Thou art MY GOD, I will thee exalt; MY GOD, I will thee praise.

O PRAISE the Lord, for he is good;
his mercy lasteth ever.
2 Let those of Israel now say,
His mercy faileth never.
3 Now let the house of Aaron say,
His mercy lasteth ever.
4 Let those that fear the Lord now say,
His mercy faileth never.

5 I in distress call'd on the Lord;
the Lord did answer me;
He in a large place did me set,
from trouble made me free.
6 The mighty Lord is on my side,
I will not be afraid;
For any thing that man can do
I shall not be dismay'd.

7 The Lord doth take my part with them
that help to succour me:
Therefore on those that do me hate
I my desire shall see.
8 Better it is to trust in God
than trust in man's defence;
9 Better to trust in God than make
princes our confidence.

10 The nations, joining all in one,
did compass me about:
But in the Lord's most holy name
I shall them all root out.
11 They compass'd me about; I say,
they compass'd me about:
But in the Lord's most holy name
I shall them all root out.
12 Like bees they compass'd me about;
like unto thorns that flame
They quenched are: for them shall I
destroy in God's own name.
13 Thou sore hast thrust, that I might fall,
but my Lord helped me.
14 God my salvation is become,
my strength and song is he.

15 In dwellings of the righteous
is heard the melody
Of joy and health: the Lord's right hand
doth ever valiantly.
16 The right hand of the mighty Lord
exalted is on high;
The right hand of the mighty Lord
doth ever valiantly.

17 I shall not die, but live, and shall
the works of God discover.
18 The Lord hath me chastised sore,
but not to death giv'n over.
19 O set ye open unto me
the gates of righteousness;
Then will I enter into them,
and I the Lord will bless.

20 This is the gate of God, by it
the just shall enter in.
21 Thee will I praise, for thou me heard'st,
and hast my safety been.
22 That stone is made head corner-stone,
which builders did despise:
23 This is the doing of the Lord,
and wondrous in our eyes.

24 This is the day God made, in it
we'll joy triumphantly.
25 Save now, I pray thee, Lord; I pray,
send now prosperity.
26 Blessed is he in God's great name
that cometh us to save:
We, from the house which to the Lord
pertains, you blessed have.

27 God is the Lord, who unto us
hath made light to arise:
Bind ye unto the altar's horns
with cords the sacrifice.
28 Thou art my God, I'll thee exalt;
my God, I will thee praise.
29 Give thanks to God, for he is good:
his mercy lasts always.

## PSALM CXIX.

This Psalm is a collection of David's precious thoughts, sorrowful complaints, humble petitions, and holy resolutions, which, it seems, he had written down as they occurred; and which, in the end of his life, he digested into the form in which they now stand, consisting of as many parts as there are letters in the Hebrew alphabet, the eight verses of each always beginning with the same letter in the original. The general scope of it is to magnify God's Word, and make it honourable; to intimate, that it informs us of whatever we ought to expect from God in the way of gracious donation, and of whatever he may expect from us in the way of grateful returns of duty. This is represented under ten different characters, one or other of which is to be found in every verse, excepting the 122d and 123d,—as God's LAW, because framed and published by him as our Sovereign;—his COMMANDMENTS, because given with authority, and lodged with us as a trust;—his PRECEPTS, because peremptorily prescribed, and not left as a thing indifferent;—his STATUTES, because fixed and determined, and of perpetual obligation;—his WORD, because it is the declaration of his mind, and Christ, his essential WORD, is ALL and IN ALL therein;—his WAY, because it represents Christ the *way, the truth, and the life*, and is the rule of our faith and obedience;—his TESTIMONIES, because therein God, upon his word and his oath, declares to men the truths necessary to be known in order to his honour and their salvation,—as ratified in the death of his Son;—his JUDGMENTS, because framed in infinite wisdom, and by which we must both judge and be judged;—but in ver. 75, 84, 121, *judgment* denotes righteous conduct;—it is called his RIGHTEOUSNESS, because it is holy, just, and good, and is the perfect standard of righteousness;—and his TRUTH or FAITHFULNESS, because his leading truths are eternal; and the faithfulness of God is pledged in every point thereof. ¶ While I sing, let me, all along, enter into the spirit of the Psalm. Let my delight be in God's testimonies; my desires after God's presence; and my endeavours to have God honoured. Let God's Word be my rule, my food, my armour, my wealth, my comfort; and God himself, as therein revealed and bestowed, be my everlasting and infinite ALL.

# PSALM CXIX.

## ALEPH. *Part 1st.*

Here (1) David marks out holy men as the only blessed men, ver. 1–3. (2) Begs that, to his own honour and satisfaction, he may be helped of God to an upright observance of his laws, ver. 4–6. (3) In the faith of God's direction and assistance, he resolves to praise and obey him, ver. 7, 8.

BLESSED are they that undefil'd,
and straight are in the way;
Who in the Lord's most holy law
do walk, and do not stray.
2 Blessed are they who to observe
his statutes are inclin'd;
And who do seek the living God
with their whole heart and mind.

3 Such in his ways do walk, and they
do no iniquity.
4 Thou hast commanded us to keep
thy precepts carefully.
5 O that thy statutes to observe
thou would'st my ways direct!
6 Then shall I not be sham'd, when I
thy precepts all respect.

7 Then with integrity of heart
thee will I praise and bless,
When I the judgments all have learn'd
of thy pure righteousness.
8 That I will keep thy statutes all
firmly resolv'd have I:
O do not then, most gracious God,
forsake me utterly.

## BETH. *Part 2d.*

He (1) Points out the proper method of mortifying lusts, and attaining true holiness, ver. 9. (2) Professes his attachment to God and his word, and supplicates wisdom, direction, and support, ver. 10–12. (3) Reflects, with satisfaction, on his former regard to God's truths and ways, ver. 13, 14. And (4) Resolves to persevere therein, ver. 15, 16.

9 By what means shall a young man learn
his way to purify?
If he according to thy word
thereto attentive be.
10 Unfeignedly thee have I sought
with all my soul and heart:
O let me not from the right path
of thy commands depart.

11 Thy word I in my heart have hid,
that I offend not thee.
12 O Lord, thou ever blessed art,
thy statutes teach thou me.
13 The judgments of thy mouth each one
my lips declared have:
14 More joy thy testimonies' way
than riches all me gave.

15 I will thy holy precepts make
my meditation;
And carefully I'll have respect
unto thy ways each one.
16 Upon thy statutes my delight
shall constantly be set:
And, by thy grace, I never will
thy holy word forget.

## GIMEL. *Part 3d.*

(1) With eagerness and longings of heart he supplicates divine favour and instruction in God's truths, ver. 17–20. (2) Remarks the just dealings of God upon such as wander from his ways, ver. 21. (3) Supplicates preservation from reproach, as he observed, meditated on, delighted in, and consulted God's word in all his conduct, ver. 22–24.

17 With me thy servant, in thy grace,
deal bountifully, Lord;
That by thy favour I may live,
and duly keep thy word.
18 Open mine eyes, that of thy law
the wonders I may see.
19 I am a stranger on this earth,
hide not thy laws from me.

20 My soul within me breaks, and doth
much fainting still endure,
Through longing that it hath all times
unto thy judgments pure.

21 Thou hast rebuk'd the cursed proud,
who from thy precepts swerve.
22 Reproach and shame remove from me,
for I thy laws observe.

23 Against me princes spake with spite,
while they in council sat:
But I thy servant did upon
thy statutes meditate.
24 My comfort, and my heart's delight,
thy testimonies be;
And they, in all my doubts and fears,
are counsellors to me.

## DALETH. *Part 4th.*

He (1) Represents his distress, and his behaviour under it, ver. 25, 26, 28, 30, 31. (2) Supplicates spiritual quickening, instruction, strength, rectitude of sentiment, and honour, in the Lord's way, ver. 25–31. (3) Resolves, under the influences of heaven, to be more active in holiness, ver. 32.

25 My soul to dust cleaves: quicken me,
according to thy word.
26 My ways I show'd, and me thou heard'st:
teach me thy statutes, Lord.
27 The way of thy commandements
make me aright to know;
So all thy works that wondrous are
I shall to others show.

28 My soul doth melt, and drop away,
for heaviness and grief:
To me, according to thy word,
give strength, and send relief.
29 From me the wicked way of lies
let far removed be;
And graciously thy holy law
do thou grant unto me.

30 I chosen have the perfect way
of truth and verity:
Thy judgments that most righteous are
before me laid have I.
31 I to thy testimonies cleave;
shame do not on me cast.
32 I'll run thy precepts' way, when thou
my heart enlarged hast.

## HE. *Part 5th.*

He (1) Prays for divine instructions, sanctifying influences, and quickening grace; for the accomplishment of God's promises to him;—and against covetousness, vanity, and reproach, ver. 33–40. (2) Enforces his requests from his holy resolutions, his relation to God, his zeal for his honour, and his regard to his excellent declarations, promises, and precepts, ver. 33, 34, 38–40.

33 Teach me, O Lord, the perfect way
of thy precepts divine,
And to observe it to the end
I shall my heart incline.
34 Give understanding unto me,
so keep thy law shall I;
Yea, ev'n with my whole heart I shall
observe it carefully.

35 In thy law's path make me to go;
for I delight therein.
36 My heart unto thy testimonies,
and not to greed, incline.
37 Turn thou away my sight and eyes
from viewing vanity;
And in thy good and holy way
be pleas'd to quicken me.

38 Confirm to me thy gracious word,
which I did gladly hear,
Ev'n to thy servant, Lord, who is
devoted to thy fear.
39 Turn thou away my fear'd reproach;
for good thy judgments be.
40 Lo, for thy precepts I have long'd;
in thy truth quicken me.

## VAU. *Part 6th.*

Here are (1) The prayers he presented to God, ver. 41, 43. (2) The graces he exercised upon God and his word, *faith*, *hope*, *love*, ver. 42, 43, 47, 48. (3) The practice he resolved on, through grace: to keep God's law; to seek and cheerfully practise his precepts; boldly publish his truth to others; and to delight in, meditate on, and zealously reduce them to practice, ver. 44–48.

41 Let thy sweet mercies also come
and visit me, O Lord;
Ev'n thy benign salvation,
according to thy word.
42 So shall I have wherewith I may
give him an answer just,
Who spitefully reproacheth me;
for in thy word I trust.

43 The word of truth out of my mouth
take thou not utterly;
For on thy judgments righteous
my hope doth still rely.
44 So shall I keep for evermore
thy law continually.
45 And, sith that I thy precepts seek,
I'll walk at liberty.

46 I'll speak thy word to kings, and I
with shame shall not be mov'd;
47 And will delight myself always
in thy laws, which I lov'd.
48 To thy commandments, which I lov'd,
my hands lift up I will;
And I will also meditate
upon thy statutes still.

## ZAIN. *Part 7th.*

Represents (1) The comfort he had found in God's word, ver. 49, 50, 52, 54. (2) His desire that God would fulfil his promises, ver. 49; and his care to remember, think on, and practise God's truths, ver. 51, 52, 55, 56. (3) The injurious reproach he suffered from the wicked; his abhorrence of their sin, and dread of their punishment, ver. 51, 53.

49 Remember, Lord, thy gracious word
thou to thy servant spake,
Which, for a ground of my sure hope,
thou causedst me to take.
50 This word of thine my comfort is
in mine affliction:
For in my straits I am reviv'd
by this thy word alone.

51 The men whose hearts with pride are stuff'd
did greatly me deride;
Yet from thy straight commandements
I have not turn'd aside.
52 Thy judgments righteous, O Lord,
which thou of old forth gave,
I did remember, and myself
by them comforted have.

53 Horror took hold on me, because
ill men thy law forsake.
54 I in my house of pilgrimage
thy laws my songs do make.
55 Thy name by night, Lord, I did mind,
and I have kept thy law.
56 And this I had, because thy word
I kept, and stood in awe.

## CHETH. *Part 8th.*

We have here (1) The portion he chose, ver. 57. (2) The purpose he formed, ver. 57. (3) The prayers he offered up for favour, mercy, and instruction, ver. 58–64. (4) The penitential care he took to obey God's law, ver. 59–61. (5) The complaint he uttered, ver. 61. (6) His fervent thanksgiving, ver. 62. (7) His choice companions, ver. 63. (8) His deep sense of God's abundant mercy and grace, ver. 64.

57 Thou my sure portion art alone,
which I did chuse, O Lord:
I have resolv'd, and said, that I
would keep thy holy word.
58 With my whole heart I did entreat
thy face and favour free:
According to thy gracious word
be merciful to me.

59 I thought upon my former ways,
and did my life well try;
And to thy testimonies pure
my feet then turned I.
60 I did not stay, nor linger long,
as those that slothful are;
But hastily thy laws to keep
myself I did prepare.

61 Bands of ill men me robb'd; yet I
thy precepts did not slight.
62 I'll rise at midnight thee to praise,
ev'n for thy judgments right.
63 I am companion to all those
who fear, and thee obey.
64 O Lord, thy mercy fills the earth:
teach me thy laws, I pray.

TETH. *Part 9th.*

Contains (1) Hearty acknowledgments of God's faithfulness and goodness, and of the excellency and usefulness of his word, ver. 65, 68, 72. (2) Humble acknowledgments of the advantage he had received from his afflictions, ver. 67, 71. (3) Complaints of the pride, calumnious reproach, and luxurious stupidity, of wicked men, ver. 69, 70. (4) Supplications for divine instruction, ver. 66, 68. (5) Declarations of his regard to God's word, and resolutions to persevere in the observance thereof, ver. 66-72.

65 Well hast thou with thy servant dealt,
as thou didst promise give.
66 Good judgment me, and knowledge teach,
for I thy word believe.
67 Ere I afflicted was I stray'd;
but now I keep thy word.
68 Both good thou art, and good thou do'st:
teach me thy statutes, Lord.

69 The men that are puff'd up with pride
against me forg'd a lie;
Yet thy commandements observe
with my whole heart will I.
70 Their hearts, through worldly ease and wealth,
as fat as grease they be:
But in thy holy law I take
delight continually.

71 It hath been very good for me
that I afflicted was,
That I might well instructed be,
and learn thy holy laws.
72 The word that cometh from thy mouth
is better unto me
Than many thousands and great sums
of gold and silver be.

JOD. *Part 10th.*

Contains (1) Thankful acknowledgments of God's kindness in creation, and of his equity and faithfulness in afflicting, ver. 73, 75. (2) Earnest supplications for divine instruction; for fresh discoveries of God's mercy; for the confusion of enemies, the comfortable fellowship of friends, and for an honourable soundness of heart, ver. 73, 76, 77. 79, 80. (3) Holy joy in the comfort of fellow saints, and especially in God's mercy and word, ver. 74, 76, 77. (4) A holy resolution to meditate on, and cleave to, God's testimonies amidst persecution. ver. 78.

73 Thou mad'st and fashion'dst me: thy laws
to know give wisdom, Lord.
74 So who thee fear shall joy to see
me trusting in thy word.
75 That very right thy judgments are
I know, and do confess;
And that thou hast afflicted me
in truth and faithfulness.

76 O let thy kindness merciful,
I pray thee, comfort me,
As to thy servant faithfully
was promised by thee.
77 And let thy tender mercies come
to me, that I may live;
Because thy holy laws to me
sweet delectation give.

78 Lord, let the proud ashamed be;
for they, without a cause,
With me perversely dealt: but I
will muse upon thy laws.
79 Let such as fear thee, and have known
thy statutes, turn to me.
80 My heart let in thy laws be sound,
that sham'd I never be.

CAPH. *Part 11th.*

Contains (1) Bitter complaints of great and long distress, ver. 81-87. (2) Fervent supplications for speedy comfort, help, and quickening, ver. 82, 86, 88. (3) Pleas wherewith these supplications are enforced; as that his distress was become insupportable; that his hope was in God's word, and he clave to it in his profession and practice; that his life was but short to have so much of it spent in the furnace of affliction; that the malice and pride of his enemies were excessive; and, in fine, that God's loving-kindness was infinite, ver. 81-88.

81 My soul for thy salvation faints;
yet I thy word believe.
82 Mine eyes fail for thy word: I say,
When wilt thou comfort give?
83 For like a bottle I'm become,
that in the smoke is set:
I'm black, and parch'd with grief; yet I
thy statutes not forget.

84 How many are thy servant's days?
when wilt thou execute
Just judgment on these wicked men
that do me persecute?
85 The proud have digged pits for me,
which is against thy laws.
86 Thy words all faithful are: help me,
pursu'd without a cause.

87 They so consum'd me, that on earth
my life they scarce did leave:
Thy precepts yet forsook I not,
but close to them did cleave.
88 After thy loving-kindness, Lord,
me quicken, and preserve:
The testimony of thy mouth
so shall I still observe.

LAMED. *Part 12th.*

Represents (1) The eternity and unchangeableness of God's word and works, ver. 89-91. (2) The advantage of delighting in, and cleaving to, God's truths, ver. 92, 93. (3) God's interest in men a reason of his saving the observers of his law, ver. 94. (4) David's adherence to God's truths amidst furious persecution, ver. 95. (5) The superlative excellency of God's word above all earthly enjoyments, ver. 96.

89 Thy word for ever is, O Lord,
in heaven settled fast;
90 Unto all generations
thy faithfulness doth last:
The earth thou hast established,
and it abides by thee.
91 This day they stand as thou ordain'dst,
for all thy servants be.

92 Unless in thy most perfect law
my soul delights had found,
I should have perished, when as
my troubles did abound.
93 Thy precepts I will ne'er forget;
they quick'ning to me brought.
94 Lord, I am thine; O save thou me:
thy precepts I have sought.

95 For me the wicked have laid wait,
me seeking to destroy:
But I thy testimonies true
consider will with joy.
96 An end of all perfection
here have I seen, O God:
But as for thy commandement,
it is exceeding broad.

MEM. *Part 13th.*

Represents the Psalmist's ardent affection to God's law, ver. 97. Because (1) Thereby he had attained much useful knowledge and wisdom, ver. 98-100; (2) Thereby he was enabled to refrain from, and hate sin, ver. 101, 104; (3) Thereby he was preserved steady in the path of duty, ver. 101, 102; and (4) Thereby he obtained much comfort to his soul, ver. 103.

97 O how love I thy law! it is
my study all the day:
98 It makes me wiser than my foes;
for it doth with me stay.
99 Than all my teachers now I have
more understanding far;
Because my meditation
thy testimonies are.

100 In understanding I excel
those that are ancients;
For I endeavoured to keep
all thy commandements.

101 My feet from each ill way I stay'd,
that I may keep thy word.
102 I from thy judgments have not swerv'd;
for thou hast taught me, Lord.

103 How sweet unto my taste, O Lord,
are all thy words of truth!
Yea, I do find them sweeter far
than honey to my mouth.
104 I through thy precepts, that are pure,
do understanding get;
I therefore ev'ry way that's false
with all my heart do hate.

NUN. *Part 14th.*

Represents (1) The remarkable usefulness of God's word, ver. 105. (2) David's solemn dedication of himself to God's service, ver. 106. (3) His recourse to God by prayer under his afflictions, ver. 107, 108. (4) His faithful adherence to God's way amidst trouble and persecution, ver. 109, 110. (5) his solemn and deliberate choice of God's word for his portion and rule, ver. 111, 112.

105 Thy word is to my feet a lamp,
and to my path a light.
106 I sworn have, and I will perform,
to keep thy judgments right.
107 I am with sore affliction
ev'n overwhelm'd, O Lord:
In mercy raise and quicken me,
according to thy word.

108 The free-will-off'rings of my mouth
accept, I thee beseech:
And unto me thy servant, Lord,
thy judgments clearly teach.
109 Though still my soul be in my hand,
thy laws I'll not forget.
110 I err'd not from them, though for me
the wicked snares did set.

111 I of thy testimonies have
above all things made choice,
To be my heritage for aye;
for they my heart rejoice.
112 I carefully inclined have
my heart still to attend;
That I thy statutes may perform
alway unto the end.

SAMECH. *Part 15th.*

We have here (1) David's hatred of sin and love of God's law, ver. 113. (2) His profession of dependence upon God, ver. 114. (3) His debarring of wicked men from his company, ver. 115. (4) His prayer for support, comfort, and honour, in the Lord's way, 116, 117. (5) His foresight of, and trembling at, the ruin of the wicked, ver. 118-120.

113 I hate the thoughts of vanity,
but love thy law do I.
114 My shield and hiding-place thou art:
I on thy word rely.
115 All ye that evil-doers are
from me depart away;
For the commandments of my God
I purpose to obey.

116 According to thy faithful word
uphold and stablish me,
That I may live, and of my hope
ashamed never be.
117 Hold thou me up, so shall I be
in peace and safety still;
And to thy statutes have respect
continually I will.

118 Thou tread'st down all that love to stray;
false their deceit doth prove.
119 Lewd men, like dross, away thou putt'st;
therefore thy law I love.
120 For fear of thee my very flesh
doth tremble, all dismay'd;
And of thy righteous judgments, Lord,
my soul is much afraid.

AIN. *Part 16th.*

Here David (1) Appeals to God as to his integrity and equity, ver. 121. (2) Supplicates that God would protect him against enemies; grant him merciful deliverance and saving instruction, and arise for the maintenance of his own honour, ver. 121-126.

(3) Enforces his requests with these pleas, That he was God's servant; and that he could no longer bear up under trouble, ver. 122-125. (4) Professes his superlative regard to God's law, and hatred of all iniquity, ver. 127, 128.

121 To all men I have judgment done,
performing justice right;
Then let me not be left unto
my fierce oppressors' might.
122 For good unto thy servant, Lord,
thy servant's surety be:
From the oppression of the proud
do thou deliver me.
123 Mine eyes do fail with looking long
for thy salvation,
The word of thy pure righteousness
while I do wait upon.
124 In mercy with thy servant deal,
thy laws me teach and show.
125 I am thy servant, wisdom give,
that I thy laws may know.
126 'Tis time thou work, Lord; for they have
made void thy law divine.
127 Therefore thy precepts more I love
than gold, yea, gold most fine.
128 Concerning all things thy commands
all right I judge therefore;
And ev'ry false and wicked way
I perfectly abhor.

PE. *Part 17th.*

Here David (1) Declares his esteem of, and regard to God's word, ver. 129-131; and his deep concern for men's violation thereof, ver. 136. (2) Supplicates for mercy, direction, preservation, deliverance, spiritual comfort, and instruction, ver. 132-135.

129 Thy statutes, Lord, are wonderful,
my soul them keeps with care.
130 The entrance of thy words gives light,
makes wise who simple are.
131 My mouth I have wide opened,
and panted earnestly,
While after thy commandements
I long'd exceedingly.
132 Look on me, Lord, and merciful
do thou unto me prove,
As thou art wont to do to those
thy name who truly love.
133 O let my footsteps in thy word
aright still order'd be:
Let no iniquity obtain
dominion over me.
134 From man's oppression save thou me,
so keep thy laws I will.
135 Thy face make on thy servant shine;
teach me thy statutes still.
136 Rivers of waters from mine eyes
did run down, when I saw
How wicked men run on in sin,
and do not keep thy law.

TSADDI. *Part 18th.*

Contains (1) David's celebration of the righteousness of God's nature and work, and of the righteousness, faithfulness, and purity of his word, ver. 137, 138, 140, 142, 144. (2) His avowed remembrance of, zeal for, and delight in God's word, notwithstanding of much contempt and trouble suffered on account of his adherence to it, ver. 139-143. (3) His fervent prayer for spiritual instruction, ver. 144.

137 O Lord, thou art most righteous;
thy judgments are upright.
138 Thy testimonies thou command'st
most faithful are and right.
139 My zeal hath ev'n consumed me,
because mine enemies
Thy holy words forgotten have,
and do thy laws despise.
140 Thy word's most pure, therefore on it
thy servant's love is set.
141 Small, and despis'd I am, yet I
thy precepts not forget.
142 Thy righteousness is righteousness
which ever doth endure:
Thy holy law, Lord, also is
the very truth most pure.
143 Trouble and anguish have me found,
and taken hold on me:
Yet in my trouble my delight
thy just commandments be.
144 Eternal righteousness is in
thy testimonies all:
Lord, to me understanding give,
and ever live I shall.

KOPH. *Part 19th.*

Contains (1) David's importunate supplications for gracious audience, necessary salvation, and quickening influence, ver. 145-147, 149. (2) His hopes in, and meditations on God's word, as perfectly true and perpetually stable, ver. 147, 148, 151, 152. (3) In danger from wicked men, he flees to God for relief, ver. 149-151.

145 With my whole heart I cry'd, Lord, hear;
I will thy word obey.
146 I cry'd to thee; save me, and I
will keep thy laws alway.
147 I of the morning did prevent
the dawning, and did cry:
For all mine expectation
did on thy word rely.
148 Mine eyes did timeously prevent
the watches of the night,
That in thy word with careful mind
then meditate I might.
149 After thy loving-kindness hear
my voice, that calls on thee:
According to thy judgment, Lord,
revive and quicken me.
150 Who follow mischief they draw nigh;
they from thy law are far:
151 But thou art near, Lord; most firm truth
all thy commandments are.
152 As for thy testimonies all,
of old this have I try'd,
That thou hast surely founded them
for ever to abide.

RESH. *Part 20th.*

Contains (1) David's cries to God, That he would consider his affliction, plead his cause, deliver him, and quicken his soul, ver. 153, 154, 156, 159. (2) His adherence to, love for, and high esteem of God's word, ver. 153, 154, 157, 159, 160. (3) His description of the character and misery of the wicked, ver. 155, 157, 158.

153 Consider mine affliction,
in safety do me set:
Deliver me, O Lord, for I
thy law do not forget.
154 After thy word revive thou me;
save me, and plead my cause.
155 Salvation is from sinners far;
for they seek not thy laws.
156 O Lord, both great and manifold
thy tender mercies be:
According to thy judgments just,
revive and quicken me.
157 My persecutors many are,
and foes that do combine;
Yet from thy testimonies pure
my heart doth not decline.
158 I saw transgressors, and was griev'd,
for they keep not thy word.
159 See how I love thy law! as thou
art kind, me quicken, Lord.
160 From the beginning all thy word
hath been most true and sure:
Thy righteous judgments ev'ry one
for evermore endure.

SCHIN. *Part 21st.*

Here (1) David complains to God of persecution from princes, ver. 161. (2) Professes his holy awe of, his delight in, his love to, and careful observance of God's testimonies, and his utter detestation of falsehood, ver. 161-164, 167, 168. (3) Avows his persuasion of the happiness of the godly, and his own hopes of God's salvation, ver. 165, 166.

161 Princes have persecuted me,
although no cause they saw.
But still of thy most holy word
my heart doth stand in awe.
162 I at thy word rejoice, as one
of spoil that finds great store.
163 Thy law I love; but lying all
I hate and do abhor.
164 Sev'n times a-day it is my care
to give due praise to thee;
Because of all thy judgments, Lord,
which righteous ever be.
165 Great peace have they who love thy law;
offence they shall have none.
166 I hop'd for thy salvation, Lord,
and thy commands have done.
167 My soul thy testimonies pure
observed carefully;
On them my heart is set, and them
I love exceedingly.
168 Thy testimonies and thy laws
I kept with special care;
For all my works and ways each one
before thee open are.

TAU. *Part 22d.*

Here are (1) David's prayers for access to God, and for instruction, deliverance, help, and recovery from God, ver. 169, 170, 173, 175, 176. (2) Hearty professions of his regard to God's word, and the salvation therein contained, ver. 169-176. His humble confession of his wandering from God, and desire to be brought back, ver. 176.

169 O let my earnest pray'r and cry
come near before thee, Lord:
Give understanding unto me,
according to thy word.
170 Let my request before thee come:
after thy word me free.
171 My lips shall utter praise, when thou
hast taught thy laws to me.
172 My tongue of thy most blessed word
shall speak, and it confess;
Because all thy commandements
are perfect righteousness.
173 Let thy strong hand make help to me:
thy precepts are my choice.
174 I long'd for thy salvation, Lord,
and in thy law rejoice.
175 O let my soul live, and it shall
give praises unto thee;
And let thy judgments gracious
be helpful unto me.
176 I, like a lost sheep, went astray;
thy servant seek, and find:
For thy commands I suffer'd not
to slip out of my mind.

## PSALM CXX.

*A Song of Degrees.*

Why this Psalm and the fourteen following are called Songs of Degrees, we do not certainly know. It is plain that some of them are suited to secret worship, some to family, and others to the public assembly. This Psalm, from its affinity to the 52d, is supposed to refer to Doeg the Edomite, 1 Sa. xxii. We have (1) The Psalmist's prayer to God for deliverance from the ruinous influence of malicious and false accusations, ver. 1, 2. (2) His denunciation of the just, fearful, and lasting judgments of God against his accusers, ver. 3, 4. (3) His complaints of his quarrelsome and vexatious neighbours, ver. 5-7. ¶ Never dare, my soul, to utter falsehood, or even truth, in a malicious manner. Never dare to rush upon the fierce and lasting indignation of the Almighty. Never choose to make this world thy country, where sin and troubles so abound. But, ye blessed abodes of peace and purity, when shall I come to you? When shall I leave my evil neighbours and come to God, to God mine EXCEEDING JOY.

IN my distress to God I cry'd,
and he gave ear to me.
2 From lying lips, and guileful tongue,
O Lord, my soul set free.
3 What shall be giv'n thee? or what shall
be done to thee, false tongue?
4 Ev'n burning coals of juniper,
sharp arrows of the strong.
5 Woe's me that I in Mesech am
a sojourner so long;
That I in tabernacles dwell
to Kedar that belong.

6 My soul with him that hateth peace
hath long a dweller been.
7 I am for peace; but when I speak,
for battle they are keen.

## PSALM CXXI.

*A Song of Degrees.*

Here (1) In the firm faith of being heard, David supplicates divine help and protection, ver. 1, 2. (2) He comforts himself and others with the assurance of God's infallible direction and protection, ver. 3–8. ¶ While I sing, let all my confidence be on the Lord. Let my soul truly wait for him, from whom cometh all my necessary and expected blessings. On him be all my burdens, all my wants, all my cares.

I TO the hills will lift mine eyes,
from whence doth come mine aid.
2 My safety cometh from the Lord,
who heav'n and earth hath made.
3 Thy foot he'll not let slide, nor will
he slumber that thee keeps.
4 Behold, he that keeps Israel,
he slumbers not, nor sleeps.

5 The Lord thee keeps, the Lord thy shade
on thy right hand doth stay:
6 The moon by night thee shall not smite,
nor yet the sun by day.
7 The Lord shall keep thy soul; he shall
preserve thee from all ill.
8 Henceforth thy going out and in
God keep for ever will.

## PSALM CXXII.

*A Song of Degrees of* David.

This Psalm appears to have been composed for the use of the Hebrews at their three solemn feasts, Le. xxiii. We have in it (1) Expressions of great joy in going up to Jerusalem, ver. 1, 2. (2) High commendations of the beauty, order, sanctity, and honour of Jerusalem, ver. 3–5. (3) The duty and happiness of such as are really concerned for the welfare of Jerusalem, the church of God, ver. 6–9. ¶ While I sing, let me remember the gospel church, bewail her disorders, supplicate her welfare, and set my heart on the Jerusalem which is above, into which nothing can enter that defiles or disturbs. O when shall my feet stand there! When shall I see my Jesus on his great white throne, and sit with him in his glory!

I JOY'D when to the house of God,
Go up, they said to me.
2 Jerusalem, within thy gates
our feet shall standing be.
3 Jerus'lem, as a city, is
compactly built together:
4 Unto that place the tribes go up,
the tribes of God go thither:

To Isr'el's testimony, there
to God's name thanks to pay.
5 For thrones of judgment, ev'n the thrones
of David's house, there stay.
6 Pray that Jerusalem may have
peace and felicity:
Let them that love thee and thy peace
have still prosperity.

7 Therefore I wish that peace may still
within thy walls remain,
And ever may thy palaces
prosperity retain.
8 Now, for my friends' and brethren's sakes,
Peace be in thee, I'll say.
9 And for the house of God our Lord,
I'll seek thy good alway.

## PSALM CXXIII.

*A Song of Degrees.*

This Psalm relates to the distressed condition of the church, and contains (1) Earnest longings for, and believing expectations of, merciful deliverances from God, ver. 1, 2. (2) An improvement of great distress, as a plea for speedy and remarkable relief, ver. 3, 4. ¶ While I sing this, let me, in the full assurance of faith, cry to God for the mercies which my own soul, my family, and the church and nation wherewith I am connected, so much need. Nor let me accept of a denial of my believing requests

O THOU that dwellest in the heav'ns,
I lift mine eyes to thee.
2 Behold, as servants' eyes do look
their masters' hand to see,
As handmaid's eyes her mistress' hand,
so do our eyes attend
Upon the Lord our God, until
to us he mercy send.

3 O Lord, be gracious to us,
unto us gracious be;
Because replenish'd with contempt
exceedingly are we.
4 Our soul is fill'd with scorn of those
that at their ease abide,
And with the insolent contempt
of those that swell in pride.

## PSALM CXXIV.

*A Song of Degrees of* David.

This Psalm is highly applicable to every remarkable deliverance which God works for his church, especially to the great redemption wrought for his people by Christ. In it (1) David represents the danger they were in, ver. 1–5. (2) Ascribes the glory of their deliverance to God, ver. 1, 2, 6, 7. (3) Improves the deliverance as an encouragement to trust in God, ver. 8. ¶ Let me behold JEHOVAH as a present help in trouble. Let my waiting eyes be towards him, who, notwithstanding all the combined power and policy of hell and earth, is able and ready to pull my feet out of the net.

HAD not the Lord been on our side,
may Israel now say;
2 Had not the Lord been on our side,
when men rose us to slay;
3 They had us swallow'd quick, when as
their wrath 'gainst us did flame:
4 Waters had cover'd us, our soul
had sunk beneath the stream.

5 Then had the waters, swelling high,
over our soul made way.
6 Bless'd be the Lord, who to their teeth
us gave not for a prey.
7 Our soul's escaped, as a bird
out of the fowler's snare;
The snare asunder broken is,
and we escaped are.

8 Our sure and all-sufficient help
is in JEHOVAH'S name;
His name who did the heav'n create,
and who the earth did frame.

*Another of the same.*

NOW Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd;
2 If that the Lord
had not our right sustain'd,
When cruel men
against us furiously
Rose up in wrath,
to make of us their prey;

3 Then certainly
they had devour'd us all,
And swallow'd quick,
for ought that we could deem;
Such was their rage,
as we might well esteem.
4 And as fierce floods
before them all things drown,
So had they brought
our soul to death quite down.

5 The raging streams,
with their proud swelling waves,
Had then our soul
o'erwhelmed in the deep.
6 But bless'd be God,
who doth us safely keep,
And hath not giv'n
us for a living prey
Unto their teeth,
and bloody cruelty.

7 Ev'n as a bird
out of the fowler's snare
Escapes away,
so is our soul set free:
Broke are their nets,
and thus escaped we.
8 Therefore our help
is in the Lord's great name,
Who heav'n and earth
by his great pow'r did frame.

## PSALM CXXV.

*A Song of Degrees.*

Let me in this Psalm behold (1) The happiness of the saints in the fixedness of their new-covenant state, the safety of their condition, the seasonableness of their deliverances, and the advantage of effectual fervent prayer in their behalf, ver. 1–4. (2) The misery of the wicked, particularly of apostates from the ways of God, ver. 5. ¶ Let me then never be of them that draw back, but of them who believe, to the fixing of their heart, and the saving of their soul.

THEY in the Lord that firmly trust
shall be like Sion hill,
Which at no time can be remov'd,
but standeth ever still.
2 As round about Jerusalem
the mountains stand alway,
The Lord his folk doth compass so,
from henceforth and for aye.

3 For ill men's rod upon the lot
of just men shall not lie;
Lest righteous men stretch forth their hands
unto iniquity.
4 Do thou to all those that be good
thy goodness, Lord, impart;
And do thou good to those that are
upright within their heart.

5 But as for such as turn aside
after their crooked way,
God shall lead forth with wicked men:
on Isr'el peace shall stay.

## PSALM CXXVI.

*A Song of Degrees.*

This Psalm relates to some remarkable deliverance of the Jewish church, perhaps from Babylon, as typical of those of the gospel church; and (1) Represents great admiration of, and thankfulness for the deliverance, ver. 1–3. (2) Contains prayers for, and encouragement of, saints exercised with tribulations, ver. 4–6. ¶ While I sing, let me admire the Lord's kindness to Britain;—to his gospel church;—to mankind;—to my soul. And in my remaining distress, personal or relative, let me sow in mourning and supplication, that I may reap joyful deliverances, and everlasting consolations, through grace.

WHEN Sion's bondage God turn'd back,
as men that dream'd were we.
2 Then fill'd with laughter was our mouth,
our tongue with melody:
They 'mong the heathen said, The Lord
great things for them hath wrought.
3 The Lord hath done great things for us,
whence joy to us is brought.

4 As streams of water in the south,
our bondage, Lord, recall.
5 Who sow in tears, a reaping time
of joy enjoy they shall.
6 That man who, bearing precious seed,
in going forth doth mourn,
He doubtless, bringing back his sheaves,
rejoicing shall return.

## PSALM CXXVII.

*A Song of Degrees for* Solomon.

This Psalm relates to David's orders for building the temple, 1 Ch. xxii. xxviii. or to Solomon's actual building of it, 2 Ch. ii.–vi. It teaches us constant dependence on God in all our concerns; particularly (1) In prospering our undertakings, or rearing our families, ver. 1. (2) In protecting our residence and country, ver. 1. (3) In enriching us without excessive care or labour, ver. 2. (4) In giving us agreeable heirs to possess our substance, ver. 3–5. ¶ In my undertakings, let me set the Lord always before me, and depend on his blessing as the source of my success. In all my enjoyments let my care be to enjoy God himself.

EXCEPT the Lord do build the house
the builders lose their pain,
Except the Lord the city keep,
the watchmen watch in vain.

2 'Tis vain for you to rise betimes,
or late from rest to keep,
To feed on sorrow's bread; so gives
he his beloved sleep.

3 Lo, children are God's heritage,
the womb's fruit his reward.
4 The sons of youth as arrows are,
for strong men's hands prepar'd.
5 O happy is the man that hath
his quiver fill'd with those;
They unashamed in the gate
shall speak unto their foes.

## PSALM CXXVIII.

*A Song of Degrees.*

This Psalm exhibits (1) The comprehensive duty of all, particularly married persons, ver. 1. (2) The advantage of studying it; viz. success in employments; comfort and honour in relations; joy in the prosperity of God's church, and of their own offspring, ver. 2–6. ¶ While I sing, let me be ashamed, be pained, on account of my deficiency in holiness, and of the hurt my family and the church of God have thereby sustained. Let me behold the great gain of true godliness, having the promises of this life and of that which is to come.

BLESS'D is each one that fears the Lord
and walketh in his ways;
2 For of thy labour thou shalt eat,
and happy be always.
3 Thy wife shall as a fruitful vine
by thy house sides be found:
Thy children like to olive-plants
about thy table round.

4 Behold, the man that fears the Lord,
thus blessed shall he be.
5 The Lord shall out of Sion give
his blessing unto thee:
Thou shalt Jerus'lem's good behold
whilst thou on earth dost dwell.
6 Thou shalt thy children's children see,
and peace on Israel.

## PSALM CXXIX.

*A Song of Degrees.*

Whether this Psalm was penned when David brought up the ark of God to mount Sion (2 Sa. vi.), or relates to the Chaldean captivity, is uncertain. In it the people of God (1) Look back on their often repeated tribulations, with thankfulness to God for their deliverances from Egypt, and from their oppressors under the Judges, Saul, &c. ver. 1–4. (2) They look forward with a believing prayer for, and prospect of, the destruction of all their implacable enemies, ver. 5–8. ¶ While I sing, let me not only be affected with what the Lord did for the Jewish, but chiefly with what he hath done for the gospel church; and let me in faith cry for, and expect, the downfall of Antichrist, and of all the other enemies of Christ and his church.

OFT did they vex me from my youth
may Isr'el now declare;
2 Oft did they vex me from my youth,
yet not victorious were.
3 The plowers plow'd upon my back;
they long their furrows drew.
4 The righteous Lord did cut the cords
of the ungodly crew.

5 Let Sion's haters all be turn'd
back with confusion.
6 As grass on houses' tops be they,
which fades ere it be grown:
7 Whereof enough to fill his hand
the mower cannot find;
Nor can the man his bosom fill,
whose work is sheaves to bind.

8 Neither say they who do go by,
God's blessing on you rest:
We in the name of God the Lord
do wish you to be blest.

## PSALM CXXX.

*A Song of Degrees.*

This Psalm contains (1) David's earnest cries to God out of the depths of corruption, desertion, temptation, or trouble, ver. 1, 2. (2) His ingenuous repentance in the faith of God's merciful forgiveness, ver. 3, 4. (3) His attentive waiting on God for his favours, ver. 5, 6. (4) His encouraging expectations from God, ver. 7, 8. ¶ While I sing, let my soul go and do likewise. While the unbounded mercy and plenteous redemption of JEHOVAH remain unexhausted, let my soul cry mightily in every trouble; believe forgiveness under the deepest sense of guilt; and quietly hope and wait for the salvation of God. Let never hopeless despair steel my heart against a God of grace.

LORD, from the depths to thee I cry'd.
2 My voice, Lord, do thou hear:
Unto my supplication's voice
give an attentive ear.
3 Lord, who shall stand, if thou, O Lord,
should'st mark iniquity?
4 But yet with thee forgiveness is,
that fear'd thou mayest be.

5 I wait for God, my soul doth wait,
my hope is in his word.
6 More than they that for morning watch,
my soul waits for the Lord;
I say, more than they that do watch
the morning light to see.
7 Let Israel hope in the Lord,
for with him mercies be;

And plenteous redemption
is ever found with him.
8 And from all his iniquit
he Isr'el shall redeem.

## PSALM CXXXI.

*A Song of Degrees of* David.

This Psalm contains (1) David's humble profession of his contentment with his lot, ver. 1, 2. (2) His warm encouragement of others to a constant dependence upon God, ver. 3. ¶ While I sing, let me be ashamed of my pride, and of meddling with things above my sphere. Let me desire humility, as my great ornament in every station; and study, like a child of God weaned from worldly lusts, to set all my hope on God himself.

MY heart not haughty is, O Lord,
mine eyes not lofty be;
Nor do I deal in matters great,
or things too high for me.
2 I surely have myself behav'd
with quiet sp'rit and mild,
As child of mother wean'd: my soul
is like a weaned child.

3 Upon the Lord let all the hope
of Israel rely,
Ev'n from the time that present is
unto eternity.

## PSALM CXXXII.

*A Song of Degrees.*

Whether this Psalm was penned by David when he brought up the ark of God from Kirjath-jearim, 2 Sa. vi., or for Solomon's dedication of the temple, 1 Ki. viii., is uncertain. It contains (1) A representation of David's pious and earnest care to provide a proper lodging for God's ark, ver. 1–7. (2) Earnest prayers for God's presence and blessing to attend it, ver. 8–10. (3) David's care to provide a habitation for God; and God's promises to David relating to the prosperity and establishment of his family, especially in the Messiah, are pled as arguments to enforce these requests, ver. 1–5, 10–18. ¶ While I sing, let my soul with ardour go out after God, the living God. Let nothing less than his presence in his ordinances satisfy my desire. Let the welfare of his ministers and people be matter of my deep concern. Let me admire the kindness of God, that I have so many exceeding great and precious promises to plead; and, while I sing them, let me grasp, let me believe them with my whole heart.

DAVID, and his afflictions all,
Lord, do thou think upon;
2 How unto God he sware, and vow'd
to Jacob's mighty One.
3 I will not come within my house,
nor rest in bed at all;
4 Nor shall mine eyes take any sleep,
nor eyelids slumber shall;

5 Till for the Lord a place I find,
where he may make abode;
A place of habitation
for Jacob's mighty God.
6 Lo, at the place of Ephratah
of it we understood;
And we did find it in the fields,
and city of the wood.

7 We'll go into his tabernacles,
and at his footstool bow.
8 Arise, O Lord, into thy rest,
th' ark of thy strength, and thou.
9 O let thy priests be clothed, Lord,
with truth and righteousness;
And let all those that are thy saints
shout loud for joyfulness.

10 For thine own servant David's sake,
do not deny thy grace;
Nor of thine own anointed one
turn thou away the face.
11 The Lord in truth to David sware,
he will not turn from it,
I of thy body's fruit will make
upon thy throne to sit.

12 My cov'nant if thy sons will keep,
and laws to them made known,
Their children then shall also sit
for ever on thy throne.
13 For God of Sion hath made choice;
there he desires to dwell.
14 This is my rest, here still I'll stay;
for I do like it well.

15 Her food I'll greatly bless; her poor
with bread will satisfy.
16 Her priests I'll clothe with health; her saints
shall shout forth joyfully.
17 And there will I make David's horn
to bud forth pleasantly:
For him that mine anointed is
a lamp ordain'd have I.

18 As with a garment I will clothe
with shame his en'mies all:
But yet the crown that he doth wear
upon him flourish shall.

## PSALM CXXXIII.

*A Song of Degrees of* David.

This Psalm was perhaps penned when the Hebrew tribes concurred to fix David on his throne, or to restore him to it, 2 Sa. v. or xix. Here is (1) A declaration of the excellency and pleasantness of brotherly affection, ver. 1. (2) The illustration of this in two similitudes, ver. 2, 3. (3) The great advantage of it, ver. 3. ¶ While I sing, let Jesus' love shed abroad in my heart make me exemplify my notes. How happy the churches and families where this prevails! and how blessed, above all, the church above, where LOVE, LOVE for ever reigns.

BEHOLD, how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell!
2 Like precious ointment on the head,
that down the beard did flow,
Ev'n Aaron's beard, and to the skirts[1]
did of his garments go.

3 As Hermon's dew, the dew that doth
on Sion hills descend:
For there the blessing God commands,
life that shall never end.

## PSALM CXXXIV.

*A Song of Degrees.*

This Psalm was perhaps penned when David appointed the orders of the priests and Levites, 1 Ch. xxiii.–xxvi. In it we have (1) The sacred watchers of the temple stirred up to employ their time in praising God, ver. 1, 2. (2) A fervent prayer for the blessing of God on them or on others, ver. 3. ¶ While I am in Christ's church, let me provoke myself and others to love and to good works.

[1] To imagine that the sacred oil ran down upon, and stained, the High-priest's robe to the skirt, or lower parts thereof, to me seems very inconsistent with the remarkable cleanliness prescribed by the ceremonial institutes, and very inconsistent with the prescribed finery and beauty of this sacred apparel. The Hebrew word *phi* ought therefore to have been translated, not *skirt*, but COLLAR or NECK-BAND; compare Job xxx. 18, Ex xviii. 32. Perhaps, too, the *hills of Sion* in ver. 3 denote not those about Jerusalem, Ps. cxxv. 2, which stood a hundred miles distant from Hermon, but that which is called Sion, De iv. 48, on which, without controversy, the famed, the plentiful, the invigorating, the fructifying dews of Hermon descended.

BEHOLD, bless ye the Lord, all ye
that his attendants are,
Ev'n you that in God's temple be,
and praise him nightly there.
2 Your hands within God's holy place
lift up, and praise his name.
3 From Sion hill the Lord thee bless,
that heav'n and earth did frame.

## PSALM CXXXV.

This Psalm contains (1) Earnest exhortations to all concerned to praise the Lord, ver. 1–3, 19–21. (2) Rich matter for praise; —God considered as the God of Israel, ver. 4; as the God of gods, ver. 5; as the God of the whole world, ver. 6, 7; as a God terrible to the enemies of Israel, ver. 8–11; but kind to Israel, ver. 12–14; and as the only true and living God, before whom all others are but vanity and falsehood, ver. 15–18. ¶ Come near, my soul, and sing what JEHOVAH is, and hath done for his church, and what he is to, and hath done for me

PRAISE ye the Lord, the Lord's name praise;
his servants, praise ye God.
2 Who stand in God's house, in the courts
of our God make abode.
3 Praise ye the Lord, for he is good;
unto him praises sing:
Sing praises to his name, because
it is a pleasant thing.

4 For Jacob to himself the Lord
did chuse of his good pleasure,
And he hath chosen Israel
for his peculiar treasure.
5 Because I know assuredly
the Lord is very great,
And that our Lord above all gods
in glory hath his seat.

6 What thing soever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the seas, and all
the places deep that be.
7 He from the ends of earth doth make
the vapours to ascend;
With rain he lightnings makes, and wind
doth from his treasures send.

8 Egypt's first-born, from man to beast
9 who smote. Strange tokens he
On Phar'oh and his servants sent,
Egypt, in midst of thee.
10 He smote great nations, slew great kings:
11 Sihon of Heshbon king,
And Og of Bashan, and to nought
did Canaan's kingdoms bring:

12 And for a wealthy heritage
their pleasant land he gave,
An heritage which Israel,
his chosen folk, should have
13 Thy name, O Lord, shall still endure,
and thy memorial
With honour shall continu'd be
to generations all.

14 For why? the righteous God will judge
his people righteously;
Concerning those that do him serve,
himself repent will he.
15 The idols of the nations
of silver are and gold,
And by the hands of men is made
their fashion and mould.

16 Mouths have they, but they do not speak;
eyes, but they do not see;
17 Ears have they, but hear not; and in
their mouths no breathing be.
18 Their makers are like them; so are
all that on them rely.
19 O Isr'el's house, bless God; bless God,
O Aaron's family.

20 O bless the Lord, of Levi's house
ye who his servants are;
And bless the holy name of God,
all ye the Lord that fear.
21 And blessed be the Lord our God
from Sion's holy hill,
Who dwelleth at Jerusalem.
The Lord O praise ye still.

## PSALM CXXXVI.

This Psalm is a continued exhortation to praise the Lord for the perpetual displays of his mercy. The hearty singing of it has been honoured with the most signal appearances of God's kindness, 2 Ch. v. 13. and xx 21, 22. We are in it directed to praise God (1) As great and good in himself, ver. 1–3. (2) As the Creator of all things, ver. 5–9. (3) As the God and Saviour of Israel, who brought them out of Egypt, through the Red Sea and wilderness, cast out the nations, and gave them the possession of Canaan, ver. 10–22. (4) As our gracious and condescending Redeemer, ver. 23, 24. (5) As the great and sovereign Benefactor of all creatures, ver. 25, 26. ¶ While I sing, let my heart be melted and inflamed with the loving-kindness and mercy of God in Christ; and let me behold, believe, and admire the unbounded extent and everlasting duration thereof.

GIVE thanks to God, for good is he:
for mercy hath he ever.
2 Thanks to the God of gods give ye:
for his grace faileth never.
3 Thanks give the Lord of lords unto:
for mercy hath he ever.
4 Who only wonders great can do:
for his grace faileth never.

5 Who by his wisdom made heav'ns high:
for mercy hath he ever.
6 Who stretch'd the earth above the sea:
for his grace faileth never.
7 To him that made the great lights shine:
for mercy hath he ever.
8 The sun to rule till day decline:
for his grace faileth never.

9 The moon and stars to rule by night:
for mercy hath he ever.
10 Who Egypt's first-born kill'd outright:
for his grace faileth never.
11 And Isr'el brought from Egypt land:
for mercy hath he ever.
12 With stretch'd-out arm, and with strong hand.
for his grace faileth never.

13 By whom the Red sea parted was:
for mercy hath he ever.
14 And through its midst made Isr'el pass:
for his grace faileth never.
15 But Phar'oh and his host did drown:
for mercy hath he ever.
16 Who through the desert led his own:
for his grace faileth never.

17 To him great kings who overthrew:
for he hath mercy ever.
18 Yea, famous kings in battle slew:
for his grace faileth never.
19 Ev'n Sihon king of Amorites:
for he hath mercy ever.
20 And Og the king of Bashanites:
for his grace faileth never.

21 Their land in heritage to have:
(for mercy hath he ever.)
22 His servant Isr'el right he gave:
for his grace faileth never.
23 In our low state who on us thought:
for he hath mercy ever.
24 And from our foes our freedom wrought:
for his grace faileth never.

25 Who doth all flesh with food relieve:
for he hath mercy ever.
26 Thanks to the God of heaven give:
for his grace faileth never.

*Another of the same.*

PRAISE God, for he is kind:
His mercy lasts for aye.
2 Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Most firm and sure
Eternally.

3 The Lord of lords praise ye,
Whose mercies still endure.
4 Great wonders only he
Doth work by his great pow'r:
For certainly, &c.

5 Which God omnipotent,
By might and wisdom high,
The heav'n and firmament
Did frame, as we may see.
For certainly, &c.

6 To him who did outstretch
This earth so great and wide,
Above the waters' reach
Making it to abide:
For certainly, &c.

7 Great lights he made to be;
For his grace lasteth aye:
Such as the sun we see,
To rule the lightsome day:
For certainly, &c.

9 Also the moon so clear,
Which shineth in our sight;
The stars that do appear,
To guide the darksome night;
For certainly, &c.

10 To him that Egypt smote,
Who did his message scorn;
And in his anger hot
Did kill all their first-born:
For certainly, &c.

11 Thence Isr'el out he brought;
For his grace lasteth ever.
12 With a strong hand he wrought,
And stretch'd-out arm deliver:
For certainly, &c.

13 The sea he cut in two;
For his grace lasteth still.
14 And through its midst to go
Made his own Israel:
For certainly, &c.

15 But overwhelm'd and lost
Was proud king Pharaoh,
With all his mighty host,
And chariots there also:
For certainly, &c.

16 To him who pow'rfully
His chosen people led,
Ev'n through the desert dry,
And in that place them fed:
For certainly, &c.

17 To him great kings who smote;
For his grace hath no bound.
18 Who slew, and spared not
Kings famous and renown'd:
For certainly, &c.

19 Sihon the Am'rites' king;
For his grace lasteth ever:
20 Og also, who did reign
The land of Bashan over:
For certainly, &c.

21 Their land by lot he gave;
For his grace faileth never,
22 That Isr'el might it have
In heritage for ever:
For certainly, &c.

23 Who hath remembered
Us in our low estate;
24 And us delivered
From foes which did us hate:
For certainly, &c.

25 Who to all flesh gives food;
For his grace faileth never.
26 Give thanks to God most good,
The God of heav'n, for ever:
For certainly, &c.

## PSALM CXXXVII.

This Psalm was probably composed in Chaldea during the captivity, and contains (1) The Jews grievously bewailing of their distress, contempt, and reproach, ver. 1-4. (2) Their tender and affectionate remembrance of, and concern for Jerusalem, the church, and the ordinances of God, ver. 5, 6. (3) Denunciations of destruction to the Edomites who had promoted, and the Chaldeans who had effected their distress and captivity, ver. 7–9. ¶ While I sing, let me bless the Lord for what mercy is in my lot above that of many others. Let the welfare of God's church lie near my heart. Let me earnestly desire, and firmly expect the ruin of all her and my spiritual foes.

BY Babel's streams we sat and wept,
when Sion we thought on.
2 In midst thereof we hang'd our harps
the willow-trees upon.
3 For there a song required they,
who did us captive bring:
Our spoilers call'd for mirth, and said,
A song of Sion sing.

4 O how the Lord's song shall we sing
within a foreign land?
5 If thee, Jerus'lem, I forget,
skill part from my right hand.
6 My tongue to my mouth's roof let cleave,
if I do thee forget,
Jerusalem, and thee above
my chief joy do not set.

7 Remember Edom's children, Lord,
who in Jerus'lem's day,
Ev'n unto its foundation,
Raze, raze it quite, did say.
8 O daughter thou of Babylon,
near to destruction;
Bless'd shall he be that thee rewards,
as thou to us hast done.

9 Yea, happy surely shall he be
thy tender little ones
Who shall lay hold upon, and them
shall dash against the stones.

## PSALM CXXXVIII.

*A Psalm of* David.

This Psalm was perhaps composed by David when he was newly advanced to his throne, 2 Sa. v. 1 Ch. xii. In it (1) He looks back with thankfulness upon the experience which he had of God's goodness to him, ver. 1-3. (2) He looks forward with comfort, in hopes, 1, That others would go on to praise God like him, ver. 4, 5. 2, That God would continue to do good to him, ver. 6–8. ¶ While I sing these lofty lines, let the sense of the unnumbered mercies I have received from God, and the hope of his everlasting loving-kindness, tune and animate my heart.

THEE will I praise with all my heart,
I will sing praise to thee
2 Before the gods: And worship will
toward thy sanctuary.
I'll praise thy name, ev'n for thy truth,
and kindness of thy love;
For thou thy word hast magnify'd
all thy great name above.

3 Thou didst me answer in the day
when I to thee did cry;
And thou my fainting soul with strength
didst strengthen inwardly.
4 All kings upon the earth that are
shall give thee praise, O Lord;
When as they from thy mouth shall hear
thy true and faithful word.

5 Yea, in the righteous ways of God
with gladness they shall sing:
For great's the glory of the Lord,
who doth for ever reign.
6 Though God be high, yet he respects
all those that lowly be;
Whereas the proud and lofty ones
afar off knoweth he.

7 Though I in midst of trouble walk,
I life from thee shall have:
'Gainst my foes' wrath thou'lt stretch thine
thy right hand shall me save. [hand;
8 Surely that which concerneth me
the Lord will perfect make:
Lord, still thy mercy lasts; do not
thine own hands' works forsake.

## PSALM CXXXIX.

*To the chief Musician, A Psalm of* David.

This Psalm was probably penned by David when he was loaded with some vile reproaches, and contains (1) His celebration of, 1, The omniscient knowledge, ver. 1–6; 2, The omnipresence, ver. 7-12; and 3, The creating kindness of God, ver. 13-16. (2) His improvement of these, 1, In devout meditation on God, ver. 17, 18; 2, In detestation of wicked men, ver. 19–22; 3, In solemn profession of his uprightness before God, ver. 23, 24. ¶ Let me sing, let me pray, and let me live always under the deepest impressions of God's eye upon me; his presence with me; his formation of me; his new-covenant marriage to me; and his everlasting redemption of my soul. Let my nights and my days be filled up with precious, with fixed, with pleasant thoughts concerning these, and holy improvements of them. Let me never make the Lord's enemies my intimates. Let a thorough purgation from sin, and progress in holiness, be the delight, the earnest desire of my soul.

O LORD, thou hast me search'd and known.
2 Thou know'st my sitting down,
And rising up; yea, all my thoughts
afar to thee are known.
3 My footsteps, and my lying down,
thou compassest always;
Thou also most entirely art
acquaint with all my ways.

4 For in my tongue, before I speak,
not any word can be,
But altogether, lo, O Lord,
it is well known to thee.
5 Behind, before, thou hast beset,
and laid on me thine hand.
6 Such knowledge is too strange for me,
too high to understand.

7 From thy Sp'rit whither shall I go?
or from thy presence fly?
8 Ascend I heav'n, lo, thou art there;
there, if in hell I lie.
9 Take I the morning wings, and dwell
in utmost parts of sea;
10 Ev'n there, Lord, shall thy hand me lead,
thy right hand hold shall me.

11 If I do say that darkness shall
me cover from thy sight,
Then surely shall the very night
about me be as light.
12 Yea, darkness hideth not from thee,
but night doth shine as day:
To thee the darkness and the light
are both alike alway.

13 For thou possessed hast my reins,
and thou hast cover'd me,
When I within my mother's womb
enclosed was by thee.
14 Thee will I praise; for fearfully
and strangely made I am;
Thy works are marv'llous, and right well
my soul doth know the same.

15 My substance was not hid from thee,
when as in secret I
Was made; and in earth's lowest parts
was wrought most curiously.
16 Thine eyes my substance did behold,
yet being unperfect;
And in the volume of thy book
my members all were writ;

Which after in continuance
were fashion'd ev'ry one,
When as they yet all shapeless were,
and of them there was none.
17 How precious also are thy thoughts,
O gracious God, to me!
And in their sum how passing great
and numberless they be!
18 If I should count them, than the sand
they more in number be:
What time soever I awake,
I ever am with thee.
19 Thou, Lord, wilt sure the wicked slay:
hence from me bloody men.
20 Thy foes against thee loudly speak,
and take thy name in vain.

21 Do not I hate all those, O Lord,
that hatred bear to thee?
With those that up against thee rise
can I but grieved be?
22 With perfect hatred them I hate,
my foes I them do hold.
23 Search me, O God, and know my heart,
try me, my thoughts unfold:

24 And see if any wicked way
there be at all in me;
And in thine everlasting way
to me a leader be.

## PSALM CXL.

*To the chief Musician, A Psalm of* David.

This Psalm was probably penned by David when persecuted by Saul; and perhaps partly relates to Doeg the Edomite, as Ps. lii. and cxx. In it (1) David complains of the malice of his enemies, and supplicates God's preservation from them, ver. 1–5. (2) He encourages himself in God as his God, ver. 6, 7. (3) He prays for, and prophecies the destruction of all his enemies, ver. 8–11. (4) He assures himself, and other saints, that all their troubles shall end happily, ver. 12, 13. ¶ Let my troubles stir me up to fervent prayer, and to an earnest believing on God as my God. Thus shall I suck honey out of the flinty rock; and the malice, as well as the hate of mine enemies, shall work for me.

LORD, from the ill and froward man
give me deliverance,
And do thou safe preserve me from
the man of violence:
2 Who in their heart mischievous things
are meditating ever;
And they for war assembled are
continually together.

3 Much like unto a serpent's tongue
their tongues they sharp do make;
And underneath there lips there lies
the poison of a snake.
4 Lord, keep me from the wicked's hands,
from vi'lent men me save;
Who utterly to overthrow
my goings purpos'd have.

5 The proud for me a snare have hid,
and cords; yea, they a net
Have by the way-side for me spread;
they gins for me have set.
6 I said unto the Lord, Thou art
my God: unto the cry
Of all my supplications,
Lord, do thine ear apply.

7 O God the Lord, who art the strength
of my salvation:
A cov'ring in the day of war
my head thou hast put on.
8 Unto the wicked man, O Lord,
his wishes do not grant;
Nor further thou his ill device,
lest they themselves should vaunt.

9 As for the head and chief of those
about that compass me,
Ev'n by the mischief of their lips
let thou them cover'd be.
10 Let burning coals upon them fall,
them throw in fiery flame,
And in deep pits, that they no more
may rise out of the same.

11 Let not an evil speaker be
on earth established:
Mischief shall hunt the vi'lent man,
till he be ruined.

12 I know God will th' afflicted's cause
maintain, and poor men's right.
13 Surely the just shall praise thy name;
th' upright dwell in thy sight.

## PSALM CXLI.

*A Psalm of* David.

This Psalm was likewise composed under distress and persecution. In it David prays (1) For God's kind acceptance of his prayers, ver. 1, 2. (2) For his powerful assistance in keeping his tongue, his heart, and his hand in the way of duty, ver 3, 4. (3) That others might be helpful to him with their seasonable reproofs, and he to them with his prayers, ver. 5, 6. (4) That when he and his friends were brought to the last extremity, God would graciously appear for their relief, ver. 7-10. ¶ Whenever I am afflicted, let me pray. Let me highly prize and kindly receive Christian reproof, and earnestly improve it to my spiritual advantage. Nor let me ever despair on account of the great distress of my soul or of the church. Is anything too hard for the Lord?

O LORD, I unto thee do cry,
do thou make haste to me,
And give an ear unto my voice,
when I cry unto thee.
2 As incense let my prayer be
directed in thine eyes;
And the uplifting of my hands
as th' ev'ning sacrifice.

3 Set, Lord, a watch before my mouth,
keep of my lips the door.
4 My heart incline thou not unto
the ills I should abhor,
To practise wicked works with men
that work iniquity;
And with their delicates my taste
let me not satisfy.

5 Let him that righteous is me smite,
it shall a kindness be;
Let him reprove, I shall it count
a precious oil to me:
Such smiting shall not break my head;
for yet the time shall fall,
When I in their calamities
to God pray for them shall.

6 When as their judges down shall be
in stony places cast,
Then shall they hear my words; for they
shall sweet be to their taste.
7 About the grave's devouring mouth
our bones are scatter'd round,
As wood which men do cut and cleave
lies scatter'd on the ground.

8 But unto thee, O God the Lord,
mine eyes uplifted be:
My soul do not leave destitute;
my trust is set on thee.
9 Lord, keep me safely from the snares
which they for me prepare;
And from the subtile gins of them
that wicked workers are.

10 Let workers of iniquity
into their own nets fall,
Whilst I do, by thine help, escape
the danger of them all.

## PSALM CXLII.

*Maschil of* David; *A Prayer when he was in the Cave.*

This Psalm was framed by David when obliged, by Saul's persecution, to hide himself in a cave, 1 Sa. xxii. 1, or xxiv. 3, and contains (1) Bitter complaints of the subtlety, strength, and malice of his enemies, and of the coldness and indifference of his friends, ver. 1-4. 6. (2) The comfort he took in God's knowing his way, and in recognizing his claim to God as his portion, ver. 3 5. (3) His pleasant expectations that God would deliver him, and that his fellow saints would join with him in thanksgiving for his deliverance, ver. 6, 7. ¶ If all men forsake me, if all men harass me, let me cast my burden on the Lord, that he may sustain me Let me renew my believing claims to him as my Lord, my God, my Refuge, and my Portion. Let me rest firmly on his characters and promises for his sympathy, help, and deliverance.

I WITH my voice cry'd to the Lord,
with it made my request:
2 Pour'd out to him my plaint, to him
my trouble I exprest.
3 When in me was o'erwhelm'd my sp'rit,
then well thou knew'st my way;
Where I did walk a snare for me
they privily did lay.

4 I look'd on my right hand, and view'd,
but none to know me were;
All refuge failed me, no man
did for my soul take care.
5 I cry'd to thee; I said, Thou art
my refuge, Lord, alone;
And in the land of those that live
thou art my portion.

6 Because I am brought very low,
attend unto my cry:
Me from my persecutors save,
who stronger are than I.
7 From prison bring my soul, that I
thy name may glorify:
The just shall compass me, when thou
with me deal'st bounteously.

## PSALM CXLIII.

*A Psalm of* David.

This Psalm was probably penned by David during the unnatural rebellion of his son Absalom, as Ps. iii. xlii. xliii. It contains (1) Sad complaints of trouble, and of the sinking of his spirit under it. ver. 3-5, 7. (2) Fervent supplications that God would hear his prayer, ver. 1, 7; forgive his sins, ver. 2; manifest his favours, ver. 6-8; direct him in the way of duty, ver. 8-10; quicken him in it, ver. 11; deliver him out of trouble, ver. 9, 11 and, in fine, punish his persecutors, ver. 12. ¶ What time my heart is overwhelmed, let God lead me to the Rock that is higher than I; and let me study to have my sin removed first, in order that my troubles may remove in due order, and with a rich blessing.

LORD, hear my pray'r, attend my suits;
and in thy faithfulness
Give thou an answer unto me,
and in thy righteousness.
2 Thy servant also bring thou not
in judgment to be try'd:
Because no living man can be
in thy sight justify'd.

3 For th' en'my hath pursu'd my soul,
my life to ground down tread:
In darkness he hath made me dwell,
as who have long been dead.
4 My sp'rit is therefore overwhelm'd
in me perplexedly;
Within me is my very heart
amazed wondrously.

5 I call to mind the days of old,
to meditate I use
On all thy works; upon the deeds
I of thy hands do muse
6 My hands to thee I stretch; my soul
thirsts, as dry land, for thee.
7 Haste, Lord, to hear, my spirit fails:
hide not thy face from me;
Lest like to them I do become
that go down to the dust.
8 At morn let me thy kindness hear;
for in thee do I trust.
Teach me the way that I should walk:
I lift my soul to thee.
9 Lord, free me from my foes; I flee
to thee to cover me.

10 Because thou art my God, to do
thy will do me instruct:
Thy Sp'rit is good, me to the land
of uprightness conduct.
11 Revive and quicken me, O Lord,
ev'n for thine own name's sake:
And do thou, for thy righteousness,
my soul from trouble take.

12 And of thy mercy slay my foes;
let all destroyed be
That do afflict my soul: for I
a servant am to thee.

*Another of the same.*

OH, hear my prayer, Lord,
And unto my desire
To bow thine ear accord,
I humbly thee require;
And, in thy faithfulness,
Unto me answer make,
And, in thy righteousness,
Upon me pity take.

2 In judgment enter not
With me thy servant poor;
For why, this well I wot,
No sinner can endure
The sight of thee, O God:
If thou his deeds shalt try,
He dare make none abode
Himself to justify.

3 Behold, the cruel foe
Me persecutes with spite,
My soul to overthrow:
Yea, he my life down quite
Unto the ground hath smote,
And made me dwell full low
In darkness, as forgot,
Or men dead long ago.

4 Therefore my sp'rit much vex'd,
O'erwhelm'd is me within;
My heart right sore perplex'd
And desolate hath been.
5 Yet I do call to mind
What ancient days record,
Thy works of ev'ry kind
I think upon, O Lord.

6 Lo, I do stretch my hands
To thee, my help alone;
For thou well understands
All my complaint and moan:
My thirsting soul desires,
And longeth after thee,
As thirsty ground requires
With rain refresh'd to be.

7 Lord, let my pray'r prevail,
To answer it make speed;
For, lo, my sp'rit doth fail:
Hide not thy face in need·
Lest I be like to those
That do in darkness sit,
Or him that downward goes
Into the dreadful pit.

8 Because I trust in thee,
O Lord, cause me to hear
Thy loving-kindness free,
When morning doth appear:
Cause me to know the way
Wherein my path should be:
For why, my soul on high
I do lift up to thee.

9 From my fierce enemy
In safety do me guide,
Because I flee to thee,
Lord, that thou may'st me hide.
10 My God alone art thou,
Teach me thy righteousness:
Thy Sp'rit's good, lead me to
The land of uprightness.

11 O Lord, for thy name's sake,
Be pleas'd to quicken me;
And, for thy truth, forth take
My soul from misery.
12 And of thy grace destroy
My foes, and put to shame
All who my soul annoy;
For I thy servant am.

## PSALM CXLIV.

*A Psalm of* David.

This Psalm was probably composed by David upon the occasion of his advancement to the throne, 1 Ch. xii. 2 Sa. v. as Ps. cxxxviii. lxxv. &c. In it we have (1) Thankful acknowledg-

ments of God's relation to him, and condescending kindness towards him, ver. 1–4. (2) Supplication for divine deliverance from his enemies, who till threatened him, ver. 5–8. And for prosperity to his people, ver. 11–14. (3) Triumphant joy in God as his and their deliverer and portion, ver. 9, 10, 15. ¶ While I sing, let me admire the relation, the kindness of God to me, who am so mean, so frail, so sinful! Let me rejoice in him as my ALL in ALL; and commit my way to him that he may bring it to pass. And let every external benefit lead up my heart to God himself.

O BLESSED ever be the Lord,
who is my strength and might,
Who doth instruct my hands to war,
my fingers teach to fight.
2 My goodness, fortress, my high tow'r,
deliverer, and shield,
In whom I trust: who under me
my people makes to yield.

3 Lord, what is man, that thou of him
dost so much knowledge take?
Or son of man, that thou of him
so great account dost make?
4 Man is like vanity; his days,
as shadows, pass away.
5 Lord, bow thy heav'ns, come down, touch thou
the hills, and smoke shall they.

6 Cast forth thy lightning, scatter them;
thine arrows shoot, them rout.
7 Thine hand send from above, me save;
from great depths draw me out;
And from the hand of children strange,
8 Whose mouth speaks vanity;
And their right hand is a right hand
that works deceitfully.

9 A new song I to thee will sing,
Lord, on a psaltery;
I on a ten-string'd instrument
will praises sing to thee.
10 Ev'n he it is that unto kings
salvation doth send;
Who his own servant David doth
from hurtful sword defend.

11 O free me from strange children's hand,
whose mouth speaks vanity;
And their right hand a right hand is
that works deceitfully.
12 That, as the plants, our sons may be
in youth grown up that are;
Our daughters like to corner-stones,
carv'd like a palace fair.

13 That to afford all kind of store
our garners may be fill'd;
That our sheep thousands, in our streets
ten thousands they may yield.
14 That strong our oxen be for work,
that no in-breaking be,
Nor going out; and that our streets
may from complaints be free.

15 Those people blessed are who be
in such a case as this;
Yea, blessed all those people are,
whose God JEHOVAH is.

## PSALM CXLV.

David's *Psalm of Praise.*

This Psalm, like the xxv. xxxiv. cxi. cxii. and cxix. is composed in an alphabetical form. It, and the five which follow, consist of pure praises to God, without so much as one complaint or petition. Here (1) David engages himself, and encourages others, to praise God, ver. 1–7, 10, 21. (2) He represents the grounds of praise, viz. The greatness and glory, sovereign power and eternity of God. 1, The greatness and glory of his works, ver. 3–7, 11–18. 2, His unbounded goodness, mercy, and compassion, ver. 7–9; manifested in pitying the afflicted, providing what is necessary for all creatures, and in his readiness to hear and answer his people's prayers, preserve them from evil, and destroy their enemies, ver. 14–20. ¶ In such high praises of God may all my prayers issue at last. And the nearer I approach to mine end, let my heart and lips be the more filled with his praise and honour all the day. While I live on earth, let me publish the heart-engaging wonders of the nature and work of my God.

I'LL thee extol, my God, O King;
I'll bless thy name always.
2 Thee will I bless each day, and will
thy name for ever praise.
3 Great is the Lord, much to be prais'd;
his greatness search exceeds.
4 Race unto race shall praise thy works,
and show thy mighty deeds.

5 I of thy glorious majesty
the honour will record;
I'll speak of all thy mighty works,
which wondrous are, O Lord.
6 Men of thine acts the might shall show,
thine acts that dreadful are;
And I, thy glory to advance,
thy greatness will declare.

7 The mem'ry of thy goodness great
they largely shall express;
With songs of praise they shall extol
thy perfect righteousness.
8 The Lord is very gracious,
in him compassions flow;
In mercy he is very great,
and is to anger slow.

9 The Lord JEHOVAH unto all
his goodness doth declare;
And over all his other works
his tender mercies are.
10 Thee all thy works shall praise, O Lord,
and thee thy saints shall bless;
11 They shall thy kingdom's glory show,
thy pow'r by speech express:

12 To make the sons of men to know
his acts done mightily,
And of his kingdom th' excellent
and glorious majesty.
13 Thy kingdom shall for ever stand,
thy reign through ages all.
14 God raiseth all that are bow'd down,
upholdeth all that fall.

15 The eyes of all things wait on thee,
the giver of all good;
And thou, in time convenient,
bestow'st on them their food.
16 Thine hand thou open'st lib'rally,
and of thy bounty gives
Enough to satisfy the need
of ev'ry thing that lives.

17 The Lord is just in all his ways,
holy in his works all.
18 God's near to all that call on him,
in truth that on him call.
19 He will accomplish the desire
of those that do him fear:
He also will deliver them,
and he their cry will hear.

20 The Lord preserves all who him love,
that nought can them annoy:
But he all those that wicked are
will utterly destroy.
21 My mouth the praises of the Lord
to publish cease shall never:
Let all flesh bless his holy name
for ever and for ever.

*Another of the same.*

O LORD, thou art my God and King;
Thee will I magnify and praise:
I will thee bless, and gladly sing
Unto thy holy name always.
2 Each day I rise I will thee bless,
And praise thy name time without end.
3 Much to be prais'd, and great God is;
His greatness none can comprehend.

4 Race shall thy works praise unto race,
The mighty acts show done by thee.
5 I will speak of the glorious grace,
And honour of thy majesty;
Thy wondrous works I will record.
6 By men the might shall be extoll'd
Of all thy dreadful acts, O Lord:
And I thy greatness will unfold.

7 They utter shall abundantly
The mem'ry of thy goodness great;
And shall sing praises cheerfully,
Whilst they thy righteousness relate.
8 The Lord our God is gracious,
Compassionate is he also;
In mercy he is plenteous,
But unto wrath and anger slow.

9 Good unto all men is the Lord:
O'er all his works his mercy is.
10 Thy works all praise to thee afford:
Thy saints, O Lord, thy name shall bless.
11 The glory of thy kingdom show
Shall they, and of thy power tell;
12 That so men's sons his deeds may know,
His kingdom's grace that doth excel.

13 Thy kingdom hath none end at all,
It doth through ages all remain.
14 The Lord upholdeth all that fall,
The cast-down raiseth up again.
15 The eyes of all things, Lord, attend,
And on thee wait that here do live,
And thou, in season due, dost send
Sufficient food them to relieve.

16 Yea, thou thine hand dost open wide,
And ev'ry thing dost satisfy
That lives, and doth on earth abide,
Of thy great liberality.
17 The Lord is just in his ways all,
And holy in his works each one.
18 He's near to all that on him call,
Who call in truth on him alone.

19 God will the just desire fulfil
Of such as do him fear and dread:
Their cry regard, and hear he will,
And save them in the time of need.
20 The Lord preserves all, more and less,
That bear to him a loving heart:
But workers all of wickedness
Destroy will he, and clean subvert.

21 Therefore my mouth and lips I'll frame
To speak the praises of the Lord:
To magnify his holy name
For ever let all flesh accord.

## PSALM CXLVI.

This Psalm contains (1) Pleasant engagements and encouragements to the hearty and constant praises of God, ver. 1, 2, 10. (2) Earnest dissuasives from trusting in man, who is so weak and short-lived, ver. 3, 4. (3) Powerful persuasives to trust in God, whose power and goodness appear so remarkable in creation, providence, and redemption, ver. 5-10. ¶ While I sing, be stirred up, my soul, and all that is within me, to bless his holy name—to depend on him alone, who is my Maker, my faithful Friend, my kind and righteous Protector, my bountiful Provider, my Almighty Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just punisher of my foes;—my King, my God, and mine ALL.

PRAISE God. The Lord praise, O my soul.
2 I'll praise God while I live;
While I have being to my God
in songs I'll praises give.
3 Trust not in princes, nor man's son,
in whom there is no stay:
4 His breath departs, to's earth he turns;
that day his thoughts decay.

5 O happy is that man and blest,
whom Jacob's God doth aid;
Whose hope upon the Lord doth rest,
and on his God is stay'd:
6 Who made the earth and heavens high,
who made the swelling deep,
And all that is within the same;
who truth doth ever keep:

7 Who righteous judgment executes
for those oppress'd that be,
Who to the hungry giveth food:
God sets the pris'ners free.
8 The Lord doth give the blind their sight,
the bowed down doth raise:
The Lord doth dearly love all those
that walk in upright ways.

9 The stranger's shield, the widow's stay,
the orphan's help, is he:
But yet by him the wicked's way
turn'd upside down shall be
10 The Lord shall reign for evermore:
thy God, O Sion, he
Reigns to all generations.
Praise to the Lord give ye.

## PSALM CXLVII.

This Psalm was probably penned by David while he repaired and fortified Jerusalem, 2 Sa. v., and contains (1) Solemn calls to praise God, ver. 1, 7, 12, 20. (2) Weighty reasons for praising God, viz. 1. That as the God of nature he is infinitely intelligent and great, and the sovereign Manager of all creatures, ver. 4, 5, 8, 9, 15–18. 2. As the God of grace, he tenderly comforts, and affectionately delights in his people, ver. 3, 6, 10, 11. 3. As the God of Israel, Jerusalem, and Sion, he settles their civil and religious state, ver. 2, 13, 14, 19, 20. ¶ When God manifests himself in so many things, be ashamed, my soul, that I discern him in so few. O to see God's power and glory in every work of his hand, and especially in every word of his mouth! and to be so affected with what he is, and hath done, and will do, as in everything to give thanks.

PRAISE ye the Lord; for it is good
praise to our God to sing:
For it is pleasant, and to praise
it is a comely thing.
2 God doth build up Jerusalem;
and he it is alone
That the dispers'd of Israel
doth gather into one.

3 Those that are broken in their heart,
and grieved in their minds,
He healeth, and their painful wounds
he tenderly up-binds.
4 He counts the number of the stars;
he names them ev'ry one.
5 Great is our Lord, and of great pow'r;
his wisdom search can none.

6 The Lord lifts up the meek; and casts
the wicked to the ground.
7 Sing to the Lord, and give him thanks;
on harp his praises sound;
8 Who covereth the heav'n with clouds,
who for the earth below
Prepareth rain, who maketh grass
upon the mountains grow.

9 He gives the beast his food, he feeds
the ravens young that cry.
10 His pleasure not in horses' strength,
nor in man's legs, doth lie.
11 But in all those that do him fear
the Lord doth pleasure take;
In those that to his mercy do
by hope themselves betake.

12 The Lord praise, O Jerusalem;
Sion, thy God confess:
13 For thy gates' bars he maketh strong;
thy sons in thee doth bless.
14 He in thy borders maketh peace;
with fine wheat filleth thee.
15 He sends forth his command on earth,
his word runs speedily.

16 Hoar-frost, like ashes, scatt'reth he;
like wool he snow doth give:
17 Like morsels casteth forth his ice;
who in its cold can live?
18 He sendeth forth his mighty word,
and melteth them again;
His wind he makes to blow, and then
the waters flow amain.

19 The doctrine of his holy word
to Jacob he doth show;
His statutes and his judgments he
gives Israel to know.
20 To any nation never he
such favour did afford;
For they his judgments have not known
O do ye praise the Lord.

## PSALM CXLVIII.

Here the Psalmist, overwhelmed with enrapturing views of the glory, and sense of the goodness of the Lord, sends forth a solemn call to all his fellow-creatures to assist him in his songs of praise. (1) To the celestial creatures above, whether intellectual beings or not, ver. 1-6. (2) To the terrestrial creatures below, whether irrational, ver. 7–10; or rational, ver. 11–13; but chiefly to his chosen people, ver. 14. ¶ While angels and other rational beings actively trumpet forth his honours, and irrational creatures praise him objectively, in manifesting his excellencies marked on them, let my soul be ravished with his glory, amazed with his grace, and all inflamed with love, in uttering his praise, who, in Christ, is MY GOD and my EXCEEDING JOY. Cry out, all my powers, My God, who is like unto thee! Is there any work like unto thy work!

PRAISE God. From heavens praise the Lord,
in heights praise to him be.
2 All ye his angels, praise ye him;
his hosts all, praise him ye.
3 O praise ye him, both sun and moon,
praise him, all stars of light.
4 Ye heav'ns of heav'ns him praise, and floods
above the heavens' height.

5 Let all the creatures praise the name
of our almighty Lord:
For he commanded, and they were
created by his word.
6 He also, for all times to come,
hath them establish'd sure;
He hath appointed them a law,
which ever shall endure.

7 Praise ye JEHOVAH from the earth,
dragons, and ev'ry deep:
8 Fire, hail, snow, vapour, stormy wind,
his word that fully keep.
9 All hills and mountains, fruitful trees,
and all ye cedars high:
10 Beasts, and all cattle, creeping things,
and all ye birds that fly.

11 Kings of the earth, all nations,
princes, earth's judges all:
12 Both young men, yea, and maidens too,
old men, and children small.
13 Let them God's name praise; for his name
alone is excellent:
His glory reacheth far above
the earth and firmament.

14 His people's horn, the praise of all
his saints, exalteth he;
Ev'n Isr'el's seed, a people near
to him. The Lord praise ye.

*Another of the same.*

THE Lord of heav'n confess,
On high his glory raise.
2 Him let all angels bless,
Him all his armies praise.
3 Him glorify
Sun, moon, and stars;
4 Ye higher spheres,
And cloudy sky.

5 From God your beings are,
Him therefore famous make;
You all created were,
When he the word but spake.
6 And from that place,
Where fix'd you be
By his decree,
You cannot pass.

7 Praise God from earth below,
Ye dragons, and ye deeps:
8 Fire, hail, clouds, wind, and snow,
Whom in command he keeps.
9 Praise ye his name,
Hills great and small,
Trees low and tall;
10 Beasts wild and tame;

All things that creep or fly.
11 Ye kings, ye vulgar throng,
All princes mean or high;
12 Both men and virgins young.
Ev'n young and old,
13 Exalt his name;
For much his fame
Should be extoll'd.
O let God's name be prais'd
Above both earth and sky;
14 For he his saints hath rais'd,
And set their horn on high:
Ev'n those that be
Of Isr'el's race,
Near to his grace.
The Lord praise ye.

## PSALM CXLIX.

This Psalm was perhaps penned by David when he took the stronghold of Sion from the Jebusites, and represents (1) Abundant joys to the people of God, in his relation to, delight in, and kindness towards them, ver. 1–5. (2) Abundance of terror to the proudest of their enemies, in their victory and power over them, ver. 6–9. ¶ While I sing, let mine eyes be fixed on Jesus Christ going forth, in his chariots of salvation, subduing his enemies to himself, by the gospel rod of his strength, in the apostolic and millennial period, Re. xx. 2; and, in the chariots of his power defeating his incorrigible opposers by the triumph of his law.

PRAISE ye the Lord: unto him sing
a new song, and his praise
In the assembly of his saints
in sweet psalms do ye raise.
2 Let Isr'el in his Maker joy,
and to him praises sing:
Let all that Sion's children are
be joyful in their King.

3 O let them unto his great name
give praises in the dance;
Let them with timbrel and with harp
in songs his praise advance.
4 For God doth pleasure take in those
that his own people be;
And he with his salvation
the meek will beautify.

5 And in his glory excellent,
let all his saints rejoice:
Let them to him upon their beds
aloud lift up their voice.
6 Let in their mouth aloft be rais'd
the high praise of the Lord,
And let them have in their right hand
a sharp two-edged sword;

7 To execute the vengeance due
upon the heathen all,
And make deserved punishment
upon the people fall.
8 And ev'n with chains, as pris'ners, bind
their kings that them command;
Yea, and with iron fetters strong,
the nobles of their land.

9 On them the judgment to perform
found written in his word:
This honour is to all his saints.
O do ye praise the Lord.

## PSALM CL.

This Psalm contains thirteen calls to praise God. It directs (1) Who ought to praise him, ver. 6. (2) Why they should praise him, viz. that he dwells with men; and for his mighty acts, and his excellent greatness, ver. 1, 2. And (3) How he ought to be praised,—in a public, earnest, and skilful manner, ver. 1, 3–5. ¶ Dare not, my soul, to finish thy notes, and to conclude the Book, without commencing heartily in the work. Awake then, my inward powers, let me even here begin my high hallelujahs and hosannas to him who loved me, and gave himself for me.

PRAISE ye the Lord. God's praise within
his sanctuary raise;
And to him in the firmament
of his pow'r give ye praise.
2 Because of all his mighty acts,
with praise him magnify:
O praise him, as he doth excel
in glorious majesty.

3 Praise him with trumpet's sound; his praise
with psaltery advance:
4 With timbrel, harp, string'd instruments,
and organs, in the dance.
5 Praise him on cymbals loud; him praise
on cymbals sounding high.
6 Let each thing breathing praise the Lord.
Praise to the Lord give ye.

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# TRANSLATIONS AND PARAPHRASES,

IN VERSE,

## OF SEVERAL PASSAGES OF SACRED SCRIPTURE;

WITH NOTES,

EXPLAINING THE SENSE, AND FOR DIRECTING AND ANIMATING DEVOTION.

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### I. Gen. i.

Let me stand still and consider this wonderful work of God! O how his eternal power and Godhead shine forth, in forming so vast, so well furnished worlds of creatures! O his wisdom marked in the vast variety, the comely order, and the mutual subserviency of all things to the good of one another, and to his glory! O his bounty, as their all in all, and especially toward man, in forming him after his own image, and in so preparing this lower world to be a commodious lodgment for him, in his way to the mansions of light. In singing these lines let me rise to nature's God; let me think of the divine personal Word, by whom all things were made, and look forward to the new heavens and the new earth wherein dwelleth righteousness.

LET heav'n arise, let earth appear,
said the Almighty Lord:
The heav'n arose, the earth appear'd,
at his creating word.
2 Thick darkness brooded o'er the deep:
God said, "Let there be light:"
The light shone forth with smiling ray,
and scatter'd ancient night.

3 He bade the clouds ascend on high;
the clouds ascend, and bear
A wat'ry treasure to the sky,
and float upon the air.
4 The liquid element below
was gather'd by his hand;
The rolling seas together flow,
and leave the solid land.

5 With herbs, and plants, and fruitful trees,
the new-form'd globe he crown'd,
Ere there was rain to bless the soil,
or sun to warm the ground.
6 Then high in heav'n's resplendent arch
he plac'd two orbs of light,
He set the sun to rule the day,
the moon to rule the night.

7 Next, from the deep, th' Almighty King
did vital beings frame;
Fowls of the air of ev'ry wing,
and fish of ev'ry name.
8 To all the various brutal tribes
he gave their wondrous birth;
At once the lion and the worm
sprung from the teeming earth.

9 Then, chief o'er all his works below,
at last was Adam made;
His Maker's image bless'd his soul,
and glory crown'd his head.
10 Fair in the Almighty Maker's eye
the whole creation stood.
He view'd the fabric he had rais'd;
his word pronounc'd it good.

### II. Gen. xxviii. 20-22.

While I sing these lines let me think, Have I ever enjoyed Bethel visits from a redeeming God? How happy we are, when our fellowship with God leaves a lasting impression on our spirits, and cheerfully constrains us to surrender ourselves to him, and all we have to his service, and renders us content with a moderate share of the good things of life!

O GOD of Bethel! by whose hand
thy people still are fed;
Who through this weary pilgrimage
hast all our fathers led:
2 Our vows, our pray'rs, we now present
before thy throne of grace:
God of our fathers! be the God
of their succeeding race.

3 Through each perplexing path of life
our wand'ring footsteps guide;
Give us each day our daily bread,
and raiment fit provide.
4 O spread thy cov'ring wings around,
till all our wand'rings cease,
And at our Father's lov'd abode
our souls arrive in peace.

5 Such blessings from thy gracious hand
our humble pray'rs implore;
And thou shalt be our chosen God,
and portion evermore.

### III. Job i. 21.

Under our trials, views of death should wean us from perishing things. All we have is God's gift, lent or given us, and whatever we lose, enough is left, which well deserves our thankfulness. How powerful the influence of God's grace, that can render his people composed, and heartily resigned to his will under the sharpest trials. In all my trials let me view God's hand, and acquiesce in his will.

NAKED as from the earth we came,
and enter'd life at first;
Naked we to the earth return,
and mix with kindred dust.
2 Whate'er we fondly call our own
belongs to heav'n's great Lord;
The blessings lent us for a day
are soon to be restor'd.

3 'Tis God that lifts our comforts high,
or sinks them in the grave:
He gives; and, when he takes away,
he takes but what he gave.
4 Then, ever blessed be his name!
his goodness swell'd our store;
His justice but resumes its own;
'tis ours still to adore.

### IV. Job iii. 17-20.

These words exhibit the grave as levelling all distinctions, and ending all the troubles of the present life. This surely should teach us wisdom, and the exercise of humility and moderation, a patient bearing of the afflictions of life, and a dying daily. O how blessed are the dead that die in the Lord; they rest from their labours, and their works follow them

HOW still and peaceful is the grave!
where, life's vain tumults past,
Th' appointed house, by Heav'n's decree,
receives us all at last.
2 The wicked there from troubling cease,
their passions rage no more;
And there the weary pilgrim rests
from all the toils he bore.

3 There rest the pris'ners, now releas'd
from slav'ry's sad abode;
No more they hear th' oppressor's voice,
or dread the tyrant's rod.
4 There servants, masters, small and great,
partake the same repose;
And there, in peace, the ashes mix
of those who once were foes.

5 All, levell'd by the hand of Death,
lie sleeping in the tomb;
Till God in judgment calls them forth,
to meet their final doom.

### V. Job v. 6-12.

What stupidity appears in thinking anything comes to us by chance! The more we are acquainted with the sinfulness of our nature, the less reason have we to murmur at our afflictions? Under sore trials let me try to search and remove the sinful cause, and let me turn all my fretful murmurs into humble supplications.

THOUGH trouble springs not from the dust,
nor sorrow from the ground;
Yet ills on ills, by Heav'n's decree,
in man's estate are found.
2 As sparks in close succession rise,
so man, the child of woe,
Is doom'd to endless cares and toils
through all his life below.

3 But with my God I leave my cause;
from him I seek relief;
To him, in confidence of pray'r,
unbosom all my grief.
4 Unnumber'd are his wondrous works,
unsearchable his ways;
'Tis his the mourning soul to cheer,
the bowed down to raise.

# PARAPHRASES VI.—XI.

## VI. Job viii. 11–22.

O what a common sin among professors is hypocrisy! what a sad cause of it is forgetfulness of God! what a fearful cheat the hope of the hypocrite puts upon himself! though it flourish a while, it perisheth at last. What important admonitions the things of nature around us suggest, did we but consider them aright! O my soul, let me never be a harsh judge of others, and never too mild to myself. Wretched man that I am, who shall deliver me from this hypocritical heart. Blessed God, examine me and prove me, try my reins and my heart!

THE rush may rise where waters flow,
and flags beside the stream;
But soon their verdure fades and dies
before the scorching beam:
2 So is the sinner's hope cut off;
or, if it transient rise,
'Tis like the spider's airy web,
from ev'ry breath that flies.

3 Fix'd on his house he leans; his house
and all its props decay:
He holds it fast; but, while he holds,
the tott'ring frame gives way.
4 Fair, in his garden, to the sun,
his boughs with verdure smile;
And, deeply fix'd, his spreading roots
unshaken stand a while.

5 But forth the sentence flies from Heav'n,
that sweeps him from his place;
Which then denies him for its lord,
nor owns it knew his face.
6 Lo! this the joy of wicked men,
who Heav'n's high laws despise:
They quickly fall; and in their room
as quickly others rise.

7 But, for the just, with gracious care,
God will his pow'r employ;
He'll teach their lips to sing his praise,
and fill their hearts with joy.

## VII. Job ix. 2–10.

While I sing these words, think, my soul, on the infinite greatness of God! What is man, so mean, so sinful, that he should be mindful of him! how incapable to advance a justifying righteousness before him! how dreadful the case of those who harden themselves against him. O how plainly are his excellencies marked in his works of creation and providence. Happy they whose God is Jehovah! and inexpressibly miserable are his most powerful and proud opposers Kiss the Son, my soul, lest God be angry and I perish from the way.

HOW should the sons of Adam's race
be pure before their God?
If he contends in righteousness,
we sink beneath his rod.
2 If he should mark my words and thoughts
with strict inquiring eyes,
Could I for one of thousand faults
the least excuse devise?

3 Strong is his arm, his heart is wise;
who dares with him contend?
Or who, that tries th' unequal strife,
shall prosper in the end?
4 He makes the mountains feel his wrath,
and their old seats forsake;
The trembling earth deserts her place,
and all her pillars shake.

5 He bids the sun forbear to rise;
th' obedient sun forbears:
His hand with sackcloth spreads the skies,
and seals up all the stars.
6 He walks upon the raging sea;
flies on the stormy wind:
None can explore his wondrous way,
or his dark footsteps find.

## VIII. Job xiv. 1–15.

Think, my soul, if human life is so short, so sinful, so wretched; if death and eternity be so near, why should any be proud? why unconcerned about eternal happiness? why not live on that gracious God who has a feeling of our infirmities, and look and long for that rest that remaineth for the people of God? How comfortable, but heart-awing, yet heart-composing are believing views of death and the resurrection from the jaws of the grave! How pleasant to think that while my body, its precious dust sleeps in Jesus' arms of kindly care, my soul shall retire with him on his throne, and there wait till my last, my great change come. The hope of a glorious resurrection is enough to support me under every earthly trouble.

FEW are thy days, and full of woe,
O man, of woman born!
Thy doom is written, "Dust thou art,
"and shalt to dust return."
2 Behold the emblem of thy state
in flow'rs that bloom and die,
Or in the shadow's fleeting form,
that mocks the gazer's eye.

3 Guilty and frail, how shalt thou stand
before thy sov'reign Lord?
Can troubled and polluted springs
a hallow'd stream afford?
4 Determin'd are the days that fly
successive o'er thy head;
The number'd hour is on the wing
that lays thee with the dead.

5 Great God! afflict not in thy wrath
the short allotted span,
That bounds the few and weary days
of pilgrimage to man.
6 All nature dies, and lives again:
the flow'r that paints the field,
The trees that crown the mountain's brow,
and boughs and blossoms yield,

7 Resign the honours of their form
at Winter's stormy blast,
And leave the naked leafless plain
a desolated waste.
8 Yet soon reviving plants and flow'rs
anew shall deck the plain;
The woods shall hear the voice of Spring,
and flourish green again.

9 But man forsakes this earthly scene,
ah! never to return:
Shall any foll'wing spring revive
the ashes of the urn?
10 The mighty flood that rolls along
its torrents to the main,
Can ne'er recall its waters lost
from that abyss again.

11 So days, and years, and ages past,
descending down to night,
Can henceforth never more return
back to the gates of light;
12 And man, when laid in lonesome grave,
shall sleep in Death's dark gloom,
Until th' eternal morning wake
the slumbers of the tomb.

13 O may the grave become to me
the bed of peaceful rest,
Whence I shall gladly rise at length,
and mingle with the blest!
14 Cheer'd by this hope, with patient mind,
I'll wait Heav'n's high decree,
Till the appointed period come,
when death shall set me free.

## IX. Job xxvi. 6, to the end.

How plainly the perfections of Deity are marked in all his works of nature and grace! How well everything is done, where God is the sole or principal agent! Let me therefore in all behold his hand and face. If he conceals the glories of his throne from this lower world, let me walk by faith, not by sight. If his perfections are unsearchable, let me always admire and adore.

WHO can resist th' Almighty arm
that made the starry sky?
Or who elude the certain glance
of God's all-seeing eye?
2 From him no cov'ring vails our crimes;
hell opens to his sight;
And all Destruction's secret shares
lie full disclos'd in light.

3 Firm on the boundless void of space
he pois'd the steady pole,
And in the circle of his clouds
bade secret waters roll.
4 While nature's universal frame
its Maker's pow'r reveals,
His throne, remote from mortal eyes,
an awful cloud conceals.

5 From where the rising day ascends,
to where it sets in night,
He compasses the floods with bounds,
and checks their threat'ning might.
6 The pillars that support the sky
tremble at his rebuke;
Through all its caverns quakes the earth,
as though its centre shook.

7 He brings the waters from their beds,
although no tempest blows,
And smites the kingdom of the proud
without the hand of foes.
8 With bright inhabitants above
he fills the heav'nly land,
And all the crooked serpent's breed
dismay'd before him stand.

9 Few of his works can we survey;
these few our skill transcend:
But the full thunder of his pow'r
what heart can comprehend?

## X. Prov. i. 20–31.

This translation is peculiarly adapted to public ordinances: Jesus Christ addresses sinners as the Wisdom of God, particularly fools and scorners. Let me reflect how great is the compassion of Jesus to rebellious sinners: in the most earnest and open manner he pleads with them in the ordinances of his grace to promote their eternal salvation; condescending are his offers and invitations of mercy pointed to the most unworthy and wicked, and precious the benefits which he offers; but inexcusable is their guilt, and dreadful their ruin, who obstinately refuse them. Rejected of God in their misery, even their ease and prosperity harden and ensnare them.

IN streets, and op'nings of the gates,
where pours the busy crowd,
Thus heav'nly Wisdom lifts her voice,
and cries to men aloud:
2 How long, ye scorners of the truth,
scornful will ye remain?
How long shall fools their folly love,
and hear my words in vain?

3 O turn, at last, at my reproof!
and, in that happy hour,
His bless'd effusions on your heart
my Spirit down shall pour.
4 But since so long, with earnest voice,
to you in vain I call,
Since all my counsels and reproofs
thus ineffectual fall;

5 The time will come, when humbled low,
in Sorrow's evil day,
Your voice by anguish shall be taught,
but taught too late, to pray.
6 When, like the whirlwind, o'er the deep
comes Desolation's blast,
Pray'rs then extorted shall be vain,
the hour of mercy past.

7 The choice you made has fix'd your doom;
for this is Heav'n's decree,
That with the fruits of what he sow'd
the sinner fill'd shall be.

## XI. Prov. iii. 13–17.

These verses exhibit the true advantages of early piety. Real religion is truly man's first concern, his highest, his only happiness. By this he gets durable and unsearchable riches; he attains true honour, is a crown of glory in the hand of the Lord. And O how it guards him against these dangers to which sin exposes us! It guides the young in youth's slippery paths, and it throws a lustre around old age, and makes it truly respectable. What pleasure, rest, and joy, it gives to all, especially the young: they sing in the ways of the Lord. O let children come to Jesus, and he will teach them the fear of the Lord.

O HAPPY is the man who hears
Instruction's warning voice;
And who celestial Wisdom makes
his early, only choice.
2 For she has treasures greater far
than east or west unfold;
And her rewards more precious are
than all their stores of gold.

3 In her right hand she holds to view
a length of happy days;
Riches, with splendid honours join'd,
are what her left displays.
4 She guides the young with innocence,
in pleasure's paths to tread,
A crown of glory she bestows
upon the hoary head.

5 According as her labours rise,
so her rewards increase;
Her ways are ways of pleasantness,
and all her paths are peace.

### XII. Prov. vi. 6-12.

What amazing instincts hath God given to some animals, and how their conduct shames that of mankind! How averse are sluggards to be roused to their work, spiritual or temporal! If one degree of indolence be denied, they would gladly enjoy a lesser; but in what quick, irresistible manner poverty comes at last. O my soul, whatever thy hand findeth to do, do it with all thy might; be diligent in business, fervent in spirit, serving the Lord.

YE indolent and slothful! rise,
View the ant's labours, and be wise;
She has no guide to point her way,
No ruler chiding her delay:
2 Yet see with what incessant cares
She for the winter's storm prepares;
In summer she provides her meat,
And harvest finds her store complete.

3 But when will slothful man arise?
How long shall sleep seal up his eyes?
Sloth more indulgence still demands;
Sloth shuts the eyes, and folds the hands.
4 But mark the end; want shall assail,
When all your strength and vigour fail;
Want, like an armed man, shall rush
The hoary head of age to crush.

### XIII. Prov. viii. 22, to the end.

Let me think with the greatest wonder how the high and lofty Jehovah, in the person of the Son, should have from everlasting entered into the room of, and fixed his delights upon, the sons of men. How infinitely he deserves our strictest attention, our earliest and strongest affection! and how just is the sorest punishment which can be inflicted on these self-ruiners, who refuse him, and neglect and despise the ordinances of his grace! Let me consider the Apostle and High-priest of my profession: let me love him, who first loved me; let me earnestly attend his ordinances: if I find him who is the great God my Saviour and the eternal life, my pains will be infinitely more than rewarded.

KEEP silence, all ye sons of men,
and hear with rev'rence due;
Eternal Wisdom from above
thus lifts her voice to you:
2 I was th' Almighty's chief delight
from everlasting days,
Ere yet his arm was stretched forth
the heav'ns and earth to raise.

3 Before the sea began to flow,
and leave the solid land,
Before the hills and mountains rose,
I dwelt at his right hand.
4 When first he rear'd the arch of heav'n,
and spread the clouds on air,
When first the fountains of the deep
he open'd, I was there.

5 There I was with him, when he stretch'd
his compass o'er the deep,
And charg'd the ocean's swelling waves
within their bounds to keep.
6 With joy I saw th' abode prepar'd
which men were soon to fill:
Them from the first of days I lov'd,
unchang'd, I love them still.

7 Now therefore hearken to my words,
ye children, and be wise:
Happy the man that keeps my ways;
the man that shuns them dies.
8 Where dubious paths perplex the mind,
direction I afford;
Life shall be his that follows me,
and favour from the Lord.

9 But he who scorns my sacred laws
shall deeply wound his heart,
He courts destruction who contemns
the counsel I impart.

### XIV. Eccles. vii. 2-6.

How necessary to be much in the serious consideration of our latter end. O that we were wise, and would consider this! How requisite are Christian reproofs, to make or keep us grave and serious, amidst so much folly and flashes of vain mirth as take place in the world. How effectually bad things work together for the good of saints.

WHILE others crowd the house of mirth,
and haunt the gaudy show,
Let such as would with Wisdom dwell,
frequent the house of woe.
2 Better to weep with those who weep,
and share th' afflicted's smart,
Than mix with fools in giddy joys
that cheat and wound the heart.

3 When virtuous sorrow clouds the face,
and tears bedim the eye,
The soul is led to solemn thought,
and wafted to the sky.
4 The wise in heart revisit oft
grief's dark sequester'd cell:
The thoughtless still with levity
and mirth delight to dwell.

5 The noisy laughter of the fool
is like the crackling sound
Of blazing thorns, which quickly fall
in ashes to the ground.

### XV. Eccles. ix. 4-6, 10.

What remarkable advantages have men in this life for bettering their states, tempers, or hopes! but how quickly death puts an end to them all, to all opportunities of preparing for eternity, to all our intimacies, enjoyments, or affections in this world! What need quickly to work out our own salvation with fear and trembling, and to serve our own generation by the will of God, while we have opportunity, as we know not when our soul will be required of us. Lord, teach me to number my days, that I may apply my heart to wisdom.

AS long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return.
2 Life is the season God hath giv'n
To fly from hell, and rise to heav'n;
That day of grace fleets fast away,
And none its rapid course can stay.

3 The living know that they must die;
But all the dead forgotten lie:
Their mem'ry and their name is gone,
Alike unknowing and unknown.
4 Their hatred and their love is lost,
Their envy bury'd in the dust;
They have no share in all that's done
Beneath the circuit of the sun.

5 Then what thy thoughts design to do,
Still let thy hands with might pursue;
Since no device nor work is found,
Nor wisdom underneath the ground.
6 In the cold grave, to which we haste,
There are no acts of pardon past:
But fix'd the doom of all remains,
And everlasting silence reigns.

### XVI. Eccles. xii. 1.

How necessary and pleasant is an early acquaintance with Christ and his ways! O how absurd and dangerous are men's delays of their spiritual concerns till old age, which may never arrive, and which is a season very improper for commencing such care! O how happy they who encounter the unnumbered infirmities and troubles of old age, and the fears and pangs of death, in the full assurance of faith! Let all, but especially youth, flee to the refuge set before them in the gospel. Remember him who, when we are old, will remember the kindness of our youth and the love of our espousals.

IN life's gay morn, when sprightly youth
with vital ardour glows,
And shines in all the fairest charms
which beauty can disclose;
2 Deep on thy soul, before its pow'rs
are yet by vice enslav'd,
Be thy Creator's glorious name
and character engrav'd.

3 For soon the shades of grief shall cloud
the sunshine of thy days;
And cares, and toils, in endless round,
encompass all thy ways.
4 Soon shall thy heart the woes of age
in mournful groans deplore,
And sadly muse on former joys,
that now return no more.

### XVII. Isaiah i. 10-19.

How often the greatest enemies to the power of godliness are the rigid observers of its form, and men will flee to their most costly devotions for relief, while they cleave to their sins which are the cause of their misery. Nothing is more abominable to God than indulged hypocrisy in our devotions. Indulged sin is so odious to God that it renders all our prayers hateful in his sight! What an extensive and laborious work is the real exercise of godliness! and how God, by the most gracious pardons, and the most full, though merciful rewards, encourageth to it!

RULERS of Sodom hear the voice
of heav'n's eternal Lord;
Men of Gomorrah! bend your ear
submissive to his word.
2 'Tis thus he speaks: To what intent
are your oblations vain?
Why load my altars with your gifts,
polluted and profane?

3 Burnt-off'rings long may blaze to heav'n,
and incense cloud the skies;
The worship and the worshipper
are hateful in my eyes.
4 Your rites, your fasts, your pray'rs, I scorn,
and pomp of solemn days:
I know your hearts are full of guile,
and crooked are your ways.

5 But cleanse your hands, ye guilty race,
and cease from deeds of sin;
Learn in your actions to be just
and pure in heart within.
6 Mock not my name with honours vain,
but keep my holy laws;
Do justice to the friendless poor,
and plead the widow's cause.

7 Then though your guilty souls are stain'd
with sins of crimson die,
Yet, through my grace, with snow itself
in whiteness they shall vie.

### XVIII. Isaiah ii. 2-6.

Here we have a pleasant prophecy of the world's being brought to the obedience of faith. Let me observe, no oppression shall hinder the flourishing of the church when the Lord rises up for her help. No darkness nor error can hide her when Jesus manifests forth his glory. Let us set our affections on things above, if we wish to have remarkable fellowship with Christ. How delightful! amidst present corruptions and divisions in the Christian church, we may look backward to what the Lord has done already, and forward in certain hopes of the church's still greater enlargment, purity, and peace! O how delightful when every one shall provoke his neighbour to love and good works, to learn the truth in Jesus, embrace his person, and serve him in the beauties of holiness! Now, blessed God, let thy kingdom come, let the whole earth be filled with thy glory!

BEHOLD! the mountain of the Lord
in latter days shall rise
On mountain tops above the hills,
and draw the wond'ring eyes.
2 To this the joyful nations round,
all tribes and tongues shall flow;
Up to the hill of God, they'll say,
and to his house we'll go.

3 The beam that shines from Sion hill
shall lighten ev'ry land;
The King who reigns in Salem's tow'rs
shall all the world command.
4 Among the nations he shall judge;
his judgments truth shall guide;
His sceptre shall protect the just,
and quell the sinner's pride.

5 No strife shall rage, nor hostile feuds
disturb those peaceful years;
To ploughshares men shall beat their swords,
to pruning-hooks their spears.
6 No longer hosts encount'ring hosts
shall crowds of slain deplore:
They hang the trumpet in the hall,
and study war no more.

7 Come then, O house of Jacob! come
to worship at his shrine;
And, walking in the light of God,
with holy beauties shine.

### XIX. Isaiah ix. 2–8.

This part of the chapter paraphrased contains promises of deliverances to the Jews from enemies, typical of the blessings introduced by the incarnation of our Redeemer. Here we may remark, it bodes well when God sends the light of the gospel to men. No load of adversity is so heavy but Christ's presence can support under it. Thrice happy those sinners whose minds he enlightens in the knowledge of himself: they may enjoy much spiritual peace, freedom, and victory, even when they weep and lament. O the unbounded excellencies, sweet relations, savoury names of that Emmanuel gifted to us sinful men! How infinitely earnest is Jehovah to honour his Son, and to promote the welfare of his church! Rejoice in these things, my soul, and again rejoice!

THE race that long in darkness pin'd
have seen a glorious light;
The people dwell in day, who dwelt
in death's surrounding night.
2 To hail thy rise, thou better Sun!
the gath'ring nations come,
Joyous, as when the reapers bear
the harvest treasures home.

3 For thou our burden hast remov'd,
and quell'd th' oppressor's sway,
Quick as the slaughter'd squadrons fell
in Midian's evil day.
4 To us a Child of hope is born;
to us a Son is giv'n;
Him shall the tribes of earth obey,
him all the hosts of heav'n.

5 His name shall be the Prince of Peace,
for evermore ador'd,
The Wonderful, the Counsellor,
the great and mighty Lord.
6 His pow'r increasing still shall spread,
his reign no end shall know;
Justice shall guard his throne above,
and peace abound below.

### XX. Isaiah xxvi. 1–7.

These lines contain a description of the glory and stability of the church, the city of God, an invitation to enter its gates, and a prediction of the destruction of her enemies. We see here that no Christian character can be formed without a steadfast and exact adherence to God's truths. Truly righteous, upright, and humble saints are an inestimable blessing to nations and churches. Steady faith in God's perfections and promises produceth solid peace of mind: and indeed, if we trust him firmly, we shall find ground to praise him constantly. If we by faith put our strong enemies in his hand, he will easily bring them down.

HOW glorious Sion's courts appear,
the city of our God!
His throne he hath establish'd here,
here fix'd his lov'd abode.
2 Its walls, defended by his grace,
no pow'r shall e'er o'erthrow,
Salvation is its bulwark sure
against th' assailing foe.

3 Lift up the everlasting gates,
the doors wide open fling;
Enter, ye nations, who obey
the statutes of our King.
4 Here shall ye taste unmingled joys,
and dwell in perfect peace,
Ye, who have known JEHOVAH'S name,
and trusted in his grace.

5 Trust in the Lord, for ever trust,
and banish all your fears:
Strength in the Lord JEHOVAH dwells
eternal as his years.

6 What though the wicked dwell on high,
his arm shall bring them low;
Low as the caverns of the grave
their lofty heads shall bow.

7 Along the dust shall then be spread
their tow'rs, that brave the skies:
On them the needy's feet shall tread,
and on their ruins rise.

### XXI. Isaiah xxxiii. 13–18.

We see in these words hardened and prosperous sinners are near terrible destruction; the most secure sinners shall be startled at last, and made to see God's hand in his judgments. Eternal destruction shall at last appear dreadful to the most scornful: and O what a mercy if God's judgments awaken hypocritical professors to flee from the wrath to come to the all-saving Jesus, whom he will make holy and righteous! While I sing, let me examine my heart, Am I a hypocrite or an upright Christian?

ATTEND, ye tribes that dwell remote,
ye tribes at hand, give ear;
Th' upright in heart alone have hope,
the false in heart have fear.
2 The man who walks with God in truth,
and ev'ry guile disdains;
Who hates to lift oppression's rod,
and scorns its shameful gains;

3 Whose soul abhors the impious bribe
that tempts from truth to stray,
And from th' enticing snares of vice
who turns his eyes away:
4 His dwelling, 'midst the strength of rocks,
shall ever stand secure;
His Father will provide his bread,
his water shall be sure.

5 For him the kingdom of the just
afar doth glorious shine;
And he the King of kings shall see
in majesty divine.

### XXII. Isaiah xl. 27, to the end.

Here the Prophet reproves desponding Christians, and calls their attention to grounds of comfort. How weak and sinful for any believer to suspect the Lord hath, or can cast off his people! To them that wait on him, his infinite power and grace are never-failing and abundant sources of strength, quickening, and comfort: let me then dismiss all my ill-grounded fears, my Jesus is able and willing to save to the uttermost; his grace will be sufficient for me.

WHY pour'st thou forth thine anxious plaint,
despairing of relief,
As if the Lord o'erlook'd thy cause,
and did not heed thy grief?
2 Hast thou not known, hast thou not heard,
that firm remains on high
The everlasting throne of Him
who form'd the earth and sky?

3 Art thou afraid his power shall fail
when comes thy evil day?
And can an all-creating arm
grow weary or decay?
4 Supreme in wisdom as in pow'r
the Rock of ages stands;
Though him thou canst not see, nor trace
the working of his hands.

5 He gives the conquest to the weak,
supports the fainting heart;
And courage in the evil hour
his heav'nly aids impart.
6 Mere human pow'r shall fast decay,
and youthful vigour cease;
But they who wait upon the Lord,
in strength shall still increase.

7 They with unweary'd feet shall tread
the path of life divine;
With growing ardour onward move,
with growing brightness shine.
8 On eagles' wings they mount, they soar,
their wings are faith and love,
Till, past the cloudy regions here,
they rise to heav'n above.

### XXIII. Isaiah xlii. 1–13.

Let me here observe a passage full of Christ. Here is, (1) Jehovah's invitation to behold him as his excellent servant, qualified by his Spirit with great meekness, power, and courage for his work, in purchasing and applying our redemption. (2) His divine commission to his work solemnly opened. (3) The tidings of his fitness and commission are received with great joy on earth, particularly by the Gentiles. O the infinite excellency of my Redeemer! how dear to his Father, and useful to men! How glorious the nature and end of his mediation! with what tenderness, fidelity, and success he executes it! How grand and irreversible his commission! and how answerable his character to our infinite need! what ground of gladness to sinners, the wildest Arabs and the most distant Islanders not excepted. Let my soul echo, Worthy is the Lamb! salvation to our God and to the Lamb!

BEHOLD my Servant! see him rise
exalted in my might!
Him have I chosen, and in him
I place supreme delight.
2 On him, in rich effusion pour'd,
my Spirit shall descend;
My truths and judgments he shall show
to earth's remotest end.

3 Gentle and still shall be his voice,
no threats from him proceed;
The smoking flax he shall not quench,
nor brake the bruised reed.
4 The feeble spark to flames he'll raise;
the weak will not despise;
Judgment he shall bring forth to truth,
and make the fallen rise.

5 The progress of his zeal and pow'r
shall never know decline,
Till foreign lands and distant isles
receive the law divine.
6 He who erected heav'n's bright arch,
and bade the planets roll,
Who peopled all the climes of earth,
and form'd the human soul,

7 Thus saith the Lord, Thee have I rais'd,
my Prophet thee install;
In right I've rais'd thee, and in strength
I'll succour whom I call.
8 I will establish with the lands
a covenant in thee,
To give the Gentile nations light;
and set the pris'ners free:

9 Asunder burst the gates of brass;
the iron fetters fall;
And gladsome light and liberty
are straight restor'd to all.
10 I am the Lord, and by the name
of great JEHOVAH known;
No idol shall usurp my praise,
nor mount into my throne.

11 Lo! former scenes, predicted once,
conspicuous rise to view;
And future scenes, predicted now,
shall be accomplish'd too.
12 Sing to the Lord in joyful strains!
let earth his praise resound,
Ye who upon the ocean dwell,
and fill the isles around!

13 O city of the Lord! begin
the universal song;
And let the scatter'd villages
the cheerful notes prolong.
14 Let Kedar's wilderness afar
lift up its lonely voice;
And let the tenants of the rock
with accents rude rejoice;

15 Till 'midst the streams of distant lands
the islands sound his praise;
And all combin'd, with one accord,
JEHOVAH'S glories raise.

### XXIV. Isaiah xlix. 13–17.

This is similar to Par. xxii. What ground of praise, of universal praise, is the work of redemption; his illuminating our minds, pardoning our sins, loosing our bonds, and supplying

our wants, giving us grace and glory. What encouragement o the most despondent, his assurance of his constant and everlasting loving kindness, and his removal of everything hurtful! Why art thou cast down, O my soul? hope in God, I shall praise him.

YE heav'ns, send forth your song of praise!
earth, raise your voice below!
Let hills and mountains join the hymn,
and joy through nature flow.
2 Behold how gracious is our God!
hear the consoling strains,
In which he cheers our drooping hearts,
and mitigates our pains.

3 Cease ye, when days of darkness come,
in sad dismay to mourn,
As if the Lord could leave his saints
forsaken or forlorn.
4 Can the fond mother e'er forget
the infant whom she bore?
And can its plaintive cries be heard,
nor move compassion more?

5 She may forget: nature may fail
a parent's heart to move;
But Sion on my heart shall dwell
in everlasting love.
6 Full in my sight, upon my hands
I have engrav'd her name:
My hands shall build her ruin'd walls,
and raise her broken frame.

## XXV. Isaiah liii.

The chapter on which this paraphrase is founded is rather like a poetical history of the life of our Redeemer, than a prediction 700 years before he came in the flesh. Let me with wonder and awe reflect that Jesus should be so much unknown to the hearers of the gospel: but nothing less than almighty power can make us believe in him. How exactly verified are these predictions in the debasement and glory of the Redeemer! how ignorance and enmity lead men to despise and blaspheme him! O his infinite love in undertaking, obeying, and suffering for us! O his Father's love in transferring our sins, and with pleasure punishing them in his infinitely well-beloved Son! O how sweet, how full, how lasting a redemption it must be, that is through his blood! Let me rejoice, my Jesus shall have a glorious reward, and I and millions more shall share in his glories.

HOW few receive with cordial faith
the tidings which we bring?
How few have seen the arm reveal'd
of heav'n's eternal King?
2 The Saviour comes! no outward pomp
bespeaks his presence nigh;
No earthly beauty shines in him
to draw the carnal eye.

3 Fair as a beauteous tender flow'r
amidst the desert grows,
So slighted by a rebel race
the heav'nly Saviour rose.
4 Rejected and despis'd of men,
behold a man of woe!
Grief was his close companion still
through all his life below.

5 Yet all the griefs he felt were ours,
ours were the woes he bore:
Pangs, not his own, his spotless soul
with bitter anguish tore.
6 We held him as condemn'd by Heav'n,
an outcast from his God,
While for our sins he groan'd, he bled,
beneath his Father's rod.

7 His sacred blood hath wash'd our souls
from sin's polluted stain;
His stripes have heal'd us, and his death
reviv'd our souls again.
8 We all, like sheep, had gone astray
in ruin's fatal road:
On him were our transgressions laid;
he bore the mighty load.

9 Wrong'd and oppress'd, how meekly he
in patient silence stood!
Mute, as the peaceful harmless lamb,
when brought to shed its blood.
10 Who can his generation tell?
from prison see him led!
With impious show of law condemn'd,
and number'd with the dead.

11 'Midst sinners low in dust he lay;
the rich a grave supply'd:
Unspotted was his blameless life;
unstain'd by sin he dy'd.
12 Yet God shall raise his head on high,
though thus he brought him low;
His sacred off'ring, when complete,
shall terminate his woe.

13 For, saith the Lord, my pleasure then
shall prosper in his hand;
His shall a num'rous offspring be,
and still his honours stand.
14 His soul, rejoicing, shall behold
the purchase of his pain;
And all the guilty whom he sav'd
shall bless Messiah's reign.

15 He with the great shall share the spoil,
and baffle all his foes;
Though rank'd with sinners, here he fell,
a conqueror he rose.
16 He dy'd to bear the guilt of men,
that sin might be forgiv'n:
He lives to bless them and defend,
and plead their cause in heav'n.

## XXVI. Isaiah lv.

Here we have the door of faith opened to sinful men, to Gentiles, a door that no man can shut. Let me think how all the blessings of salvation are framed to answer our need! How the most needy, nay, the most notorious sinners, are expressly, are earnestly invited to partake of blessings, which he at infinite expense provided for sinners, for his enemies, who daily contemn him and blaspheme him! Let us in the believing reception of his grace seek God and return to him; let us welcome his word, coming down as rain; and be fruitful in every good word and work.

HO! ye that thirst, approach the spring
where living waters flow:
Free to that sacred fountain all
without a price may go.
2 How long to streams of false delight
will ye in crowds repair?
How long your strength and substance waste
on trifles, light as air?

3 My stores afford those rich supplies
that health and pleasure give:
Incline your ear, and come to me;
the soul that hears shall live.
4 With you a cov'nant I will make,
that ever shall endure;
The hope which gladden'd David's heart
my mercy hath made sure.

5 Behold he comes! your leader comes,
with might and honour crown'd;
A witness who shall spread my name
to earth's remotest bound.
6 See! nations hasten to his call
from ev'ry distant shore;
Isles, yet unknown, shall bow to him,
and Israel's God adore.

7 Seek ye the Lord while yet his ear
is open to your call;
While offer'd mercy still is near,
before his footstool fall.
8 Let sinners quit their evil ways,
their evil thoughts forego,
And God, when they to him return,
returning grace will show.

9 He pardons with o'erflowing love:
for, hear the voice divine!
My nature is not like to yours,
nor like your ways are mine:
10 But far as heav'n's resplendent orbs
beyond earth's spot extend,
As far my thoughts, as far my ways,
your ways and thoughts transcend.
11 And as the rains from heav'n distil,
nor thither mount again,
But swell the earth with fruitful juice,
and all its tribes sustain:
12 So not a word that flows from me
shall ineffectual fall;
But universal nature prove
obedient to my call.

13 With joy and peace shall then be led
the glad converted lands;
The lofty mountains then shall sing,
the forests clap their hands.
14 Where briers grew 'midst barren wilds,
shall firs and myrtles spring;
And nature, through its utmost bounds,
eternal praises sing.

## XXVII. Isaiah lvii. 15, 16.

Here the infinitely high and lofty Jehovah is represented seated on his throne of grace, high and lifted up, yet in great condescension towards persons destitute, distressed, and broken in spirit, intimating he will not continue his judgments till such be ruined, but that he will dwell in them by his Spirit, and revive and comfort them. Happy are those in whom he dwells amidst all their trials. Behold, my soul, how God gives grace to the humble, and God indeed dwells in man upon earth.

THUS speaks the high and lofty One;
ye tribes of earth, give ear;
The words of your Almighty King
with sacred rev'rence hear:
2 Amidst the majesty of heav'n
my throne is fix'd on high;
And through eternity I hear
the praises of the sky:

3 Yet, looking down, I visit oft
the humble hallow'd cell;
And with the penitent who mourn
'tis my delight to dwell;
4 The downcast spirit to revive,
the sad in soul to cheer;
And from the bed of dust the man
of heart contrite to rear.

5 With me dwells no relentless wrath
against the human race;
The souls which I have form'd shall find
a refuge in my grace.

## XXVIII. Isaiah lviii. 5–9.

These words declare the duties of a fast, and the need of great brokenness of heart for, and of reformation from sin, in our professed humiliation for it, otherwise our fast, and our demure looks, will but provoke God to abhor us. No fast is suitably observed, if we repent not of our cruel conduct with respect to the bodies and souls of others; nor is it sanctified unless our hearts and hands be opened to our poor and distressed brethren. Let me not then trust to outward expressions of sorrow, but see that my heart be rent from and for sin.

ATTEND, and mark the solemn fast
which to the Lord is dear;
Disdain the false unhallow'd mask
which vain dissemblers wear.
2 Do I delight in sorrow's dress?
saith he who reigns above;
The hanging head and rueful look,
will they attract my love?

3 Let such as feel oppression's load
thy tender pity share:
And let the helpless, homeless poor,
be thy peculiar care.
4 Go, bid the hungry orphan be
with thy abundance blest;
Invite the wand'rer to thy gate,
and spread the couch of rest.

5 Let him who pines with piercing cold
by thee be warm'd and clad;
Be thine the blissful task to make
the downcast mourner glad.
6 Then, bright as morning, shall come forth,
in peace and joy, thy days;
And glory from the Lord above
shall shine on all thy ways.

## XXIX. Lam. iii. 37-40.

The design of the Prophet in the words paraphrased is to reconcile us to the afflictions of life Under them let us look up to God's sovereignty and his agency; in all that happens us, let us remember our sins are the cause of all the evils we suffer, and our reformation the end God intends: let us complain to God, but never of him. O my soul, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

AMIDST the mighty, where is he
who saith, and it is done?
Each varying scene of changeful life
is from the Lord alone.

2 He gives in gladsome bow'rs to dwell,
or clothes in sorrow's shroud;
His hand hath form'd the light, his hand
hath form'd the dark'ning cloud.

3 Why should a living man complain
beneath the chast'ning rod?
Our sins afflict us; and the cross
must bring us back to God.

4 O sons of men! with anxious care
your hearts and ways explore;
Return from paths of vice to God:
return, and sin no more!

## XXX. Hosea vi. 1-4.

Here are God's gracious directions how to act and speak in true repentance, and great encouragement to repent. While I sing these lines, let me think how ruinous sin is, and how necessary a gospel repentance for it is. Nothing more effectually leads to this than a firm faith of God's gospel grant of himself as our God. How marvellous that God should instruct what to pray for, as well as readily grant our requests! How happy and delightful to deal with a God of infinite mercy and goodness! How answerable his kind promises to the needs and prayers of those whom he instructs! O the marvellous change made on persons and societies by his all-powerful grace! Lord, under the influence of thy grace, may I grow up to him who is the head in all things, and be a good savour of Christ to all amongst whom I dwell.

COME, let us to the Lord our God
with contrite hearts return;
Our God is gracious, nor will leave
the desolate to mourn.

2 His voice commands the tempest forth,
and stills the stormy wave;
And though his arm be strong to smite,
'tis also strong to save.

3 Long hath the night of sorrow reign'd;
the dawn shall bring us light:
God shall appear, and we shall rise
with gladness in his sight.

4 Our hearts, if God we seek to know,
shall know him, and rejoice;
His coming like the morn shall be,
like morning songs his voice.

5 As dew upon the tender herb,
diffusing fragrance round;
As show'rs that usher in the spring,
and cheer the thirsty ground:

6 So shall his presence bless our souls,
and shed a joyful light;
That hallow'd morn shall chase away
the sorrows of the night.

## XXXI. Micah vi. 6-9.

In this passage God represents to men the vain methods they would take to recommend themselves to his favour, and then shows them the true method to enjoy this singular blessing. Think, my soul, what anxious inquiries after peace and pardon, deep convictions of guilt, or fondness of an enterprise, may occasion! By what costly expedients they would willingly clear their way. Not all the inventions of men can recommend us to God; and faith in the atonement, and in God as ours in Christ, true repentance and real holiness, are preferable to every ceremonial service. O the infinite kindness of God, in teaching us both by his word and rod!

THUS speaks the heathen: How shall man
the Pow'r Supreme adore?
With what accepted off'rings come
his mercy to implore?

2 Shall clouds of incense to the skies
with grateful odour speed?
Or victims from a thousand hills
upon the altar bleed?

3 Does justice nobler blood demand
to save the sinner's life?
Shall, trembling, in his offspring's side
the father plunge the knife?

4 No: God rejects the bloody rites
which blindfold zeal began;
His oracles of truth proclaim
the message brought to man.

5 He what is good hath clearly shown,
O favour'd race! to thee;
And what doth God require of those
who bend to him the knee?

6 Thy deeds, let sacred justice rule;
thy heart, let mercy fill;
And, walking humbly with thy God,
to him resign thy will.

## XXXII. Hab. iii. 17, 18.

In this passage the prophet seems, under a view of the Chaldean invasion, to have supposed they would destroy every outward comfort in the country, so declares it as his resolution that he will take God as his all, and rejoice in him. O my soul, let me, like many of the best of men, under the want of all things, when all around is dark and dreary, claim God as mine, and rejoice in him, and particularly in the assured hope, that in the better world I shall hunger no more, nor thirst any more; but the Lamb who is in the midst of the throne shall lead me to fountains of living waters.

WHAT though no flow'rs the fig-tree clothe,
though vines their fruit deny,
The labour of the olive fail,
and fields no meat supply?

2 Though from the fold, with sad surprise,
my flock cut off I see;
Though famine pine in empty stalls,
where herds were wont to be?

3 Yet in the Lord will I be glad,
and glory in his love:
In him I'll joy, who will the God
of my salvation prove.

4 He to my tardy feet shall lend
the swiftness of the roe;
Till, rais'd on high, I safely dwell
beyond the reach of woe.

5 God is the treasure of my soul,
the source of lasting joy;
A joy which want shall not impair,
nor death itself destroy.

## XXXIII. Mat. vi. 9-14.

The prayer paraphrased here is at once the best form and the best model of prayer; and, short as it is, it is a summary of almost everything a Christian may or ought to seek from God. We are taught in it, in all our prayers to view God in Christ as our Father, and to prefer the concerns of his glory to our comfort We are further taught to ask for ourselves a competent portion of temporal things with God's blessing, the remission of our sins, our preservation from temptation, and our final deliverance from all sin and all misery; and withal, the conclusion contains an ascription of glory to God, and intimates we must draw our encouragement in prayer from nothing but from God himself. Let us say with the disciples, Lord, teach us to pray; and with the apostle, We know not what we should pray for as we ought; by thy Spirit make intercession for us.

FATHER of all! we bow to thee,
who dwell'st in heav'n ador'd;
But present still through all thy works,
the universal Lord.

2 For ever hallow'd be thy name
by all beneath the skies;
And may thy kingdom still advance,
till grace to glory rise.

3 A grateful homage may we yield,
with hearts resign'd to thee;
And as in heav'n thy will is done,
on earth so let it be.

4 From day to day we humbly own
the hand that feeds us still:
Give us our bread, and teach to rest
contented in thy will.

5 Our sins before thee we confess;
O may they be forgiv'n!
As we to others mercy show,
we mercy beg from Heav'n.

6 Still let thy grace our life direct;
from evil guard our way;
And in temptation's fatal path
permit us not to stray.

7 For thine the pow'r, the kingdom thine;
all glory's due to thee:
Thine from eternity they were,
and thine shall ever be.

## XXXIV. Mat. xi. 25, to the end.

Here we have first a prayer by the Redeemer to his Father, acquiescing in the awful and gracious determinations of his high decree, and one of the most eminent calls of the gospel, with its foundation. While I sing this, let me think of the unbounded and delightful fitness and fulness of Christ to save sinners, even the chief; and not by natural qualifications, or works of righteousness, but according to his own and his Father's rich and sovereign grace. How tender, extensive, and unhampered his invitations of self-destroyed, restless slaves of Satan! How full his assurance of salvation directed to them! How pleasant the views of his love and influences of his Spirit render their service; and how easy his yoke of holiness and sufferings, in their way to their glorious crown!

THUS spoke the Saviour of the world,
and rais'd his eyes to heav'n:
To thee, O Father! Lord of all,
eternal praise be giv'n.

2 Thou to the pure and lowly heart
hast heav'nly truth reveal'd;
Which from the self-conceited mind
thy wisdom hath conceal'd.

3 Ev'n so! thou, Father, hast ordain'd
thy high decree to stand;
Nor men nor angels may presume
the reason to demand.

4 Thou only know'st the Son: from thee
my kingdom I receive;
And none the Father know but they
who in the Son believe.

5 Come then to me, all ye who groan,
with guilt and fears opprest;
Resign to me the willing heart,
and I will give you rest.

6 Take up my yoke, and learn of me
the meek and lowly mind;
And thus your weary troubled souls
repose and peace shall find.

7 For light and gentle is my yoke;
the burden I impose
Shall ease the heart, which groan'd before
beneath a load of woes.

## XXXV. Mat. xxvi. 26-29.

Jesus, having loved his own which were in the world, loved them to the end. On this account, on the last night of his life, he instituted the sacramental supper, to be the perpetual memorial of his dying love. The bread represents him as God-man, chosen, appointed, and furnished by his Father, and suffering unto death for the redemption of his people. The wine represents his fulfilling all righteousness for the bringing and securing of all promised new-covenant blessings, particularly the full remission of sins to all who believe. Let a man examine himself, and so let him eat.

'TWAS on that night, when doom'd to know
The eager rage of ev'ry foe,
That night in which he was betray'd,
The Saviour of the world took bread:

2 And, after thanks and glory giv'n
To him that rules in earth and heav'n,
That symbol of his flesh he broke,
And thus to all his foll'wers spoke:

3 My broken body thus I give
For you, for all; take, eat, and live;
And oft the sacred rite renew,
That brings my wondrous love to view.

4 Then in his hands the cup he rais'd.
And God anew he thank'd and prais'd;
While kindness in his bosom glow'd,
And from his lips salvation flow'd.

5 My blood I thus pour forth, he cries,
To cleanse the soul in sin that lies;
In this the covenant is seal'd,
And Heav'n's eternal grace reveal'd.

6 With love to man this cup is fraught,
Let all partake the sacred draught;
Through latest ages let it pour,
In mem'ry of my dying hour.

## XXXVI. Luke i. 46–56.

This is the song of Mary the mother of our Lord. When we sing it, we may with her wonder at the riches of sovereign mercy, from whence all the blessings of redemption proceed. By what almighty power are they bestowed on us, notwithstanding all our unwillingness and unworthiness! What delightful ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy and exalted praise! Thrice blessed to rejoice in a Saviour born for us and received into our heart, and in that salvation he brings near to all!

MY soul and spirit, fill'd with joy,
my God and Saviour praise,
Whose goodness did from poor estate
his humble handmaid raise.
2 Me bless'd of God, the God of might,
all ages shall proclaim;
From age to age his mercy lasts,
and holy is his name.

3 Strength with his arm th' Almighty show'd;
the proud his looks abas'd;
He cast the mighty to the ground,
the meek to honour rais'd.
4 The hungry with good things were fill'd,
the rich with hunger pin'd:
He sent his servant Isr'el help,
and call'd his love to mind;

5 Which to our fathers' ancient race
his promise did ensure,
To Abrah'm and his chosen seed,
for ever to endure.

## XXXVII. Luke ii. 8–15.

At the birth of princes great rejoicings are made among their subjects: they and their mirth soon die out. In the passage paraphrased we have an account of the birth of a Prince, the like to which was never on earth, that of the Prince of the kings of the earth. It is solemnized by a multitude of holy angels singing a song that shall never end: the subject of it is God incarnate, and all blessings through him to men, to me. To the highest glory of Jehovah, it is weekly kept up by the church militant, and will be the song of the triumphant for ever.

WHILE humble shepherds watch'd their flocks
in Bethleh'm's plains by night,
An angel sent from heav'n appear'd,
and fill'd the plains with light.
2 Fear not, he said, (for sudden dread
had seiz'd their troubled mind;)
Glad tidings of great joy I bring
to you, and all mankind.

3 To you, in David's town, this day
is born, of David's line,
The Saviour, who is Christ the Lord;
and this shall be the sign:
4 The heav'nly babe you there shall find
to human view display'd,
All meanly wrapt in swaddling-bands,
and in a manger laid.

5 Thus spake the seraph; and forthwith
appear'd a shining throng
Of angels, praising God; and thus
address'd their joyful song:
6 All glory be to God on high,
and to the earth be peace;
Good-will is shown by Heav'n to men,
and never more shall cease.

## XXXVIII. Luke ii. 25–33.

Here we have the character of good old Simeon, his taking up the child Jesus in his arms, and his wishing for a dismission from the tents of separation below. May we not say, Thrice happy they who wait, and wait long, for the Lord. He will appear at last for their comfort and open their mouth in his praise; and it is only believing views of Jesus Christ that can render death and eternity pleasant and hopeful.

JUST and devout old Simeon liv'd;
to him it was reveal'd,
That Christ, the Lord, his eyes should see
ere death his eyelids seal'd.
2 For this consoling gift of Heav'n
to Isr'el's fallen state,
From year to year with patient hope
the aged saint did wait.

3 Nor did he wait in vain; for, lo!
revolving years brought round,
In season due, the happy day,
which all his wishes crown'd.
4 When Jesus, to the temple brought
by Mary's pious care,
As Heav'n's appointed rites requir'd,
to God was offer'd there,

5 Simeon into those sacred courts
a heav'nly impulse drew;
He saw the Virgin hold her Son,
and straight his Lord he knew.
6 With holy joy upon his face
the good old father smil'd;
Then fondly in his wither'd arms
he clasp'd the promis'd child:

7 And while he held the heav'n-born babe,
ordain'd to bless mankind,
Thus spoke, with earnest look, and heart
exulting, yet resign'd:
8 Now, Lord! according to thy word,
let me in peace depart;
Mine eyes have thy salvation seen,
and gladness fills my heart.

9 At length my arms embrace my Lord,
now let their vigour cease;
At last my eyes my Saviour see,
now let them close in peace.
10 This great salvation, long prepar'd,
and now disclos'd to view,
Hath prov'd thy love was constant still,
and promises were true.

11 That Sun I now behold, whose light
shall heathen darkness chase;
And rays of brightest glory pour
around thy chosen race.

## XXXIX. Luke iv. 18, 19.

When we sing the commission of Jesus, may we not reflect how infinitely gracious he is, how appointed of the Father, and coming in his name to save us, and how answerable to all our needs. How suited to the most needy and most unworthy, shall we not hail thee the Desire of all nations! May we share of thy coming and kingdom. May thy name be known upon earth, thy saving health among all nations!

HARK, the glad sound, the Saviour comes!
the Saviour promised long;
Let ev'ry heart exult with joy,
and ev'ry voice be song!
2 On him the Spirit, largely shed,
exerts its sacred fire;
Wisdom and might, and zeal and love,
his holy breast inspire.

3 He comes! the pris'ners to relieve,
in Satan's bondage held;
The gates of brass before him burst,
the iron fetters yield.
4 He comes! from dark'ning scales of vice
to clear the inward sight;
And on the eye-balls of the blind
to pour celestial light.

5 He comes! the broken hearts to bind,
the bleeding souls to cure;
And with the treasures of his grace
t' enrich the humble poor.
6 The sacred year has now revolv'd,
accepted of the Lord,
When Heav'n's high promise is fulfill'd,
and Isr'el is restor'd.

7 Our glad hosannahs, Prince of Peace!
thy welcome shall proclaim;
And heav'n's exalted arches ring
with thy most honour'd name.

## XL. Luke xv. 13–25.

These verses contain a poetical version of almost all our Saviour's parable of the prodigal son. Here we may consider our conduct and condition as sinners, and God's conduct to us as a kind Redeemer. With respect to the first, how madly prodigal are we, covetous of present things, slaves to our lusts, abusing every gift of God to their service! How quickly, destitute of everything honourable, holy, or gladdening, we are involved in perplexity, disappointment, and wretchedness, yet obstinately bent on every course, however base or ruinous, rather than return to a gracious God! O the love of God in seeking out and saving the lost prodigal. How quick-sighted his mercy to espy our needs, and mark our cares and desires! How alert in hastening to our relief! How active and generous in drawing us to himself, embracing us when polluted, pardoning our sins, shedding abroad his love in our hearts, and supplying all our wants! What a change is produced by his grace; the lost is found, the dead in trespasses and sins quickened to God and his service! What ground of inexpressible joy to saints, to ministers, to angels, to God! Let us hear Jehovah's words and obey them: Return, O backsliding children! Behold we come unto thee, for thou art the Lord our God.

THE wretched prodigal behold
in mis'ry lying low,
Whom vice had sunk from high estate,
and plung'd in want and woe.
2 While I, despis'd and scorn'd, he cries,
starve in a foreign land,
The meanest in my father's house
is fed with bounteous hand:

3 I'll go, and with a mourning voice,
fall down before his face:
Father! I've sinn'd 'gainst Heav'n and thee,
nor can deserve thy grace.
4 He said, and hasten'd to his home,
to seek his father's love:
The father sees him from afar,
and all his bowels move.

5 He ran, and fell upon his neck,
embrac'd and kiss'd his son:
The grieving prodigal bewail'd
the follies he had done.
6 No more, my father, can I hope
to find paternal grace;
My utmost wish is to obtain
a servant's humble place.

7 Bring forth the fairest robe for him,
the joyful father said;
To him each mark of grace be shown,
and ev'ry honour paid.
8 A day of feasting I ordain;
let mirth and song abound:
My son was dead, and lives again!
was lost, and now is found!

9 Thus joy abounds in paradise
among the hosts of heav'n,
Soon as the sinner quits his sins,
repents, and is forgiv'n.

## XLI. John iii. 14–19.

The meaning of this passage is expressed in the following words: 'The Messiah must be put to death, in order to his bringing about the salvation of men: for as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for healing the Israelites who had been mortally bitten by the fiery serpents, and did look on it for a cure; so the Messiah, though holy and harmless, appears in the likeness of sinful flesh, must be lifted up on the cross, afterwards lifted up to glory, and exhibited in the gospel as God's ordinance, for sinners to look to, by faith, for salvation; that every one, of whatever nation, who shall truly look to, and trust in him for salvation, may be completely delivered from all sin and misery. For God, who delights in mercy, freely made a deed of gift and grant of his own Son to sinners at large, that whoever receives him may not perish, but be blessed with holiness and happiness; for God sent not his Son into the world to pass and execute sentence of condemnation upon all others but Jews, but that persons of all nations may be saved; and every one, Jew or Gentile, who believes on Christ as offered in the gospel, is freed from condemnation; but whosoever rejects him remains under the curse, and has his guilt greatly increased.' Blessed God, let me see and feel my spiritual diseases, and look to Jesus and be healed.

AS when the Hebrew prophet rais'd
the brazen serpent high,
The wounded look'd, and straight were cur'd,
the people ceas'd to die.

2 So from the Saviour on the cross
a healing virtue flows;
Who looks to him with lively faith
is sav'd from endless woes.

3 For God gave up his Son to death,
so gen'rous was his love,
That all the faithful might enjoy
eternal life above.
4 Not to condemn the sons of men
the Son of God appear'd;
No weapons in his hand are seen,
nor voice of terror heard:

5 He came to raise our fallen state,
and our lost hopes restore:
Faith leads us to the mercy-seat,
and bids us fear no more.
6 But vengeance just for ever lies
on all the rebel race,
Who God's eternal Son despise,
and scorn his offer'd grace.

### XLII. John xiv. 1–7.

How tender and condescending is Christ to his people, wishing to remove all their anxieties and fears! What a safe and suitable object of faith! what time I am afraid let me trust in him. How great the glory to which he is advanced! What strong consolation to our soul, that he is our new and living way to God and glory, and that in his person, atonement, and administration; that he is risen from the dead, and in our nature ascended to heaven to secure our interest there, and provide delightful mansions for us. Amidst all my present uneasiness and fears, let me look forward to the glory which shall be revealed, and say, Thou shalt guide me with thy counsel while I live, and afterward bring me to glory.

LET not your hearts with anxious thoughts
be troubled or dismay'd;
But trust in Providence divine,
and trust my gracious aid.
2 I to my Father's house return;
there num'rous mansions stand,
And glory manifold abounds
through all the happy land.

3 I go your entrance to secure,
and your abode prepare;
Regions unknown are safe to you,
when I, your friend, am there.
4 Thence shall I come, when ages close,
to take you home with me;
There we shall meet to part no more,
and still together be.

5 I am the way, the truth, the life:
no son of human race,
But such as I conduct and guide,
shall see my Father's face.

### XLIII. John xiv. 25–28.

Though the Redeemer is now gone from the world, with respect to his personal presence in flesh, blessed be his name, that for his sake the Spirit as a comforter, instructor, remembrancer, and intercessor, is sent in his room: by his indwelling and influential presence he will refresh and comfort us. All-blessed Redeemer, we praise thee, that though silver and gold thou hadst none, thou leftest us that peace that passeth all understanding, to solace us amid every tribulation we can endure. Let me never vex, resist, nor quench this Spirit, that by his benign influence I may enjoy this peace.

YOU now must hear my voice no more;
my Father calls me home;
But soon from heav'n the Holy Ghost,
your Comforter, shall come.
2 That heav'nly Teacher, sent from God,
shall your whole soul inspire;
Your minds shall fill with sacred truth,
your hearts with sacred fire.

3 Peace is the gift I leave with you;
my peace to you bequeath;
Peace that shall comfort you through life,
and cheer your souls in death.
4 I give not as the world bestows,
with promise false and vain;
Nor cares, nor fears, shall wound the heart
in which my words remain.

### XLIV. John xix. 30.

Our Lord's last triumphant words are here expounded. O what glorious words, *It is finished.*—The divine purpose of my mission, with respect to the blessing of redemption, is finished; all that is written in the Prophets and in the Psalms, concerning my death, is now finished; the contest with the Prince of darkness, and all the powers of hell, is now finished; the pardon for sin, the hope of the redeemed, and redemption is now finished, and all that the Father gave me to do in the work of redemption. Our Lord declared this for the confusion of his enemies, to show his complacency in redemption work, and for the joy of all his friends. O my soul, let the finished work of Jesus be my only hope for eternity; and may he who hath begun a good work in me finish it unto the day of Christ.

BEHOLD the Saviour on the cross.
a spectacle of woe!
See from his agonizing wounds
the blood incessant flow;
2 Till death's pale ensigns o'er his cheek
and trembling lips were spread;
Till light forsook his closing eyes,
and life his drooping head!

3 'Tis finish'd—was his latest voice;
these sacred accents o'er,
He bow'd his head, gave up the ghost,
and suffer'd pain no more.
4 'Tis finish'd—The Messiah dies
for sins, but not his own;
The great redemption is complete,
and Satan's pow'r o'erthrown.

5 'Tis finish'd—All his groans are past;
his blood, his pain, and toils,
Have fully vanquished our foes,
and crown'd him with their spoils.
6 'Tis finish'd—Legal worship ends,
and gospel ages run;
All old things now are past away,
and a new world begun.

### XLV. Romans ii. 4–8.

When I sing these lines, let me think how desperate-like their condition who harden themselves in sin from the mercies of God apprehended or experienced. How certain and awfully exact the future judgment on men by Jesus Christ! How correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men; and all the means of illumination and grace will come into the account. Let us judge ourselves, and then we will not be condemned with the world. Enter not into judgment with thy servant: see God our shield, look on the face of thine Anointed.

UNGRATEFUL sinners! whence this scorn
of God's long-suff'ring grace?
And whence this madness that insults
th' Almighty to his face?
2 Is it because his patience waits,
and pitying bowels move,
You multiply transgressions more,
and scorn his offer'd love?

3 Dost thou not know, self-blinded man!
his goodness is design'd
To wake repentance in thy soul,
and melt thy harden'd mind?
4 And wilt thou rather choose to meet
th' Almighty as thy foe,
And treasure up his wrath in store
against the day of woe?

5 Soon shall that fatal day approach
that must thy sentence seal,
And righteous judgments, now unknown,
in awful pomp reveal;
6 While they, who full of holy deeds
to glory seek to rise,
Continuing patient to the end,
shall gain th' immortal prize.

### XLVI. Romans iii. 19–22.

We have here an explanation of a sinner's justification before God. What fearful work the Divine denunciations must make on men's consciences, when God chargeth them home upon them; and how absurd to expect happiness by that law which so deeply chargeth us with crimes! But how amazing that the righteousness of Jesus, and salvation through it, should be prepared for, offered and given to such monsters of guilt, Jews and Gentiles, and how exactly suited to all our needs! O let me count all things but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

VAIN are the hopes the sons of men
upon their works have built;
Their hearts by nature are unclean,
their actions full of guilt.
2 Silent let Jew and Gentile stand,
without one vaunting word;
And, humbled low, confess their guilt
before heav'n's righteous Lord.

3 No hope can on the law be built
of justifying grace;
The law, that shows the sinner's guilt,
condemns him to his face.
4 Jesus! how glorious is thy grace!
when in thy name we trust,
Our faith receives a righteousness
that makes the sinner just.

### XLVII. Romans vi. 1–7.

Here we may reflect how groundless, how injurious is every charge of evil men, on the doctrine of free justification through the blessed righteousness of Christ! Nothing is more detestable to a renewed heart than to continue in sin, because, or that grace may abound. Though our good works do not found, yet they necessarily follow our justification by grace. To indulge ourselves in sin, or to neglect the study of holiness, is a flat contradiction to all the signification and engagements of our baptism, and absolutely inconsistent with our interest in the atonement, and with our character, privilege, or duty, as members of Christ, and partakers of his grace and glory.

AND shall we then go on to sin,
that grace may more abound?
Great God, forbid that such a thought
should in our breast be found!
2 When to the sacred font we came,
did not the rite proclaim,
That, wash'd from sin, and all its stains,
new creatures we became?

3 With Christ the Lord we dy'd to sin;
with him to life we rise,
To life, which now begun on earth,
is perfect in the skies.
4 Too long enthrall'd to Satan's sway,
we now are slaves no more;
For Christ hath vanquish'd death and sin,
our freedom to restore.

### XLVIII. Romans viii. 31, to the end.

Happy are the people whose God is the Lord. His perfections, purposes, and providences, and the justifying death and powerful intercession of Christ, secure their full and eternal welfare. Why then as one, though the least of his people, should I not always triumph in what he is to us, hath done, and will do for and to us! Why not always rejoice exceedingly in hopes of the glory of God! Why are we not always wrapt up in wonder—all inflamed by the views of redeeming love! Why should any created thing disquiet our heart, when nothing can separate from Jesus' person, or deprive us of his and his Father's love! Blessed are the people who can give such a defiance to every enemy; in Jehovah's name they may rejoice all the day, and in his righteousness they are exalted.

LET Christian faith and hope dispel
the fears of guilt and woe;
The Lord Almighty is our friend,
and who can prove a foe?
2 He who his Son, most dear and lov'd,
gave up for us to die,
Shall he not all things freely give
that goodness can supply?

3 Behold the best, the greatest gift,
of everlasting love!
Behold the pledge of peace below,
and perfect bliss above!
4 Where is the judge who can condemn,
since God hath justify'd?
Who shall charge those with guilt or crime
for whom the Saviour dy'd?

5 The Saviour dy'd, but rose again
triumphant from the grave;
And pleads our cause at God's right hand,
omnipotent to save.
6 Who then can e'er divide us more
from Jesus and his love,
Or break the sacred chain that binds
the earth to heav'n above?

7 Let troubles rise, and terrors frown,
and days of darkness fall;
Through him all dangers we'll defy,
and more than conquer all.
8 Nor death nor life, nor earth nor hell,
nor time's destroying sway,
Can e'er efface us from his heart,
or make his love decay.

9 Each future period that will bless
as it has bless'd the past;
He lov'd us from the first of time,
he loves us to the last.

## XLIX. 1 Cor. xiii.

Here the apostle recommends love or charity, as indispensably necessary, as transcendently excellent and useful, and as most durable. In considering this passage I see what splendid and pompous appearances men may make in the church, and yet be destitute of real principles of grace. No gifts, no sufferings, can avail, unless they be connected with a principle of saving faith and love to him and to his people. How marvellous the excellency and usefulness of true evangelical love! What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best! What disinterested sympathy and generosity! What tender and friendly care it produceth! How much more durable than mere spiritual gifts; and thrice happy when saints arrive at a perfect knowledge of God; and when love, for promoting of which faith and hope were but means, shall eternally flame in all our breasts to the Father, Son, and Holy Ghost, and towards our fellow-sharers in happiness. Let us love one another, for love is of God; let us above all things put on charity as the bond of perfection.

THOUGH perfect eloquence adorn'd
my sweet persuading tongue,
Though I could speak in higher strains
than ever angel sung;
2 Though prophecy my soul inspir'd,
and made all myst'ries plain:
Yet, were I void of Christian love,
these gifts were all in vain.

3 Nay, though my faith with boundless pow'r
ev'n mountains could remove,
I still am nothing, if I'm void
of charity and love.
4 Although with lib'ral hand I gave
my goods the poor to feed,
Nay, gave my body to the flames,
still fruitless were the deed.

5 Love suffers long; love envies not;
but love is ever kind;
She never boasteth of herself,
nor proudly lifts the mind.
6 Love harbours no suspicious thought,
is patient to the bad;
Griev'd when she hears of sins and crimes,
and in the truth is glad.

7 Love no unseemly carriage shows,
nor selfishly confin'd;
She glows with social tenderness,
and feels for all mankind.
8 Love beareth much, much she believes,
and still she hopes the best;
Love meekly suffers many a wrong,
though sore with hardship press'd.

9 Love still shall hold an endless reign
in earth and heav'n above,
When tongues shall cease, and prophets fail,
and ev'ry gift but love.
10 Here all our gifts imperfect are;
but better days draw nigh,
When perfect light shall pour its rays,
and all those shadows fly.

11 Like children here we speak and think,
amus'd with childish toys;
But when our pow'rs their manhood reach,
we'll scorn our present joys.
12 Now dark and dim, as through a glass,
are God and truth beheld;
Then shall we see as face to face,
and God shall be unveil'd.

13 Faith, Hope, and Love, now dwell on earth,
and earth by them is blest;
But Faith and Hope must yield to Love,
of all the graces best.
14 Hope shall to full fruition rise,
and Faith be sight above:
These are the means, but this the end;
for saints for ever love.

## L. 1 Cor. xv. 52, to the end.

This passage represents the resurrection of the just, their triumph over death and the grave; and improves the whole. How certain the glory of Jesus, and his high exaltation; and no less certain our resurrection, and future glory together with him! O the wonderful works of God in creation and providence, and much more in redemption, of which the former are but emblems! What a marvellous change shall be made on our bodies, to qualify them for their heavenly glory! With what joy we even now, through Christ, triumph over death and the grave! And to what unremitting activity in Christ's service should the believing views of our future, our eternal glories, animate our heart!

WHEN the last trumpet's awful voice
this rending earth shall shake,
When op'ning graves shall yield their charge,
and dust to life awake;
2 Those bodies that corrupted fell
shall incorrupted rise,
And mortal forms shall spring to life
immortal in the skies.

3 Behold what heav'nly prophets sung
is now at last fulfill'd,
That Death should yield his ancient reign,
and, vanquish'd, quit the field.
4 Let Faith exalt her joyful voice,
and thus begin to sing;
O Grave! where is thy triumph now?
and where, O Death! thy sting?

5 Thy sting was sin, and conscious guilt,
'twas this that arm'd thy dart;
The law gave sin its strength and force
to pierce the sinner's heart:
6 But God, whose name be ever bless'd!
disarms that foe we dread,
And makes us conqu'rors when we die,
through Christ our living head.

7 Then stedfast let us still remain,
though dangers rise around,
And in the work prescrib'd by God
yet more and more abound;
8 Assur'd that though we labour now,
we labour not in vain,
But, through the grace of heaven's great Lord,
th' eternal crown shall gain.

## LI. 2 Cor. v. 1–11.

Here it is shown us how Paul and his fellow ministers and Christians were supported under their troubles; what frailty, sinfulness, and sorrows attend the best of men on earth! but happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. Happy they who are fitted for it, and have the Holy Ghost dwelling in their heart as an earnest of it, and who are diligently walking forward to it in faith and duty.

SOON shall this earthly frame, dissolv'd,
in death and ruins lie;
But better mansions wait the just,
prepar'd above the sky.
2 An house eternal, built by God,
shall lodge the holy mind;
When once those prison-walls have fall'n
by which 'tis now confin'd.
3 Hence, burden'd with a weight of clay
we groan beneath the load,
Waiting the hour which sets us free,
and brings us home to God.
4 We know, that when the soul, uncloth'd,
shall from this body fly,
'Twill animate a purer frame
with life that cannot die.

5 Such are the hopes that cheer the just;
these hopes their God hath giv'n;
His Spirit is the earnest now,
and seals their souls for heav'n.
6 We walk by faith of joys to come,
faith grounded on his word;
But while this body is our home,
we mourn an absent Lord.

7 What faith rejoices to believe,
we long and pant to see;
We would be absent from the flesh,
and present, Lord! with thee.
8 But still, or here, or going hence,
to this our labours tend,
That, in his service spent, our life
may in his favour end.

9 For, lo! before the Son, as judge,
th' assembled world shall stand,
To take the punishment or prize
from his unerring hand.
10 Impartial retributions then
our different lives await;
Our present actions, good or bad,
shall fix our future fate.

## LII. Phil. ii. 6–12.

The object of the apostle, in this passage, is to recommend the practice of various graces, and this from the pattern and example of Christ. Christ our Lord, the great God, was a bond-servant under the law. What infinite condescension, self-debasement, and suffering for us, appears in his humiliation! What a glorious advancement at his Father's right hand, far above all heavens, and having all power in heaven and in earth! O the infinite obligation we have to contemplate, admire, love, adore, and serve him!

YE who the name of Jesus bear,
his sacred steps pursue;
And let that mind which was in him
be also found in you.
2 Though in the form of God he was,
his only Son declar'd,
Nor to be equally ador'd
as robb'ry did regard;

3 His greatness he for us abas'd,
for us his glory vail'd;
In human likeness dwelt on earth,
his majesty conceal'd:
4 Nor only as a man appears,
but stoops a servant low,
Submits to death, nay, bears the cross,
in all its shame and woe.

5 Hence God this gen'rous love to men
with honours just hath crown'd,
And rais'd the name of Jesus far
above all names renown'd:
6 That at this name, with sacred awe,
each humble knee should bow,
Of hosts immortal in the skies,
and nations spread below:

7 That all the prostrate pow'rs of hell
might tremble at his word,
And ev'ry tribe, and ev'ry tongue
confess that he is Lord.

## LIII. 1 Thes. iv. 13, to the end.

In these words we are enjoined to moderate grief for the death of godly friends. We may reflect how absurd is immoderate grief for the death of Christians, who are taken to be with Christ, which is far better; and they shall be quickly raised in glory, and sit with him at the last judgment! O the inexpressible solemnity of that day, and the comfort and honour it will bring to the saints! Thrice blessed the people whose God is the Lord! In death they sleep in Jesus' bosom; in the resurrection they appear with him in glory; and through eternity they will

see his face, sit with him on his throne, and serve him. Instead of immoderately grieving for the death of pious friends, let us be followers of them in faith and patience, and rejoice they are gone to the Father.

TAKE comfort, Christians, when your friends
in Jesus fall asleep;
Their better being never ends;
why then dejected weep?
2 Why inconsolable, as those
to whom no hope is giv'n?
Death is the messenger of peace,
and calls the soul to heav'n.

3 As Jesus dy'd, and rose again
victorious from the dead;
So his disciples rise, and reign
with their triumphant Head.
4 The time draws nigh, when from the clouds
Christ shall with shouts descend,
And the last trumpet's awful voice
the heav'ns and earth shall rend.

5 Then they who live shall changed be,
and they who sleep shall wake;
The graves shall yield their ancient charge,
and earth's foundations shake.
6 The saints of God, from death set free,
with joy shall mount on high;
The heav'nly hosts with praises loud
shall meet them in the sky.

7 Together to their Father's house
with joyful hearts they go;
And dwell for ever with the Lord,
beyond the reach of woe.
8 A few short years of evil past,
we reach the happy shore,
Where death-divided friends at last
shall meet, to part no more.

## LIV. 2 Tim. i. 12.

The foundation of these pleasant lines is the exercise of Paul here, and should be the exercise of every Christian. Surely I should glory in God's holy name; glory in nothing save in the cross of our Lord Jesus Christ; confess him before men, who will, and does confess me before his Father and the holy angels. O the excellency of the gospel, as exhibiting and giving Christ and eternal life to me! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!

I'M not asham'd to own my Lord,
or to defend his cause,
Maintain the glory of his cross,
and honour all his laws.
2 Jesus, my Lord! I know his name,
his name is all my boast;
Nor will he put my soul to shame,
nor let my hope be lost.

3 I know that safe with him remains,
protected by his pow'r,
What I've committed to his trust,
till the decisive hour.
4 Then will he own his servant's name
before his Father's face,
And in the New Jerusalem
appoint my soul a place.

## LV. 2 Tim. iv. 6–8, 18.

The apostle, in these lines, is exhibited standing on the verge of time. Looking back on what is over, and forward to what is to come, his views may be expressed in the following words, and should be adopted by all Christians: "I am now on the point of dying, and of going into the eternal world. In this situation, I have the testimony of the Spirit of God and my own conscience, that I have been enabled to behave like a good soldier of Jesus Christ, in fighting against all his enemies. I have held on my way through all the trials and labours to which I have been called, and am just finishing my course of service and sufferings; and have all along lived by faith on the pure doctrines of the gospel, and been faithful in publishing, defending, and acting upon them; and the rich experience I have had of the grace of God encourageth my joyful confidence that I am in a little to receive the glorious reward laid up in heaven, which Jesus, as the faithful and righteous Judge, shall publicly and freely bestow on me, and not to me only, but to all who have with faith and hope waited for his glorious appearing; and by his word and my past experience, I have an entire confidence in him, that he will keep me from doing anything unworthy of my character to get rid of persecution or the most cruel death, and enable me to persevere in his way, till he transport me to his glorious kingdom above. Be thou faithful, my soul, unto death, and thou shalt get a crown of life."

MY race is run; my warfare's o'er;
the solemn hour is nigh,
When, offer'd up to God, my soul
shall wing its flight on high.
2 With heav'nly weapons I have fought
the battles of the Lord;
Finish'd my course, and kept the faith,
depending on his word.

3 Henceforth there is laid up for me
a crown which cannot fade;
The righteous Judge at that great day
shall place it on my head.
4 Nor hath the Sov'reign Lord decreed
this prize for me alone;
But for all such as love like me
th' appearance of his Son.

5 From ev'ry snare and evil work
his grace shall me defend,
And to his heav'nly kingdom safe
shall bring me in the end.

## LVI. Titus iii. 3-9.

When singing these lines, let us think how dreadful the wickedness in heart and life of every man by nature; how transcendent the grace, how precious the blood, how almighty the influence that can save such; that can without, nay, contrary to their deserts, renew their hearts after the image of God, justify their persons, and render them his adopted heirs of eternal life! Let me often look to my own worthlessness, survey Christ's blessings given to me in the gospel, and in the faith of these truths be careful to maintain good works.

HOW wretched was our former state,
when, slaves to Satan's sway,
With hearts disorder'd and impure,
o'erwhelm'd in sin we lay!
2 But, O my soul! for ever praise,
for ever love his name,
Who turn'd thee from the fatal paths
of folly, sin, and shame.

3 Vain and presumptuous is the trust
which in our works we place,
Salvation from a higher source
flows to the human race.
4 'Tis from the mercy of our God
that all our hopes begin;
His mercy sav'd our souls from death,
and wash'd our souls from sin.

5 His Spirit, through the Saviour shed,
its sacred fire imparts,
Refines our dross, and love divine
rekindles in our hearts.
6 Thence rais'd from death, we live anew;
and, justify'd by grace,
We hope in glory to appear,
and see our Father's face.

7 Let all who hold this faith and hope
in holy deeds abound;
Thus faith approves itself sincere,
by active virtue crown'd.

## LVII. Heb. iv 14, to the end.

In perusing or singing this paraphrase, I may reflect, blessed be God, that while my Redeemer is his only begotten Son, he is our great, atoning, interceding High-priest and almighty Saviour; and that having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion toward us, and is ascended on high to appear for us. How delightfully his character and work encourage to steadfastness in our Christian profession, and to familiar boldness in our dealings with God! O my soul, let all my requests and hopes of pardon, help, comfort, and glory, depend on Jehovah's grace and Jesus' merit!

JESUS, the Son of God, who once
for us his life resign'd,
Now lives in heav'n, our great High Priest,
and never-dying friend.
2 Through life, through death, let us to him
with constancy adhere;
Faith shall supply new strength, and hope
shall banish ev'ry fear.

3 To human weakness not severe
is our High Priest above;
His heart o'erflows with tenderness,
his bowels melt with love.
4 With sympathetic feelings touch'd,
he knows our feeble frame;
He knows what sore temptations are,
for he has felt the same.

5 But though he felt temptation's pow'r,
unconquer'd he remain'd;
Nor, 'midst the frailty of our frame,
by sin was ever stain'd.
6 As, in the days of feeble flesh,
he pour'd forth cries and tears;
So, though exalted, still he feels
what ev'ry Christian bears.

7 Then let us, with a filial heart,
come boldly to the throne
Of grace supreme, to tell our griefs,
and all our wants make known:
8 That mercy we may there obtain
for sins and errors past,
And grace to help in time of need,
while days of trial last.

## LVIII. *Another version of the same passage.*

WHERE high the heav'nly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The guardian of mankind appears.
2 He who for men their surety stood,
And pour'd on earth his precious blood,
Pursues in heav'n his mighty plan,
The Saviour and the friend of man.

3 Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.
4 Our fellow-suff'rer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, his agonies, and cries.

5 In ev'ry pang that rends the heart,
The Man of sorrows had a part;
He sympathizes with our grief,
And to the suff'rer sends relief.
6 With boldness, therefore, at the throne,
Let us make all our sorrows known;
And ask the aids of heav'nly pow'r
To help us in the evil hour.

## LIX. Heb. xii. 1–13.

In singing these lines, I cannot but think what need of great care and activity in imitating ancient saints, and especially in imitating Jesus our forerunner, in persevering faith, patience, and holiness! and how great our encouragement in our success, and in his directing and strengthening us for our work! What kindness and care the Lord shows, in afflicting us for our profit and benefit, and yet how rarely we either relish or behave aright under afflictions, especially if they be severe! O the need of watchfulness, mutual excitement and assistance in our Christian course, and that the strong should bear with and help the weak!

BEHOLD what witnesses unseen
encompass us around;
Men, once like us, with suff'ring try'd,
but now with glory crown'd.
2 Let us, with zeal like theirs inspir'd,
begin the Christian race,
And, freed from each encumb'ring weight,
their holy footsteps trace.

3 Behold a witness nobler still,
who trod affliction's path,
Jesus, at once the finisher
and author of our faith.

4 He for the joy before him set,
so gen'rous was his love,
Endur'd the cross, despis'd the shame,
and now he reigns above.

5 If he the scorn of wicked men
with patience did sustain,
Becomes it those for whom he dy'd
to murmur or complain?
6 Have ye like him to blood, to death,
the cause of truth maintain'd?
And is your heav'nly Father's voice
forgotten or disdain'd?

7 My son, saith he, with patient mind
endure the chast'ning rod;
Believe, when by afflictions try'd,
that thou art lov'd by God.
8 His children thus most dear to him,
their heav'nly Father trains,
Through all the hard experience led
of sorrows and of pains.

9 We know he owns us for his sons,
when we correction share;
Nor wander as a bastard race,
without our Father's care.
10 A father's voice with rev'rence we
on earth have often heard;
The Father of our spirits now
demands the same regard.

11 Parents may err; but he is wise,
nor lifts the rod in vain;
His chast'nings serve to cure the soul
by salutary pain.
12 Affliction, when it spreads around,
may seem a field of woe;
Yet there, at last, the happy fruits
of righteousness shall grow.

13 Then let our hearts no more despond,
our hands be weak no more;
Still let us trust our Father's love,
his wisdom still adore.

## LX. Heb. xiii. 20, 21.

In these words we have the object of prayer in his new covenant character, and also the matter of prayer. What a mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, secured to us gracious influences, to make us completely holy. To him let us ascribe all the honour, and always pray and never faint; in everything by prayer and supplication let our requests be made known to God.

FATHER of peace, and God of love!
we own thy pow'r to save,
That pow'r by which our Shepherd rose
victorious o'er the grave.
2 Him from the dead thou brought'st again,
when, by his sacred blood,
Confirm'd and seal'd for evermore,
th' eternal cov'nant stood.

3 O may thy Spirit seal our souls,
and mould them to thy will,
That our weak hearts no more may stray,
but keep thy precepts still;
4 That to perfection's sacred height
we nearer still may rise,
And all we think, and all we do,
be pleasing in thine eyes.

## LXI. 1 Peter i. 3–5.

The verses paraphrased lead us to exclaim, according to what unbounded mercy, and by what infinite power, we are endowed with new principles of grace, to the praise and honour of God! And amidst all trials may God's people triumph in the assured views and hopes founded on a risen Saviour, of their bright glories and complete salvation at the final appearing of Jesus Christ. O what power must be exerted to keep the best safe to the heavenly kingdom. Let my treasure be in heaven, and my heart there, set on things above, and not on things of the earth.

BLESS'D be the everlasting God,
the Father of our Lord;
Be his abounding mercy prais'd,
his majesty ador'd.
2 When from the dead he rais'd his Son,
and call'd him to the sky,
He gave our souls a lively hope
that they should never die.

3 To an inheritance divine
he taught our hearts to rise;
'Tis uncorrupted, undefil'd,
unfading in the skies.
4 Saints by the pow'r of God are kept
till the salvation come:
We walk by faith as strangers here;
but Christ shall call us home.

## LXII. 2 Peter iii. 3–14.

The words of Peter, as inspired by God, here lead us to say, How precisely the Scripture foretells the conduct of its adversaries, our own Deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! In what tremendous manner will Jesus come at last! What perishing of heavens, melting of elements, and burning of the earth, will attend it! How terrible for carnal men, to have that world they have chosen for their portion, universally kindled into flames to give them a final adieu, and fearful introduction into hell! What a blessed change will ensue! new heavens and a new earth wherein dwelleth righteousness! In the contemplation and faith of these glorious events, how circumspect, holy, and religious we ought to be!

LO! in the last of days behold
a faithless race arise;
Their lawless lust their only rule;
and thus the scoffer cries;
2 Where is the promise, deem'd so true,
that spoke the Saviour near?
E'er since our fathers slept in dust,
no change has reach'd our ear.

3 Years roll'd on years successive glide,
since first the world began,
And on the tide of time still floats,
secure, the bark of man.
4 Thus speaks the scoffer; but his words
conceal the truth he knows,
That from the waters' dark abyss
the earth at first arose.

5 But when the sons of men began
with one consent to stray,
At Heav'n's command a deluge swept
the godless race away.
6 A diff'rent fate is now prepar'd
for Nature's trembling frame;
Soon shall her orbs be all enwrapt
in one devouring flame.

7 Reserv'd are sinners for the hour
when to the gulf below,
Arm'd with the hand of sov'reign pow'r,
the Judge consigns his foe.
8 Though now, ye just! the time appears
protracted, dark, unknown,
An hour, a day, a thousand years,
to heav'n's great Lord are one.

9 Still all may share his sov'reign grace,
in ev'ry change secure;
The meek, the suppliant contrite race,
shall find his mercy sure.
10 The contrite race he counts his friends,
forbids the suppliant's fall;
Condemns reluctant, but extends
the hope of grace to all.

11 Yet as the night-wrapp'd thief who lurks
to seize th' expected prize,
Thus steals the hour when Christ shall come,
and thunder rend the skies.
12 Then at the loud, the solemn peal,
the heav'ns shall burst away,
The elements shall melt in flame
at Nature's final day.

13 Since all this frame of things must end,
as Heav'n has so decreed,
How wise our inmost thoughts to guard,
and watch o'er ev'ry deed;
14 Expecting calm th' appointed hour,
when, Nature's conflict o'er,
A new and better world shall rise,
where sin is known no more.

## LXIII. 1 John iii. 1–4.

In singing these lines let me reflect how astonishing the love of God in making sinful men, children of Satan, his children by repentance and faith, notwithstanding of their mean, contemptible, and unknown appearance on earth. How great shall be their glory and happiness in the last judgment and in the eternal state! How powerfully evangelic, well-founded hopes of everlasting happiness influence to the study of holiness in heart and life! While I admire grace-bringing salvation, let me live soberly, righteously, in this present world.

BEHOLD th' amazing gift of love
the Father hath bestow'd
On us, the sinful sons of men,
to call us sons of God!
2 Conceal'd as yet this honour lies,
by this dark world unknown,
A world that knew not when he came,
ev'n God's eternal Son.

3 High is the rank we now possess;
but higher we shall rise;
Though what we shall hereafter be
is hid from mortal eyes:
4 Our souls, we know, when he appears,
shall bear his image bright;
For all his glory, full disclos'd,
shall open to our sight.

5 A hope so great, and so divine,
may trials well endure;
And purge the soul from sense and sin,
as Christ himself is pure.

## LXIV. Rev. i. 5–9.

The words paraphrased are an anthem of praise to our divine Redeemer. O how glorious and honoured these songsters, when by his love washed from the guilt, dominion, and filth of their sin in Jesus' blood, and made kings unto God and his Father! How terrible the condition, and dreadful the sentence and fate of Jesus' enemies, when he appears in his majesty and glory at the last judgment! Let me think what shall be my lot at that great and terrible day. If I have lived without preparation for it, let me, without a moment's farther delay, receive and rest on the Saviour for salvation. Now is the accepted time, and now is the day of salvation!

TO him that lov'd the souls of men,
and wash'd us in his blood,
To royal honours rais'd our head,
and made us priests to God;
2 To him let ev'ry tongue be praise,
and ev'ry heart be love!
All grateful honours paid on earth,
and nobler songs above!

3 Behold, on flying clouds he comes!
his saints shall bless the day;
While they that pierc'd him sadly mourn
in anguish and dismay.
4 I am the First, and I the Last;
time centres all in me;
Th' Almighty God, who was, and is,
and evermore shall be.

## LXV. Rev. v. 6, to the end.

In this paraphrase we have a glorious and pleasant representation of the dignity of the Saviour, and of the employments and dignity of the heavenly state. May not I reflect how transcendently wonderful and glorious the character of Jesus! at once infinitely majestic, and yet endearingly meek, and marked with an atoning death for our sins? How extensive his power and authority, his wisdom and knowledge! How unbounded his fulness of the Holy Ghost, and his power of sending him to men! How delightfully ministers and saints, and even angels, triumph in, and praise him for his redemption work equally as his Father! God forbid my soul should be silent, when so many praise him!

BEHOLD the glories of the Lamb
amidst his Father's throne;
Prepare new honours for his name,
and songs before unknown.
2 Lo! elders worship at his feet;
the church adores around,
With vials full of odours rich,
and harps of sweetest sound.

3 These odours are the pray'rs of saints,
these sounds the hymns they raise;
God bends his ear to their requests,
he loves to hear their praise.
4 Who shall the Father's record search,
and hidden things reveal?
Behold the Son that record takes,
and opens ev'ry seal!

5 Hark how th' adoring hosts above
with songs surround the throne!
Ten thousand thousand are their tongues;
but all their hearts are one.
6 Worthy the Lamb that dy'd, thy cry,
to be exalted thus;
Worthy the Lamb, let us reply,
for he was slain for us.

7 To him be pow'r divine ascrib'd,
and endless blessings paid;
Salvation, glory, joy, remain
for ever on his head!
8 Thou hast redeem'd us with thy blood,
and set the pris'ners free;
Thou mad'st us kings and priests to God,
and we shall reign with thee.

9 From ev'ry kindred, ev'ry tongue,
thou brought'st thy chosen race;
And distant lands and isles have shar'd
the riches of thy grace.
10 Let all that dwell above the sky,
or on the earth below,
With fields, and floods, and ocean's shores,
to thee their homage show.

11 To Him who sits upon the throne,
the God whom we adore,
And to the Lamb that once was slain,
be glory evermore.

### LXVI. Rev. vii. 13, to the end.

The elder's answer to his own question is a representation chiefly of the glories of the heavenly world! How abundantly their labours and sufferings are there compensated. O their happiness in being free from sin and misery! their fulness of happiness and joy! their pure and glorious appearance! their immediate fellowship with Christ and his Father! their triumphs in his praise! Not to them, however, but to God, be the glory! Their whole salvation is owing to Jehovah's grace and Jesus' merits. Even their best works are not acceptable to God, but through the blood of his Son. Hold out, faith and patience, and I shall enter the joy of my Lord.

HOW bright these glorious spirits shine!
whence all their white array?
How came they to the blissful seats
of everlasting day?
2 Lo! these are they from suff'rings great,
who came to realms of light,
And in the blood of Christ have wash'd
those robes which shine so bright.

3 Now, with triumphal palms, they stand
before the throne on high,
And serve the God they love, amidst
the glories of the sky.
4 His presence fills each heart with joy,
tunes ev'ry mouth to sing:
By day, by night, the sacred courts
with glad hosannahs ring.

5 Hunger and thirst are felt no more,
nor suns with scorching ray;
God is their sun, whose cheering beams
diffuse eternal day.
6 The Lamb which dwells amidst the throne
shall o'er them still preside;
Feed them with nourishment divine,
and all their footsteps guide.

7 'Mong pastures green he'll lead his flock,
where living streams appear;
And God the Lord from ev'ry eye
shall wipe off ev'ry tear.

### LXVII. Rev. xxi. 1-9.

When we peruse these lines, we see as in a figure a new heaven and a new earth, and a new Jerusalem. These represent the church in her millennial and triumphant state. Of the last, particularly, we may say, What spiritual light, glory, honour, wealth, safety, satisfaction, all meet together How new all things, far surpassing anything found or imagined before! What infinite enjoyment, God to be our all for ever! and how fearful the end of the wicked! Seeing we look for these things, let us be diligent to be found in peace, without spot and blameless!

LO! what a glorious sight appears
to our admiring eyes!
The former seas have pass'd away,
the former earth and skies.

2 From heav'n the New Jerus'lem comes,
all worthy of its Lord;
See all things now at last renew'd,
and paradise restor'd!

3 Attending angels shout for joy,
and the bright armies sing;
Mortals! behold the sacred seat
of your descending King!
4 The God of glory down to men
removes his bless'd abode;
He dwells with men; his people they,
and he his people's God.

5 His gracious hand shall wipe the tears
from ev'ry weeping eye;
And pains and groans, and griefs and fears,
and death itself, shall die.
6 Behold, I change all human things!
saith he, whose words are true;
Lo! what was old is pass'd away,
and all things are made new!

7 I am the First, and I the Last,
through endless years the same;
I AM, is my memorial still,
and my eternal name.
8 Ho, ye that thirst! to you my grace
shall hidden streams disclose,
And open full the sacred spring,
whence life for ever flows.

9 Bless'd is the man that overcomes;
I'll own him for a son;
A rich inheritance rewards
the conquests he hath won.
10 But bloody hands and hearts unclean,
and all the lying race,
The faithless, and the scoffing crew,
who spurn at offer'd grace;

11 They, seiz'd by justice, shall be doom'd
in dark abyss to lie,
And in the fiery burning lake
the second death shall die.
12 O may we stand before the Lamb,
when earth and seas are fled,
And hear the Judge pronounce our name
with blessings on our head!

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# HYMNS.

## HYMN I.

WHEN all thy mercies, O my God!
my rising soul surveys,
Transported with the view, I'm lost
in wonder, love, and praise.

2 O how shall words, with equal warmth,
the gratitude declare
That glows within my ravish'd heart!
but Thou canst read it there.

3 Thy Providence my life sustain'd,
and all my wants redrest,
When in the silent womb I lay,
and hung upon the breast.

4 To all my weak complaints and cries
thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
to form themselves in pray'r.

5 Unnumber'd comforts to my soul
thy tender care bestow'd,
Before my infant heart conceiv'd
from whom these comforts flow'd.

6 When in the slipp'ry paths of youth
with heedless steps I ran;
Thine arm, unseen, convey'd me safe,
and led me up to man:

7 Through hidden dangers, toils, and deaths,
it gently clear'd my way;
And through the pleasing snares of vice,
more to be fear'd than they.

8 When worn with sickness, oft hast thou
with health renew'd my face;
And, when in sins and sorrows sunk,
reviv'd my soul with grace.

9 Thy bounteous hand with worldly bliss
hath made my cup run o'er;
And, in a kind and faithful friend,
hath doubled all my store.

10 Ten thousand thousand precious gifts
my daily thanks employ;
Nor is the least a cheerful heart,
that tastes these gifts with joy.

11 Through ev'ry period of my life
thy goodness I'll proclaim;
And after death, in distant worlds,
resume the glorious theme.

12 When nature fails, and day and night
divide thy works no more,
My ever grateful heart, O Lord,
thy mercy shall adore.

13 Through all eternity to thee
a joyful song I'll raise;
For, oh! eternity's too short
to utter all thy praise.

## HYMN II.

THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns, a shining frame,
Their great Original proclaim.

2 Th' unweary'd sun, from day to day,
Does his Creator's pow'r display;
And publishes to ev'ry land
The work of an Almighty hand.

3 Soon as the ev'ning shades prevail,
The moon takes up the wondrous tale,
And, nightly to the list'ning earth,
Repeats the story of her birth;

4 While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

5 What though in solemn silence all
Move round the dark terrestrial ball?
What though no real voice, nor sound,
Amidst their radiant orbs be found?

6 In Reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine,
"The hand that made us is divine."

## HYMN III.

WHEN rising from the bed of death,
o'erwhelm'd with guilt and fear,
I see my Maker face to face,
O how shall I appear!

2 If yet while pardon may be found,
and mercy may be sought,
My heart with inward horror shrinks,
and trembles at the thought;

3 When thou, O Lord! shalt stand disclos'd
in majesty severe,
And sit in judgment on my soul,
O how shall I appear!

4 But thou hast told the troubled mind,
who doth her sins lament,
That timely grief for errors past
shall future woe prevent.

5 Then see the sorrows of my heart,
ere yet it be too late,
And hear my Saviour's dying groans,
to give those sorrows weight.

6 For never shall my soul despair
of mercy at thy throne,
Who knows thine only Son has dy'd
thy justice to atone.

## HYMN IV.

BLEST morning! whose first dawning ray
beheld the Son of God
Arise triumphant from the grave,
and leave his dark abode.

2 Wrapt in the silence of the tomb
the great Redeemer lay,
Till the revolving skies had brought
the third, th' appointed day.

3 Hell and the grave combin'd their force
to hold our Lord in vain;
Sudden the Conqueror arose,
and burst their feeble chain.

4 To thy great name, Almighty Lord!
we sacred honours pay,
And loud hosannahs shall proclaim
the triumphs of the day.

5 Salvation and immortal praise
to our victorious King!
Let heav'n and earth, and rocks and seas,
with glad hosannahs ring.

6 To Father, Son, and Holy Ghost,
the God whom we adore,
Be glory, as it was, and is,
and shall be evermore.

## HYMN V.

THE hour of my departure's come;
I hear the voice that calls me home.
At last, O Lord! let trouble cease,
And let thy servant die in peace.

2 The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.

3 Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.

4 I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

5 I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarms.

6 The hour of my departure's come;
I hear the voice that calls me home;
Now, O my God! let trouble cease;
Now let thy servant die in peace.

WHAT THEREFORE GOD HATH JOINED TOGETHER LET NOT MAN PUT ASUNDER.

# This is to Certify

THAT

_____

AND

_____

WERE UNITED BY ME IN

## HOLY MATRIMONY

at _____ on the _____

day of _____ in the year of

our Lord One Thousand Nine Hundred

and _____ in the presence of

Signed _____

_____

THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER AND SHALL CLEAVE UNTO HIS WIFE AND THEY SHALL BE ONE FLESH.

GEN. II. 24.

# FAMILY RECORD

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# FAMILY RECORD

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MEMORANDUM